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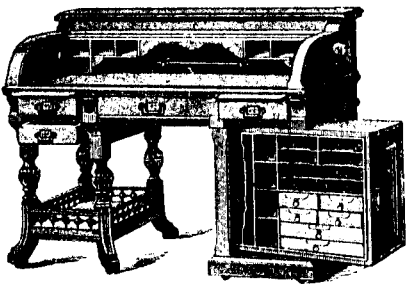
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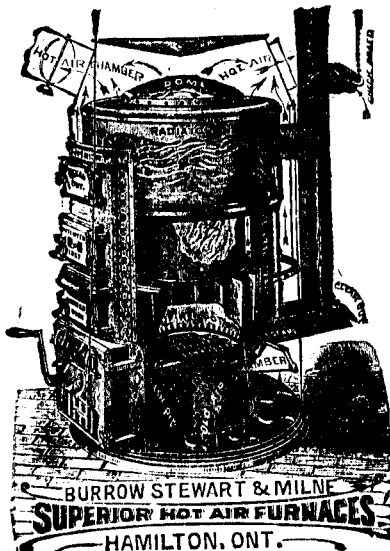
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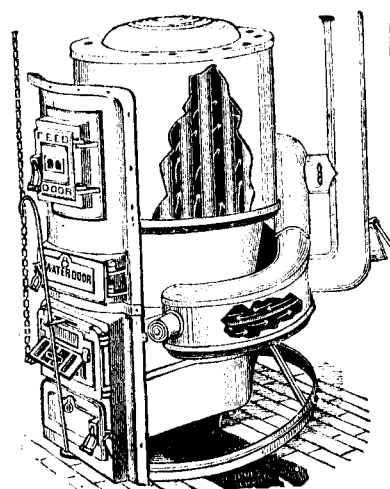
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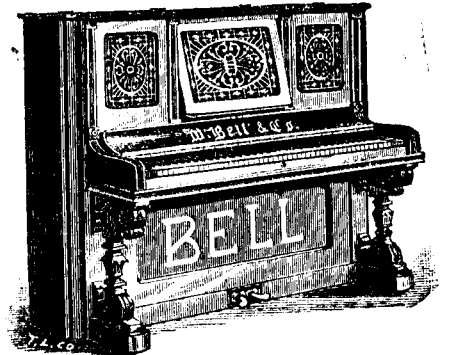


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Seventh Year.
Vol. VII. No. 43.

TORONTO, FRIDAY, SEPTEMBER 26th, 1890.

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Owing to a generally expressed desire THE WEEK has decided to accept MSS. sent in for the Short Story Prize Competition whether typewritten or not.

SPEECHES of a semi-public character have recently been made by several members of the Dominion Cabinet, including the Premier. More than ordinary importance attaches to these utterances, by reason of their relation to the very serious trade questions which are now being so earnestly discussed on both sides of the boundary line. It is, we think, to be regretted that these speeches have not been more fully reported by the Opposition press, just as it is to be regretted that important speeches by Opposition leaders are not more fully reported by the press on the Government side. We can think of nothing so easy of accomplishment which would do more to increase the public intelligence and tone down the asperity and one-sidedness of party politics than the adoption, by our leading newspapers, of the English practice in this respect, by reporting the speeches on both sides of political questions with equal and impartial fulness. As it is, as every one who resolves to hear both sides in Parliamentary debates must have found out by experience, one must either turn alternately from one to another of the leading papers, or await the tardy appearance of Hansard. Comparatively few, of course, will have time or patience to do the one or the other, and the consequence is that the great majority of Canadian readers are never in a position to judge of the full force of the arguments presented on more than one side of a public question. This, however, is by the way.

THE Premier, and the Ministers of Justice, Agriculture and Finance have, each in turn, touched upon the burning question of the McKinley Bill, and the trade relations, present and prospective, of Canada and the United States. All have frankly admitted, what it would be folly to deny, that the operation of the Bill in question cannot fail, at least at the outset, to be injurious to Canada, and that it will make it incumbent upon Canadians to seek out as far as possible new markets for many of their products. All the Ministers speak with becoming confidence of the extent of our resources, and the spirit and enterprise of our people, and look forward hopefully to the result of the efforts that are being made, especially by means of the present and projected steamboat routes, for the extension of our trade with other peoples, even to the antipodes. Much can be done in this direction, no doubt. The fact, which is now a matter of history, and which was referred to with natural pride by more than one of the speakers, that Canada rallied with remarkable facility and spirit from the blow that she received in the abrogation of the old Reciprocity Treaty, gives abundant reason for confidence in her ability to survive that now impending, the more especially since, as Mr. Foster pointed out, her position is now very different from that which she occupied when that Treaty was repealed. The sum of the whole matter is that, granting the premise from which all the Ministers reasoned, no true Canadian will gainsay their conclusions. That premise, as assumed by all and formally stated by more than one, is, in effect, that Canadian statesmen have at all times been favourably disposed towards reciprocity with the United States and have from time to time done all they could, with due regard to the dignity and self-respect of their country, to secure it, but that American statesmen have either persistently declined it, or been willing to grant it only on terms which could not possibly be accepted, and that they still maintain that position. If this be so; if it be true that enlarged trade with the United States cannot be had on any terms, or can be had only on terms involving compromise of independence, or unfair and dishonourable discrimination against Great Britain, all true Canadians will be agreed that there is an end to the matter, and that, at whatever cost, Canadian independence, self-respect and honour must be maintained.

WHETHER that premise is correct is really the fundamental question at issue between the Government and the Opposition leaders. It is a question which it is at present impossible to answer. Time alone can show. One thing is, however, too clear to admit of doubt. The United States will not again grant reciprocity on the lines of the old treaty—exchange of natural products only. If when Sir John A. Macdonald and Mr. Foster reiterate that the Canadian Government has always been favourable to reciprocity, they mean simply that they have been in favour of that particular kind of reciprocity, they evade or disguise the real issue. Our neighbours have long since made it clear that no system of free exchange will again be accepted by them which does not include their manufactured products, or at least some goodly proportion of them. An exchange of natural products would be, they maintain, a one-side bargain, to which they can never consent. Nor, looking at it from their point of view, that of the protectionist, can we blame them. If some agreement resembling that of the Treaty of 1854 is all our leaders have ever intimated their readiness to offer or accept, they can hardly make good the claim that they have shown themselves friendly to reciprocity. Of course the question whether it would be for the best interests of Canada to have free exchange of all kinds of products, manufactured goods included, is a debatable one, on which protectionists and free-traders would take opposite sides. That question we do not now attempt to decide. Our point is that there are really growing indications that complete reciprocity of this kind may be attainable in the not distant future, if Canada wishes it. With whatever discount it may be wise to accept such rumours as that Mr. Blaine is shortly to declare in favour of such a measure, and that it is likely to be favourably considered by Congress at the autumn session, no one who has followed the trend of events and discussions in political circles in the United States during the

past months can doubt that the movement of thought is clearly in the direction of freer trade relations. The heaven is evidently at work, and the more the matter is discussed the more apparent will become the great injury which the Republic is inflicting upon many of its own industries by its restricted trade policy. Such changes of opinion and sentiment are not wrought in a week or a month, but it is, to say the least, far from unlikely that, within a very few years, it may be easy for Canada to obtain unrestricted reciprocity, if she wants it. Would it be to her advantage to have it? That is really, as we have said, the question that demands discussion and decision. It should be discussed on its merits, that is, on pure commercial principles. All cries of disloyalty, danger of annexation and so forth, not only tend to confuse the issue, but are really most uncomplimentary to the Canadian people, implying that they do not know their own minds, and cannot trust themselves to trade with their neighbours, even should it be proved that such trade would be profitable. However as such discussion will probably occupy years, and as the final decision of either party is uncertain, it is evident that nothing better can be done in the meantime than to follow out the vigorous policy outlined by the Premier and the Minister of Finance, and use every legitimate effort to open up new channels for commerce and enter new markets wherever they can be found available and profitable.

SEVERAL of our contemporaries having quoted approvingly our criticism of the reasons assigned by the *Globe* for Dr. Chamberlain's appointment to the office he now holds, the *Globe* of the 18th inst. makes reply. The defence is disappointing. It says: "No one supposes that Sir John Macdonald would appoint a Liberal to office if a Tory fit for the job may be found." That may be, but since when has the Liberal party of Ontario, which we had supposed claimed to be the party of purity and progress, accepted Sir John Macdonald as its model, or his practice as its standard of conduct? Unless our memory is sadly at fault, one of the charges of corruption against Sir John, on which the changes have been most persistently rung, is his alleged prostitution of Government patronage to partisan uses. Be that as it may, it is hard to see how any paper or party can consistently call itself "Liberal," and yet refuse to make "appointment to office on merit alone" one of the planks in its platform. The *Globe* says further:—

It is a gross injustice to remove a man from office because he is not a supporter of the dominant political party. But it is no injustice for a Liberal Government to appoint a Liberal to any vacant place he is competent to fill; and if the appointee happens to have been influential in the counsels of the party or to have had the confidence of a constituency, that is not to his discredit. The *Globe* does not believe that Dr. Chamberlain or any other man ought to receive appointment because he has been active in support of a party; but why should not a Government reward its friends if that can be done without injustice or injury to the public service?

It might be going a little too far to say that the distinction implied in the first sentence is wholly without a difference, and yet it is not easy to see why, if the Government has a right to use the public offices to "reward its friends," it may not also use them to punish its enemies; or, to put it more mildly, why it should permit the fact that its enemies happen to hold certain positions to stand in the way of its rewarding its friends. The second sentence compels us to remind the *Globe* that in its former article nothing was said about "happening to be influential," but the fact of having been useful to the party was distinctly given as one of the qualifications for, or at least justifications of the appointment. In regard to the third sentence, it cannot, we think, be too emphatically pointed out that this very practice of using public offices for the "reward" of political friends is the tap-root of one-half the corruption which is the reproach of democratic Government in Canada and the United States. What right has any Government to use its power of appointment to positions in the civil service to "reward" its friends? Is not this power a sacred, cath-bound trust, into the administration of which no consideration but that of fitness should be permitted to enter? Or, supposing that any such consideration were proper, surely an honest Government, consulting as it is bound to do, the rights

and interests of the whole people, should make it a matter of conscience to see that any incidental advantages accruing from the public service should be fairly divided, in proportion to numbers, between the respective parties. Does the *Globe* think this too transcendental, or "savoured of cheap hypocrisy?" Is Liberalism in politics, then, nothing but a name? Will the *Globe* tell us what is the attitude of the Liberal party of Ontario towards civil service reform? It can hardly be denied that had the Mowat Government so desired, it could, during its long lease of office, have had the civil service system of Ontario as firmly fixed on a non-partisan basis as is that of England. Does it not approve of such a system on principle? "All parties do it and will continue to do it," is an argument that would not sound well from the lips of Alexander Mackenzie, or Edward Blake, or William Gladstone.

THE peculiar punishment inflicted in the case of the ten-year-old boy, who was convicted by a magistrate's court in Cobourg the other day of having stabbed a boy companion, suggests some uncomfortable reflections. The magistrate was undoubtedly right in refusing to send a lad of that age to prison, there to breathe an atmosphere which could scarcely have failed to stimulate his criminal propensities. The magistrate is reported as further observing that if the boy were sent to the reformatory at Penetanguishene for five years, his morals might not be improved when he came out, and that but for the expense to the municipality he would have preferred to send him to the Industrial School at Mimico. What he did do was to sentence the young culprit to receive, at the hands of his father, twenty-four lashes on the bare back with a birch rod, and to complete the term of one month's close confinement in the county jail. The flogging, we are told, was duly and conscientiously administered, and the boy remanded to close confinement. The magistrate's novel mode of punishment was, it is said, generally commended by the townspeople as wise and salutary. We cannot join the chorus of approbation, even though the same plan was recently adopted in a similar case by an English magistrate. Assuming, as we surely may, that the main object of all concerned was not to deal out vengeance, but to save the boy if possible from a life of crime, and to deter other boys from the commission of similar crimes, the main question is as to the fitness of the punishment to accomplish either or both of those ends. Some deterrent effect it might, perhaps, have in the case of others, though as those likely to commit similar offences could not be present to get the full benefit of the object-lesson, and as but a small number, if any, would ever know of it, and especially in view of the rarity of such crimes by children of tender years the value of the infliction as a deterrent cannot certainly have been very great. As to the boy himself, it is at least questionable whether the operation would not be quite as likely to strengthen his revengeful impulses as the opposite. There are, no doubt, many more objectionable punishments than the infliction of intense physical pain, and it is conceivable that the involuntary association of such pain with the act for which it was administered might deter the boy from a repetition of the crime in the madness of another fit of anger. On the whole it is doubtful if this new mode of administering justice can be reconciled with sound penological principles. But there are two points in connection with the affair to which, as it seems to us, attention should be specially called. First, the magistrate's evident belief that the Provincial Reformatory is not a place of reform. Second, the fact that while he had confidence in the Mimico Industrial School as a reforming agency, he was unable to give the boy the benefit of it for the want of a little money. Are not both of these humiliating admissions? This is not the first case in which of late it has been more than hinted that the Reformatory is little or no better than a common prison as a place of moral reform. Surely this ought not to be so, and the matter of management demands investigation. As to the pecuniary difficulty, in the case of the Industrial School, if, as we have no doubt, that is the place to which the boy should have been sent, it is clear that if the father was able to meet the expense he should have been compelled to do so. If he was utterly unable, what must be thought of the wisdom and spirit of the municipality which would let so small a matter stand in the way of doing its best to save the boy and make him a useful citizen, especially when it might have looked to the lad himself to make repayment in after years. Are we not yet far from the ideal Christian civilization?

IN deciding in favour of a system of night schools for the technical training of artisans and others who are unable to avail themselves of existing opportunities, the City Council is moving in the right direction. It is to be regretted that the movement has to be delayed in order to obtain legislative sanction, but it is scarcely conceivable that the Legislature, when it meets, can put any obstacle or unnecessary delay in the way of so laudable a movement. We have not seen the plan proposed—if, indeed, one has been outlined—but we hope the instruction provided, while sufficiently elementary to meet the wants of the least informed, may also be thorough and comprehensive. Whether the present system of protection to home manufactures be continued or not, the success of Canada as a manufacturing country will always—other things being equal—be in direct ratio with the skill and intelligence of her artisans. As we have before pointed out, this is a work in which the universities, both provincial and independent, could and should afford invaluable assistance, either by cooperating heartily with the city authorities, or by establishing courses of familiar and practical lectures on their own account. The remark applies to those located in other cities and towns as well as to those in Toronto. We are sure it would not be beneath the dignity of the universities or their most learned professors to engage heartily in this work—a work which would give them a hold upon the public and a place in popular appreciation which they cannot otherwise hope either to gain or to retain. Why should they not vie with each other in thus demonstrating their right to be, and proving that their mission is not merely to fit a few dozens or hundreds of young men for the learned professions, but also to be the friends and promoters of all intelligence and all knowledge?

FOLLOWING an easily understood law of association, the mind reverts to the praiseworthy and not unsuccessful efforts that are being made to bring some of the great English universities into touch with the people, who have hitherto seemed to move on an entirely distinct plane. That which just now suggests itself is not so much the "University Extension" work, though that is worthy of all imitation, as that which is being done through the agency of Toynbee Hall, and similar institutions, which are being founded in the great centres of population. Through all time the seemingly unavoidable tendency alike of the ancient schools of philosophy and of the great universities whose history is coeval with the modern revival of learning has been to set a great gulf between the life and thought of the scholar and student and that of the toiling masses. One of the most hopeful movements of this unique age is that whose object is to do away with this undesirable state of things; and, now that philosophy is being brought down from heaven to earth, to introduce her to the homes of the common people. This, though not the primary object of the founders of Toynbee Hall, is becoming an important part of its remarkable work. In a late number of the *Christian Union*, Mr. Robert A. Woods gives an interesting sketch of this institution and its operations. The educational work, he tells us, takes almost equal rank with the general social work. There is a variety of courses in different grades, by residents, associates and their friends. The students are both old and young, and, instead of being all well-to-do, are nearly all poor. They come with an eagerness which might put to shame many of the university students proper to the lectures, which are made as simple and practical as possible. For instance, one of the most interesting classes is that in Political Economy, in which the lecturer is younger than most of his pupils. The class, made up of from twenty-five to forty men of the artisan class, will listen intently for an hour and a-half, often interposing questions. Added to these are series of lectures by public and literary men, admittance to which is free. In this way the people of the East End of London have an opportunity of listening to many of the foremost men of the nation every winter. Admission to about half the regular classes is also free. These are but some of the many ways in which Toynbee Hall acts as an educational centre. Of its libraries, clubs, evening classes at the board schools, etc., we have not space to speak, nor yet of the remarkable social and charitable work, which is the chief reason for the existence of the institution. We have been led to refer to it specially on account of its suggestiveness of the manner in which the professors and students in our own colleges, adapting their plans and efforts to the very different environment, might become, if not leaders, at least most effi-

cient helpers in the social, charitable and educational work, for which there is but too ample room and need in our Canadian cities.

UNDER what circumstances have the leaders of a popular party, such as that to which the Gladstonians belong, a right to use such a weapon as Parliamentary obstruction? This is the question to which Lord Hartington, one of the most moderate and sagacious of British statesmen, addressed himself in a recent speech at York. The form of the question implies that there may be cases in which obstruction is justifiable, and that Lord Hartington tacitly admits. Such cases are, as defined by him, those in which some unjust step is threatened which can never be retraced, some act of spoliation, for instance, that once committed is irreparable. On what, he asked, do the rights of a democracy depend if not on the power of a freely-elected majority to use that majority—unless in the most extreme cases, when its use would be in a sense its conspicuous abuse—for the carrying out of the popular will? If that will is to be foiled by the endless talk of minorities, the power of the democracy is destroyed, the authority of Parliament is crushed, the popular sceptre is broken. Setting out from these premises, Lord Hartington goes on to apply the test above formulated to the two measures against which obstruction was deliberately and avowedly and successfully used during the late session. These were the Irish Crimes Act and the Licensing Bill. Whether Lord Hartington succeeds or fails to show conclusively that in neither of these cases was the step proposed so violent and unwarranted, the injustice attempted so clear and irremediable, as to justify the use of the desperate weapon which strikes at the authority of Parliament, and refuses to the popular majority the use of its own fairly-earned advantage, it is not to our present purpose to enquire. What strikes us in the matter is the utter hopelessness of getting rid of obstruction on any such principles, since, in order to apply them, it would in each case be necessary first to bring the minority to admit that the legislation to which they are desperately opposed does not come within the category of measures against which obstruction is permissible and right. This will generally be found to be the very question at issue. No obstructing minority is in the least likely to admit that the consequences involved are not of the most serious and far-reaching and irreparable kind. What, then, is to be done? Is Parliamentary authority to be destroyed and democratic government proved a failure? Two or three questions, it seems to us, suggest at least the direction in which the solution must be sought. Take the cases referred to as concrete examples. Had not Parliament already in its rules of procedure the means by which, if vigorously used, the obstruction might have been overcome? If not, had it not power to construct and adopt such rules? We should shrink from pointing the British Parliament to the American Congress as a model in most respects, but late proceedings connected with the passing of the McKinley Bill show that it is found possible there to put down obstruction very effectively when once the majority have resolved to do so. Even the Trades Union Congress which lately met in England, notwithstanding the turbulence of some of its meetings, showed, the *Spectator* being witness, that it knew how to prevent obstruction from putting a stop to business. Why did not the majority in Parliament enforce, and, if necessary, enact similar rules? Would it have hesitated to do so had it been as sure of its majority outside of the House as it was of that within? In short, it seems to us that when the majority feel it to be their duty, in the interests of good government, to pass a certain measure, it becomes their duty to adopt and enforce such rules as will enable them to pass it. When a majority fails to do this it is not easy to avoid one of two inferences. Either it lacks capable and resolute leaders and is weak in consequence, or it is not sure of its majority in the electorate. In the latter case nothing is left but delay, dissolution or compromise.

THE sensation of the week in British politics has been the unexpected arrest of Messrs. Dillon and O'Brien on charges of conspiracy, in inciting tenants not to pay their rents. The real motive which has prompted Mr. Balfour to this sudden and energetic action it is not easy to divine, in the absence of a fuller knowledge of the facts. To suppose, as is alleged by Home Rule sympathizers, that his design is to prevent these advocates from making their proposed American tour, is to give him credit for much less shrewdness than he has hitherto displayed. He can hardly be so ignorant of human nature as not to foresee

that the arrest of these men on the eve of their departure would be one of the most effective means of arousing Irish-American sympathy and promoting the success of the appeal, whether that appeal be made by the imprisoned men themselves at a later period, or immediately by substitutes chosen to take their places. On the other hand it is difficult to believe that Mr. Balfour and his advisers can have persuaded themselves that a renewal of the policy of "thorough," after the lapse of time during which the "Crimes Act" has been left to a considerable degree in abeyance, can improve the position of the Government. To say nothing of the questionableness of the policy of imprisoning any popular leader in these days for mere words, unless those of the most grossly treasonable and dangerous character, it has seemed pretty clear for some time past that the Government's best hope of an early solution of the Irish difficulty lay in the direction of conciliation, and energetic pushing of its Land Bill, and other measures for the relief of the hard-pressed tenants. Mr. Parnell's unexpectedly favourable attitude towards the Land Bill, before the close of Parliament, together with various indications that the Irish people might shortly grow weary of the struggle and begin to look about for a place of compromise, gave considerable ground for such a hope. Nothing could have more surely counteracted any such peaceful tendencies and caused the struggle to be renewed in all its wonted bitterness than the action now taken. Either there are reasons for that action stronger than any which have yet been reported, or the counsels of some of the more short-sighted and impatient Irish officials must have for the moment prevailed. There is no longer, we suppose, any room for serious doubt that the Irish peasantry are threatened with a most grievous famine, and that starvation is already staring many of them in the face. Under such circumstances to advise them to provide for the wants of their families during the coming winter before paying their rents, whatever may be thought of the morality of the advice, will hardly be regarded by those who realize the situation as an offence to be punished by the State under special statute. Evidently the whole facts are not yet before the public, and it is quite possible that we shall have to remain in the dark until the coming short session of Parliament. The effect of this event and those that may follow upon the work of that session can hardly fail to be serious.

THE English papers come to us laden with glowing tributes to the talents and eloquence of the late Canon Liddon. It is admitted, almost with one consent, that in him the Church of England has lost its foremost pulpit orator. The only survivor who could possibly have contended with him for the palm is Archdeacon Farrar, but the two divines were so different in their modes of thought and feeling, as well as in the character and style of their preaching, that contrast would be much easier than comparison. The life-work of Canon Liddon was done, partly as Professor at Oxford, and partly as Canon of St. Paul's. At Oxford, during the time of his professorship he exerted an influence second only to that of the great prelate who preceded him by but a few weeks to the unseen world, Dr. Newman. The fame of his preaching at St. Paul's is too fresh in the world's memory to need more than the most general reference. His power in the pulpit has been described as "that of one who brings with him the exalted mood and clear and clarifying atmosphere of the spiritual life." In regard to the form of his finished discourses it may almost be said generally, as Mr. Gladstone said of certain passages in his sermon on "Truth in the Old Testament," preached a few months since, that they strain to the utmost the powers of the English language. Of Canon Liddon's theological views, representing as he did, the ultra-orthodox wing of the High Church party, this is not the place to speak. He is said to have been greatly distressed by the heresies of "Lux Mundi," the more so as it emanated from a divine belonging also to the High Church, and it is supposed that, had his life been spared, he would have entered the arena to do battle with its heterodox teachings. Though retiring in disposition and more inclined to the part of the student and recluse than that of the polemic, he was active in his resistance to the Church Discipline Act and denied the right of the secular Court to control Church affairs. The following sentence quoted by one reviewer from the preface to a volume of sermons, published in 1881, shows that he was ready to prefer even disestablishment to secular control, and at the same time exemplifies his singular felicity of diction and illustration: "Few, if any, Churchmen, desire to see the Church disestablished and disendowed; but, if it be a

question whether it is better to be turned out of house and home without any clothes, and even on a winter's night, or to be strangled by a silken cord in a well-furnished drawing-room, what man or Church can have any difficulty in arriving at a decision?"

NOTWITHSTANDING qualified denials it can scarcely be doubted that the German commanders in East Africa have been giving active encouragement to slavery, if not to the slave trade itself. Apart from the moral aspects of the question, this attempt to counteract the results of the Sultan's recent proclamation, if persevered in, can hardly be otherwise than serious, especially as that proclamation was, no doubt, the direct outcome of British influence. The German pro-slavery proclamation at Bagamoyo, if it was really made, would be quite in keeping with the somewhat reckless fashion in which the German operations in Africa have been carried on. The Generals in command have in no case shown much disposition to permit their progress to be hampered by moral considerations of any kind. Territory and wealth are evidently the prime objects of their quest, and it is very likely that these objects can be attained much more easily and swiftly by co-operation, active or passive, with the rich Arab slave-traders, than by any philanthropic efforts to free the poor victims from their horrible bondage and dread. We know no reason, in fact, for believing that the Germans as a people have any such inbred horror of slavery as the British, or are capable of being roused to any such pitch of enthusiasm for its abolition, as that with which it is easy to fire the hearts of Englishmen. At the same time it is hard to believe that the Emperor will give his sanction to any measures likely to bring reproach upon the German colonization movement. The whole force of German Liberalism would naturally be arrayed against such measures. Nor will the Emperor and his Government care to endanger the good feeling which they have been fostering with considerable success in England. Whether the British Government and people would or would not feel bound in honour or by sympathy to take active measures to support the Sultan of Zanzibar in carrying out the proclamation which he made, no doubt, at their instance, the German authorities must know that they could in no way more readily change English cordiality into coolness, than by fostering the accursed traffic which every Englishman abhors and is bound to destroy.

THAT there must be a limit to the population which the earth is capable of supporting, even when human science and industry shall have done their best, is, we suppose, a proposition which no one would think of denying. That, if the population of the world continues to increase in geometric ratio, the question when the limit beyond which it cannot sustain another individual, or, not to puzzle our powers of conception by too great minuteness, let us say another million of individuals, will be reached, is really but a question of time, is equally obvious. Most of us, probably, are accustomed to think of this time as so far in the dim future—if, indeed, we have ever allowed ourselves to think about it at all—that speculation in regard to the matter would seem to be idle. It is, therefore, somewhat startling to be told that a man of science, after a series of minute mathematical calculations, has coolly fixed this supreme crisis in the world's history at a point less than two centuries distant. True, even that remove takes away any cause for apprehension lest any of us now living should be compelled to take our chances in the fierce agony into which the struggle for existence must have become intensified long before the fateful limit is reached. But when the time is brought so appreciably near, it cannot fail to arouse at least some curiosity as to the calculations by which the conclusion is reached. These calculations Mr. E. G. Ravenstein presented at the joint meeting of the Geographical and Economic Sections of the British Association during its recent annual session. Mr. Ravenstein's method of calculating is described as follows: Dividing the land surface of the globe into classes according to food-producing capacity, he finds that out of the total of forty-six millions of square miles, twenty-eight millions are fertile, fourteen millions grassland, and over four millions desert. Taking the present population at 1,468 millions, and fixing the average possible density of 207 to the square mile, which would give 5,994 millions of people as the extreme limit that could subsist according to the European standard, it only requires us to know the average yearly rate of increase to arrive at the time in which the limit will be reached. The rate of increase differs widely in different parts, but Mr. Ravenstein thinks

the average may be put at eight per cent. The result is that the world would be "full outside" in 182 years if the above assumptions were within the mark. The number of assumptions, it will be seen, is formidable, or rather reassuring, the chances being that some or all of them are very wide of the mark. Consequently, though a good deal of interest attaches to the calculations, most of those who reflect upon the matter will probably be glad rather to agree with Professor Alfred Marshall that "there is scarcely any aspect of the question of which we know anything."

PROMINENT CANADIANS—XXX.

SKETCHES of the following Prominent Canadians have already appeared in THE WEEK: Hon. Oliver Mowat, Sir Daniel Wilson, Principal Grant, Sir John A. Macdonald, K.C.B., Louis Honoré Fréchette, LL.D., Sir J. William Dawson, Sir Alexander Campbell, K.C.M.G., Hon. William Stevens Fielding, Hon. Alexander Mackenzie, Sir Samuel Leonard Tilley, C.B., K.C.M.G., Alexander MacLachlan, Hon. J. A. Chapleau, Sir Richard Cartwright, K.C.M.G., Sandford Fleming, C.E., LL.D., C.M.G., Hon. H. G. Joly, Hon. P. J. O. Chauveau, Sir William Buell Richards, Hon. Wilfrid Laurier, M.P., Hon. Honoré Mercier, Q.C., Hon. William Macdougall, C.B., Rev. Principal MacVicar, D.D., LL.D., Prof. Charles G. D. Roberts, M.A., George Paxton Young, M.A., Hon. Auguste Reale Angers, Principal Caven, D.D., William Ralph Meredith, LL.D., Q.C., M.P.P., Sir William Pearce Howland, C.B., K.C.M.G., Senator the Hon. John Macdonald, the Hon. John Hawkins Hagarty, D.C.L., Chief Justice of Ontario, and Lieut.-Col. George T. Denison.

SIR ANTOINE AIMÉ DORION.

THE name of Antoine Aimé Dorion must ever be dear to the Reformers of Canada. Among those men of unsullied integrity, of sensitive honour, of transcendent power, who have held the banner of Reform in this country, Baldwin, Lafontaine, Brown, Mackenzie, Blake, the name of Antoine Aimé Dorion stands the peer of the most eminent.

Our institutions, whether on this or on the other side of the ocean, have ever reproduced but two types of public character: the man whose object is power, the man whose object is duty. It is the pride of Canadian Reformers that the history of their party is a record of stainless pages; that the men whom events brought to the front and whom I have just named, were one and all highly distinguished by disinterestedness and those kindred attributes which constitute the highest conception of patriotism; that the aim which they had in view ever was, even if otherwise erring, an unflinching adherence to right, as they conceived right. There is no one in whom those noble qualities were more conspicuous than in Sir Antoine Aimé Dorion; there is no one whose soul was higher, whose impulses were loftier, whose career was purer.

Sir Antoine Aimé Dorion belongs to an old Liberal family. His father, Pierre Antoine Dorion, a merchant in the parish of Ste. Anne de la Perade, was a member of the Legislative Assembly of Lower Canada from 1830 to 1838. His maternal grandfather, Pierre Bureau, sat in the same body from 1820 to 1831. Both were at all times through their whole lives earnest and devoted adherents of the cause then championed by Mr. Papineau.

In 1838 the future Chief Justice of the Province of Quebec, then in his twentieth year, came to Montreal to read law, and entered the office of Mr. C. S. Cherrier, a leading member of the bar of Lower Canada. In these early days there arose between the eminent barrister and his young pupil a friendship which time only more and more cemented, and which indeed could not but exist between two such men. Mr. Cherrier was, himself, an exceptional character. He hardly was of our age, hardly of our continent. He seemed the anachronistic incarnation of one of those remarkable figures, strong, and withal charming, which adorned the *Parliament de Paris* in the 17th century; a man of inflexible principles, but of unvarying kindness of heart; of liberal instincts, but of conservative habits; of austere piety and of the most chivalrous disposition; of exquisitely Attic wit, and of childish simplicity.

Under this master Mr. Dorion studied, and became his partner in business, as soon as admitted to the bar in 1842. For years he worked at his profession, steadily rose in eminence and easily attained the very first rank.

While thus engaged in his office and before the courts, the young lawyer always took a deep interest in politics. He did not actually step down into the arena, but he always was an anxious spectator, following with an eager heart the impassioned struggles which marked the early years of the union, and all this time, by study and reflection, silently preparing himself to take his share, at no distant day, in the battle waged by the Liberals for reform and progress.

Those were exciting times. The early years of the union were absorbed by a most arduous and unrelenting contest for the permanent establishment of responsible Government. In the prosecution of this task Liberals of all shades had blended their whole united energies. The fight was not finally won until the elections of 1851, which maintained in power the Lafontaine-Baldwin Government; but the victory then won was complete and decisive. The struggle being now over, the younger men in the ranks at once called upon the leaders for the immediate assault of those abuses which in the then not yet very old times of prerogative and oligarchy had been safe and secure, but which, under the new régime, could not long withstand the determined effort of the popular will.

But old leaders, who have successfully grappled with an existing evil, are seldom inclined to engage in new conflicts. In our own day, indeed, we see Mr. Gladstone ever enthusiastically active, as soon as the battlements of some long-standing wrong have been carried, at once again charging for further reform. Such, however, is not the experience of mankind, and such was not the disposition of Mr. Baldwin, nor of Mr. Lafontaine. They had both given the best years of their lives to one reform. They had triumphed. They now acted as if believing that nothing more remained to do but to enjoy the blessings of what had been done. They did not respond to the enthusiastic ardour of the younger recruits in their party, who impetuously called for an immediate charge upon clergy reserves and feudal tenure and upon everything that was yet standing of family compact and oligarchical rule. Far from moving onward, they both withdrew from power and from public life shortly after the signal triumph which they had just achieved, leaving the reins of the Government in the hands of Messrs. Hincks and Morin. These were well known and well tried Liberals. Yet while advancing, still they were moving too slowly to keep abreast of the ever increasing current in favour of reform. Even in the House as constituted their majority was gradually but irretrievably dwindling; not because Tories were getting stronger, but because Liberal views and Liberal principles were becoming bolder and more aggressive as they became more diffused through the community, and when that Parliament came to an end, in 1854, the elections which took place left the Government still weaker.

The elections of 1854 were remarkable. They brought to the representation of Lower Canada, to fill the ranks of the Liberal party, a galaxy of able and brilliant men, whose equals in ability, courage and enthusiasm the Province has never since mustered. In the first place was Mr. Dorion, elected for the great metropolis of Montreal, then in his thirty-seventh year, already trusted and respected for the vast learning, the legal acumen, the high character which had marked his career at the bar. Next came Joseph Papin, a tribune of great power; Charles Joseph Laberge, a classical orator; Charles Daoust, a broad, limpid and sure mind; Jean Baptiste Eric Dorion, a brother of Mr. Dorion, fervent, eloquent, intrepid, fearless, one of the noblest hearts that ever beat in this land or any land. With the single exception of Mr. Dorion, all those men at that time full of life and vigour, ardent and hopeful, were destined to die young, not one of them attaining the full measure of his powers. They represented that more advanced section of the Liberal party, which was already designated as the *Rouges*. By the common consent of all Mr. Dorion was chosen as their leader.

The ministry, finding themselves hopelessly in the minority, had to resign, and the Governor called upon Sir Allan Macnab to form a new administration. Then took place the famous coalition between the Tories of Upper Canada and the Liberals of Lower Canada. The Lower Canadian section of the late cabinet, headed by Mr. Morin, joined the new administration. It is due to those Liberals to say that they then made no sacrifice of opinion, while on the other hand Sir Allan Macnab and his Tory colleagues from Upper Canada kicked away, without any ado, their professed principles of many years, and undertook to carry into execution those measures of reform long sought by the Liberals, long fought by themselves: the abolition of clergy reserves in Upper Canada, the abolition of feudal tenure in Lower Canada. All opposition being thus removed, clergy reserves and feudal tenure were at once swept away before the unanimous consensus of public opinion.

There now remained no irritating question pressing for a solution. All the old abuses which in former years had gaded the people to rebellion had been removed by the natural working of the new institutions. The bitter passions, which the new institutions had at one time provoked, had subsided. The reciprocity treaty which had just come into force, coming opportunely in the lull following the political excitement of many years, had opened an era of unprecedented prosperity.

This very state of things now developed a new evil, which, indeed, was inherent to the Constitution, but which greater evils, more pressing questions, more urgent wants, absorbing for a long time public attention and taxing public energy, had left comparatively unfelt.

The Imperial Act of 1840, which had re-united the two Provinces, severed by William Pitt, fifty years before, was a most clumsy instrument, replete with difficulties almost insuperable. The new Constitution established a purely legislative union: a single Legislature for two Provinces differing in everything except a common allegiance, and in this single Legislature it was an organic disposition that the number of representatives was to be the same from each Province, without any reference to population. No one now disputes that representation according to population is a fair, just and sound principle. But equality of representation for each Province had been recommended by Lord Durham for a purpose, and adopted on his suggestion. Lower Canada, at the time of the union, had the larger population, but the loyalty of the French population was not trusted, and Lord Durham thought that equality of representation in each Province would give to the English population, as its aggregate numbers in the two Provinces gave it a majority, an effective means of keeping the others in check. Thus did he state his views in his report:—

“If the population of Upper Canada is rightly estimated at 400,000, the English inhabitants of Lower Canada

at 150,000, and the French at 450,000, the union of the two Provinces would not only give a clear English majority, but one which would be increased every year by the influence of English immigration; and I have little doubt that the French, when once placed by the legitimate course of events and the working of natural causes in a minority, would abandon their vain hopes of nationality. I do not mean that they would immediately give up their present animosities, or instantly renounce the hope of attaining their ends by violent means. But the experience of the two unions in the British Isles may teach us how effectually the strong arm of a popular Legislature would compel the obedience of the refractory population.”

These views of Lord Durham, expressed in this cold, implacable language, could not but create, throughout the whole French population of Lower Canada, a feeling of intense bitterness against the new Constitution. When Mr. Papineau returned from exile, the first public words which he uttered were in impassioned condemnation of the whole act of union. After his re-appearance in Parliament, he took the early occasion of the address, in the Session of 1849, to repeat those attacks on the floor of the House. He was particularly emphatic and bitter in his denunciation of the disposition enforcing equality of representation for each Province. On this point he was squarely met by Mr. Lafontaine, who was Prime Minister, and had at his back the support of a powerful majority. He pointed out with great force that, under existing circumstances, under the act of union, such as it had been framed, with a total absence of checks to restrain the majority, the application of the principle of representation by population would be virtually to place the smaller Province under the subjection of the other; that he would not impose it on Upper Canada while she was the weaker, nor concede it to her if she became the stronger.

No one was more qualified than Mr. Lafontaine to use this language. It had been the plan and design of Lord Durham to have the united Province of Canada ruled by the strong hand of an English majority over a French minority, but it is to the eternal glory of Mr. Lafontaine and Mr. Baldwin that they inaugurated and successfully carried out a policy based upon a broader and more generous conception of human motives and interests. They substituted principles for race as the rallying ground of parties; they avoided the bitter passions and dangerous conflicts which divisions founded on race and creed must ever engender; they brought together English Liberals and French Liberals and gave them common aspirations to look to, a common aim to pursue.

Yet there can be no doubt that the principle advocated by Mr. Papineau and opposed by Mr. Lafontaine was true, but the Constitution was sadly deficient which made fair minded men resist the concession of a true principle, from the legitimate apprehension of placing in the hands of the majority a power unchecked by any constitutional safeguard to the minority. The evil was in the Constitution and must always have caused agitation. Whichever Province had numbers on its side was certain to claim the preponderance which legitimately appertains to numbers.

At that time, however, the contest was not carried very far; the old grievances which had long engaged the bitter contentions of parties continued, as long as they had not been abated, to put every other question under the shade. Now at length, in 1856, the last of those irritating issues was settled by the removal of the clergy reserves and the feudal tenure. In the meantime the respective position of the two Provinces, in a most important feature, had been totally reversed. Under the new institutions Upper Canada had progressed with gigantic strides. As foreseen by Lord Durham, her population had “been increased every year by the influence of English emigration;” it already outnumbered and was every day more and more outnumbering the population of the Lower Province.

In a new country, where everything is to be created and developed, where roads, canals, harbours are questions of primary importance, public expenditure became correspondingly important. Prosperity was increasing and spreading throughout the land generally, and the public revenue, without any additional taxation, was rapidly swelling. This very state of things, this very prosperity contributed, in no inconsiderable degree, to again force upwards the question of representation by population. The Reformers of Upper Canada now took up, in behalf of their own Province, the position adopted by Mr. Papineau, at an earlier day, in behalf of Lower Canada. They argued that since the people of Upper Canada had a larger population and contributed more largely to the revenue, it was but simple justice that in the application of the revenue they should be allowed a proportionate voice. The question had now to be faced and settled.

The two years which followed the elections of 1854 brought prominently to the front four men who were to be the chief actors in the coming conflict, Mr. John A. Macdonald and Mr. Cartier, who were now at the head of the Government, and on the other side of the House Mr. Brown and Mr. Dorion.

The position of Mr. Macdonald and of Mr. Cartier, assumed from the first and to the last maintained, was that there was no evil to remedy, that the constitution was as perfect as it could be under existing circumstances, and they steadily opposed all demands of reform. Mr. Brown's policy, most vigorously prosecuted for years, was that the principle of representation by population was right and just, and, therefore, with or without constitutional changes ought to be conceded and applied. But representation by

population without constitutional alterations and modifications would have subjected one Province to the other, as clearly pointed out by Mr. Lafontaine some years before. It may perhaps be said that the application of a principle admitted to be just and fair never could work any real injury to any one, and that its effects should never be dreaded. So, indeed, it ought to be; so, indeed, it would be, if all elements in the community had exactly identical passions and interests; but so long as men are drawn in different directions by conflicting passions and interests, especially those passions and interests which have their foundation in historical associations and religious convictions, it must ever be the duty of statesmen, even in the application of the truest principle, not to place in the hands of the majority an absolute, unchecked power of working to the fullest extent its own conception of right, and to lay a ruthless hand upon what the minority may deem right and sacred. When Mr. Papineau demanded representation by population, the people of Upper Canada, whose Province had then the smaller population, strongly opposed his policy; in the same way the people of Lower Canada, under the altered relative condition of the Provinces, strenuously resisted the same policy, when presented by Mr. Brown.

Mr. Dorion enunciated the true principle which alone could prove an adequate reform to the undoubtedly existing evil. As early as the session of 1856, he formulated it in the following notice of motion:—

“That a committee be appointed to enquire into the means which should be adopted to form a new political and legislative organization of the heretofore Provinces of Upper and Lower Canada, either by the establishment of their former territorial divisions or by a division of each Province, so as to form a confederation, having a Federal Government and a Local Legislature for each one of the new Provinces, and to deliberate as to the course which should be adopted to regulate the affairs of united Canada, in a manner which would be equitable to the different sections of the Province.”

It requires no argument at this day to satisfy everyone that the idea here propounded by Mr. Dorion was the right one; that a federative union was the only form of government which could satisfy all interests, conciliate conflicting passions and give to each and to all sections a full measure of justice. Yet Mr. Dorion never followed up the idea which he had thus so clearly enunciated. The reason is that neither at that time nor at any time during his political career had he a following large enough from his own Province to enable him, as a parliamentary leader, to assume an aggressive attitude.

A modification had taken place in the public opinion of Lower Canada, which permanently affected it, and which became for Mr. Dorion and his party an insuperable obstacle. No political coalition ever took place which did not involve, at some time, the sacrifice of important principles by one of the contracting parties. In the coalition of 1854, the sacrifice was made by the Conservatives of Upper Canada, who knelt down to adore what they had previously burnt. But from the moment the two vexed questions of the day, clergy reserves and feudal tenure had been settled, the Conservative element of the coalition gradually rose up until it had finally and completely absorbed the Liberal element originally furnished by Lower Canada. Indeed the new recruits, as is ever the case with converts, soon *out-Toried* the Tories. In the Upper Province the party has always preserved the name of Liberal-Conservative which it at first assumed. In the Lower Province the new party shook off every vestige of those principles which it had at one time upheld as the champion of reform, and the day came when it shunned with horror the very names of Liberal and Liberalism. This was the result of peculiar causes peculiarly affecting the French population of Lower Canada.

Those who have followed the history of the Roman Catholic Church in continental Europe, France, Belgium, Italy, for the last forty years, are aware that up to a comparatively recent period a bitter struggle was waged between two classes of Catholics, the Ultramontanes on the one side and the Liberal Catholics on the other side. It would be difficult to reduce to an actual definition the exact ground of difference between the two rival schools; it was more theoretical and abstract than real and practical. Ultramontanism represented and enjoined an absolute hostility to the spirit of modern freedom and progress: Liberal Catholicism leaned towards the acceptance by the Church of the new ideas and principles represented by modern freedom and progress.

The controversy may be said to be now over; the Ultramontane view seems to have everywhere prevailed; indeed when the noble lives of Montalembert and Lacordaire came to an end, what was known as Liberal Catholicism became a thing of the past. But while it lasted, the controversy was maintained on either side with impassioned vigour, by writers of great eminence. It radiated from its focus throughout the whole Catholic world, and in no part of the Catholic world did it evoke keener passions than in the Roman Catholic population of Lower Canada.

Manifestly the point involved in the dispute was purely doctrinal, and could not be held, by any process of reasoning, to apply to the organization of political parties in constitutional countries. Yet, strange as it may seem, the whole of the controversy was introduced bodily into the political questions submitted to the electors of this country, and upon which Protestant electors as well as Catholic electors had to pass judgment.

One of the political parties was the Liberal party, and for this reason alone it was maintained that Roman Catholics could not belong to the Liberal party. The Conservative press of the Province pertinaciously, systematically, bitterly maintained that doctrine, and for years, and even to this day, it remained the chief argument ever confidently resorted to, whenever every other argument was likely to fail. The experience of other Provinces than Quebec has made us aware that appeals to religious passions and prejudices are rarely made in vain. They had a powerful effect in the present instance; they depleted the ranks of the Liberal party. It was held to be a sin for a Roman Catholic to belong to that party. The Conservative party and the Government of Sir John Macdonald were forgiven all their faults, for no other reason than the men who denounced those faults were Liberals and everything was preferable to a possible accession to power of the Liberals. All those questions which chiefly compose the range of Canadian politics, trade, taxation, expenditure were presented to the Roman Catholic electors, not on their merits but always on the ground that to be a Liberal and to be a Roman Catholic were not compatible, and that the Conservative party had to be supported, no matter what its policy was or was not.

It is only fair to add that at the outset the Liberal party had in a great measure provoked the hostility which they encountered and which was maintained against them, even after whatever cause there might have been for it, had disappeared.

For some years previous to 1854, the Liberal party in Lower Canada had been, in the same manner as the Liberal party in the Upper Province, weakened by domestic quarrels, the cause in both being a demand for a more radical policy, but the demand in each being asserted according to the different character of each population.

While in Upper Canada the advanced Liberals limited their agitation to a few existing evils, in Lower Canada the advanced Liberals declared open war on the whole political and social fabric as it then existed. Their programme, published in their newspaper, *L'Avenir*, if carried out, would have been a complete revolution. Those who set up that task before the people were mere boys, enthusiastic, ardent, and affecting to be imbued with the views of French democracy. The oldest among them was not twenty-two. They had neither position, influence, nor command. But their doctrines, though coming from irresponsible men, had alarmed the people, and still more alarmed the clergy who largely controlled the opinions of the people. These fears were adroitly nurtured by the Conservative press and the Conservative party, and for years they were prominently held up in season and out of season, as the bloody shirt is still held up in the neighbouring country.

Mr. Dorion could not justly be made responsible for those extravagant doctrines. He never had been a participant in them. On the contrary it was his great merit to weed out the superfluous, the utopian, the impracticable, the wrong, from the programme of the party, and to limit it within the domain of practical politics. English history has taught us that one reform is generally the work of one generation, but when accomplished it is permanent. The French, on the other hand, never attempted a reform without a revolution, changing everything from the dynasty and the form of government, down to the name of a street, every such radical change being almost immediately followed by a reaction again sweeping away all that had been gained.

Mr. Dorion belonged to the English School of Liberalism. He endeavoured to discipline his party from speculative and doctrinal politics to a sober discussion of practical questions. But religious prejudices when aroused proved stronger than facts and arguments. The Liberal party, though purified under the guidance of a noble leader, was kept in a hopeless minority, and Mr. Dorion could never force to an issue the federative principle he had promulgated. On the other hand, Mr. Brown was commanding a powerful majority from his Province. It is true that he also, in the House and in important public papers, affirmed the principle of a federative union to be substituted for the existing legislative union. But the main idea which he set up before the people, and upon which he aroused an ever increasingly powerful agitation, was representation by population. In 1858 he eagerly and perhaps imprudently seized an opportunity of forming an administration, with that end in view. Mr. Dorion joined the Cabinet as leader of the Lower Canadian section. He had no difficulty in conceding to Mr. Brown representation by population, as Mr. Brown readily conceded him constitutional changes for the protection of Lower Canada. It is well known that Mr. Brown had too implicitly trusted in the support of the Governor-General; that, having to face a hostile House, he was refused a dissolution, and consequently forced to resign almost immediately after having been sworn into office. In the precipitation of the whole event, the constitutional changes which Mr. Dorion had contemplated were never made public, but it is safe to assume that they were in the line of the federative principle which he had enunciated before, and which was solemnly adopted by the great Liberal convention which met in Toronto the following year.

The struggle continued, becoming every day more intense and more bitter. The inherent vice of the Constitution made any change, except a constitutional change, a mere patch-work. Yet the leaders of the Conservative party obstinately opposed every attempt at reform. They had a powerful support from Lower Canada; but the

agitation was every day spreading wider and deeper in the other Province. The elections of 1861 considerably weakened the administration, though both Mr. Brown and Mr. Dorion lost their seats.

Mr. Dorion, however, soon re-entered Parliament, accepting the following year the Provincial-Secretaryship in the Macdonald-Sicotte administration. He had been in office less than a year, when he resigned. The imminent threats of war, occasioned by the Trent affair in the fall of 1861, had given an impetus to the project, already old before the public, of connecting for military purposes the British Provinces by the sea to the western Provinces. That project in the course of time became the Intercolonial Railway. In 1863 the Macdonald-Sicotte administration under the strong pressure of the Imperial Government, adopted it as a ministerial measure. Mr. Dorion firmly dissented from this policy; hence his resignation. His withdrawal was a fatal blow to the administration, which was thus deprived of its strongest support from Lower Canada. Mr. J. A. Macdonald, the prime minister, had to yield to the views of Mr. Dorion and give up the project of the railway. He then applied to Mr. Dorion to reconstitute the Lower Canadian section of the Cabinet. Mr. Dorion accepted, Parliament was dissolved, but the new elections made no material changes in the complexion and strength of parties. The Government was forced to resign. Power again reverted to the Conservatives. Sir E. P. Taché was entrusted with the task of forming an administration, which, like its predecessors, was defeated a few months afterwards.

Those successive changes at last convinced the leaders of the Conservative party that they could no longer oppose constitutional changes. They entered into negotiations with Mr. Brown upon the basis of the policy which he had so long and so persistently advocated. The result was that a federative union not only of Upper and Lower Canada, but of all the British Provinces was presented as a practical question. Mr. Dorion opposed the scheme and opposed it with great vigour and power. The speech which he delivered in the debate is one of the ablest, one of the most thoughtful that was ever heard in the old Legislative Assembly of Canada; it was pregnant with observations, the truth of which have since been verified in a marked degree. It was not to the federative principle that Mr. Dorion objected. He was still in favour of a federative union for Upper and Lower Canada, but did not believe that the time was ripe for a union of all the Provinces, and the reasons which he urged in support of his views have certainly derived, from subsequent events, great cogency. Answering those who taunted him with inconsistency he defended his course in the following language:—

"There is nothing I have ever said or written that can be construed to mean that I was ever in favour of such a proposition. On the contrary, whenever the question came up, I set my face against it. I asserted that such a confederation could only bring trouble and embarrassment; that there was no social, no commercial connection between the Provinces proposed to be united—nothing to justify their union at the present juncture. Of course I do not say that I will be opposed to their confederation for all time to come. Population may extend over the wilderness that now lies between the Maritime Provinces, and ourselves and commercial intercourse may increase sufficiently to render confederation desirable."

No one who now reads these words can fail to appreciate that Mr. Dorion there touched with his finger the very point which was to prove the weak point of confederation. Confederation exists; it is the duty of all Canadians to help it onwards to the greatest future that can be dreamed for it. But the many difficulties that now beset its course, the perhaps more dangerous difficulties that threaten its future, practically illustrate the truth proclaimed by Mr. Dorion in 1865, that it is questionable wisdom, even for the most laudable object, to do violence to the laws of nature and to anticipate the actual requirements of the day.

The coalition which had been formed to carry out confederation still more weakened the Liberal party in Lower Canada. The elections of 1867 left to Mr. Dorion hardly fifteen followers in the house; this number was slightly increased in 1872. On the fall of Sir John Macdonald's Government the following year he accepted the department of justice in Mr. Mackenzie's administration. While he held the office he initiated and carried out some important measures. Our present Electoral Law is his work, as well as the controverted Elections Act. Both were passed in the session of 1874, the last which he attended.

Mr. Dorion had not been one full year in office, when the Chief Justiceship of the Court of Queen's Bench, the highest court of the Province of Quebec, became vacant. His most intimate friends and followers at once pressed him to accept the position.

Indeed, in so doing, they well knew what an irreparable loss his withdrawal from active service would prove to the Liberal party, but it was also well known that he had long desired to retire from public life. In fact, at the elections of 1872, he had actually taken that course, and formerly declining again to come forward for the County of Hochelaga, which he had represented since 1863, he had left for Europe; but in his absence the staunch Liberals of the County of Napierville had elected him against his well known wishes, against his absolute enjoyment.

It was well known that this determination of Mr. Dorion was not the result of apathy or discouragement, but dictated by personal considerations of grave moment.

At the bar of Montreal Mr. Dorion had a large and lucrative practice, but in the absorbing toils of politics he had made such heavy sacrifices of time and money that the burden had become unbearable. His friends, therefore, not only respected, but also urged upon him the considerations which impelled him at last to give to his private fortune some of the attention which he had hitherto exclusively given to the service of his country, and at their pressing solicitations he accepted the Chief Justiceship of the Court of Queen's Bench.

It was Mr. Dorion's misfortune that whilst engaged for so many years, in the active struggle of politics, he never had behind him, from his own Province, a majority which would have enabled him to enforce the clear, sound, and liberal views which he held upon the questions then affecting the destinies of Canada. Though mostly always in the minority, he always was in the House a very strong individuality, and always commanded a marked influence, derived only from the loftiness of his character and the strength of his abilities. Within the ranks of the Liberal party no man ever enjoyed a greater share of respect and affection.

Mr. Dorion as a party leader was himself. He could not be compared to any other. He was in his views absolutely democratic, but he never resorted to those tactics which are sometimes supposed to be indispensable to democratic Government. A man of exquisite courtesy of manners, he yet always was somewhat distant. He never had recourse to the easy method of winning popularity by promiscuous familiarity. He never pandered to vulgar passions, never deviated from the course which seemed to him the path of truth. He never courted success, for the sake of success, but steadily struggled for the right as he saw the right. He met defeat without weakness, and when success came success found him without exultation.

In accepting the highest judicial office of his native Province, Mr. Dorion only transferred to another sphere his great usefulness to the public. For indeed it is admitted on all sides that no more able, dignified, upright judge ever adorned the bench of any land. His high, broad and clear mind, his vast knowledge, his demeanour, at the same time courteous and firm, were well known, but in the discharge of his new functions came out in still more marked eminence. Another and still more characteristic quality, one which indeed ought hardly to be mentioned in a judge, so absolutely is it the attribute of judicial office, is his high sense of fairness. It is not a thing unseen nor unknown, that men who have spent the larger portion of their lives in the turmoils of politics have sometimes their judicial opinion unconsciously tinged by the strong convictions imbued in a more violent atmosphere. Nothing of the kind with the present Chief Justice of Quebec. A Conservative member of the Montreal bar was once heard to remark that if the career of the Chief Justice was not known, no one would suppose that he had ever been engaged in politics.

In 1877 he was created a knight by Her Majesty.

Sir Antoine Aimé Dorion is now in his seventy-third year. Time has just laid the first slight impress of its webbed foot upon his hitherto singularly juvenile face, but his active devotion to his judicial duties remains unimpaired.

A touching and charming trait in the remarkably attractive character of Sir Antoine Aimé Dorion is his strong domestic affection. He was married in 1848 to Miss Trestler, a daughter of Dr. Trestler of Vaudreuil. After a few years only of married life he was left a widower with four children, a son, who died young, and three daughters. The eldest of the daughters is the wife of Mr. C. A. Geoffrion, the eminent Q. C. The father never separated from that one, nor from any of his children. To this day he continues to live with Mr. and Madame Geoffrion, their children and his unmarried daughters.

It would look like fulsome flattery to recite the numerous qualities of mind and heart which endear this gifted man to all those who have had the privilege of close relations with him; particularly noticeable, too noticeable not to be mentioned here, is the kind sympathy which he always extends to young, struggling men. Young students, promising but still inexperienced barristers, budding politicians buoyant with hope and illusions, he always received with gracious courtesy, and often advised, helped and favoured by word and action. He who writes these lines keeps treasured in his heart the remembrance of acts of kindness and encouragement thus received at a time when kindness and encouragement were a most invaluable help.

WILFRIED LAURIER.

I AM ignorant of any one quality that is amiable in man which is not equally so in a woman. I do not except even modesty and gentleness of nature. Nor do I know one evil or folly which is not equally distasteful in both.—*Swift*.

THE Agricultural Statistics for Ireland for the present year have just been issued. The total acreage under crops in 1890 is 4,918,965, being a net increase on 1889 of 137,051, or 2.7 per cent. In the acreage under grass there is an increase of 212,877 over 1889. Of bog and marsh, barren mountain land, etc., there is a decrease of 79,725 acres. Of cereal crops there is a decrease of 18,711 acres. In green crops there is a net decrease of 5,353 acres, and in flax there is a decrease of 16,781 acres. As regards live stock, there is an increase in the number of horses and mules amounting to 11,369, and cattle 146,579.

CANADA TO BRITANNIA.

GREAT Mother in the world across the wave,
Far sundered by the waters though we be,
Howe'er self seekers in their folly rave,
The ties of kinship hold across the sea;
And we, thy children of a larger land,
Safe in the promise that the past has shown,
Trust to the power of thy mighty hand,
Till all our thews increased, our stature grown,
Though kinsmen still to thee, we dare to stand alone.

Oh! strong and brave, a beacon to the world;
Light through the ages, star to guide the free;
Though all thy realm were into ruin hurled,
And blackest chaos, still should Liberty
Blazon thy name the first upon her scroll;
And if in heavy aftertime the knell,
The death knell of thy vanished power toll,
Are we not here, the coming years to tell
The tale of all thy glory, which is ours as well?

But, whatso'er the future hides, we still
Cleave to the memory of the days gone by,
And one in feeling, one in heart and will,
Hold fast the links of forged history.
For you, for us, the stalwart Barons wrung
The charter of our freedom from the Crown;
For both alike has Shakespeare thought and sung;
And Cromwell pulled a tyrant's power down;
And many a hero faced grim Danger's iron frown.

Have we not stood together in the van;
Whether at Queenston Heights, or Lundy's Lane?
Or later, on the scorching wide Soudan,
Our loyal aid has not been all in vain;
And should the sun break on a wilder day,
And Britain cry, "Push on, brave volunteer,"
'Tis but the word to point us out the way
We knew before; and, with no touch of fear,
Learn thou, where Britons go, Canadians also dare.

When thy fierce grip with Gaul thy power drew
Away Columbia worsted thee, and yet,
The freedom that she fought for she but knew
Through thee, and we were foolish to forget
The way her Southern States have learnt so well
To stoop beneath her mandates, and to bow
Their necks beneath her power; shall we swell
Her alien ranks? We will not break our vow,
We would have peace with her; but dearer still art thou.

What power then shall teach us to forget?
The same brave banner freely floats above
Thy stormy island with the salt seas wet;
Our land of promise we have learnt to love—
Thou knowest how it has been, how those few
Arpents of snow the French king flung away
Flourished beneath thy ægis well, and grew,
From ocean unto ocean, till to-day
Breaks over countless fields that own thy Sovereign sway.

Yet, weep not, Mother, if we part at last;
God's ways with men are hidden; but behold!
Does not the record of thy glorious past,
The sturdy truths of liberty unfold?
And shall we fail to read them? should we part,
In after years, the hope of days to be
Will rise the same in every loyal heart;
One tongue, one goal, and steadfast eyes to see
The way to glory lies in emulating Thee.

BASIL TEMPEST.

PARIS LETTER.

BRETAGNE is not remarkable for its republicanism. However, it can produce credentials that it was in 1792, in one corner at least, as far advanced in the 1789 liberties as any portion of France. Gahard, in the department of Ille-et-Vilaine, possesses the only authentic Tree of Liberty in France, commemorating the First Revolution. That tree is a brave old oak, flourishing on the estate of M. Perrussel at Gahard, and which his grandfather, an ardent republican in a royalist milieu and a friend of General Hoche, planted in the winter of 1792, to commemorate the triumph of National Sovereignty, and the discomfiture of the invaders of France.

The oak was consecrated to Jupiter, as the olive was to Minerva, the myrtle to Venus, the vine to Bacchus, and the laurel to Apollo. Mars had the fig, and Hercules the poplar tree. The latter was the favourite with the French republicans of 1848, but the Third Republic concentrates its political affection on oak. Walnut was tried, but failed; it was not an all-climate tree. Evelyn described oak trees as the keepers of Commerce and Liberty, and it was the idea of the Conventionists to plant an oak in every Commune of France, baptizing them after the name of the locality. The tree was to be surrounded by a railing, and its base was to be a *parterre* of flowers; all was to be so cared that it might attain an altitude of 100 feet at least. As an oak requires 200 years to reach its maturity, Frenchmen were to bear in mind the lesson it suggested, namely, slowness of growth spoke necessity for exercising patience in the development of reforms. The Coup d'Etatists, and those "Oddfellows," the Boulangists, it seems, never found "tongues in trees."

Charles I. obtained shelter in the Boscobel oak, but before his day it was a refuge-tree with the ancients. If an oak could shelter squadrons of English cavaliers, and regiments of infantry, the inside of oaks served with the Romans as goals for prisoners. These were not precisely trees of liberty. It is said that the planting of trees, to commemorate political triumphs, was a transplanted event from the United States, due to Lafayette and his associates. Strange, it was an humble clergyman, in the department of Vienne, who, in 1790, was the first to plant a political memorial tree. He selected a young oak from a neighbouring wood, and planted it before the mayoralty of his village, to commemorate the Federation of the Champ de Mars. The "fad" spread, and before three years 60,000 trees—poplars—of liberty were registered in France, while edicts were issued, severely punishing those who damaged the symbols, in addition to compelling them to make good the injury. These trees were classed as public monuments; the locality was bound to care for them, and they were placed under the jurisdiction of the Inspectors of Forests. The public, however, was allowed to hang up poetic odes to Liberty on the twigs; soon the tree became a Pasquin statue for lampoons, and was never destitute of "leaves"—of paper.

In the second year of the Republic a tree of liberty was planted in the Tuilleries Garden, when the latter had been turned into a potato park to bring a little grist into the treasury chest. It was a veritable tree of Good and Evil. The reactionists damaged it and the republicans protected it. Possessing this exciting property of the red rag on a bull may explain why the northern Spaniards utilized trees of liberty to express attachment to the *fueros* and their defender, Don Carlos. On the restoration of Louis XVIII., the first act of the royalists was to extirpate the trees of liberty. These disappeared in a night just as rapidly as the gourd of Jonah sprang up. In 1830, when the Bourbons were expelled, only a little tree-of-liberty planting was indulged in; perhaps the nation concluded that Louis-Philippe symbolised in himself all the trees of freedom. Lafayette alleged as much, and so did Thiers.

But, when Umbrella-Pear Louis was expelled, *sans cérémonie* in February, 1848, quite a rage set in, not only for planting trees of liberty, but for blessing them by the clergy into the bargain. The latter had to work overtime. Paris alone was thus in a fair way of becoming a forest, till in 1850 a decree was promulgated to convert trees—no hard winter reigned—into firewood, that which nearly provoked a revolution. "To what base uses may we come, Horatio!" The few trees of liberty that escaped the massacre were not spared by that woodman, Napoleon III. They seemed to have for him a Birnam Wood suggestiveness. This will explain why the discovery of Gahard oak has now become as sacred as Shakespeare's mulberry, or Pope's willow.

M. de Cyon is the high priest of Philo-Russianism. He does not pay a great compliment to France by writing "that in the steppes of Asiatic Russia the traveller enjoys as perfect security as in the outskirts of Paris." It is news, however, to learn that "the Russians were Christians before Christ appeared on earth." It is not less true that it was only in the tenth century that Olga and Vladimir were converted and baptized. There are many ways of writing history; but the statement that in 1148-15, when the allies entered Paris, the Russians only had the role, of preventing the capital from being pillaged by the allies, and of saving France from dismemberment. It was of course only to show his love for Alexander I. that Napoleon brought about the little calamity at Moscow. M. de Cyon quotes Prince Krapotkin, as a foil to Kennan's denunciations of Siberia, to state that political *détenus* in Russia are subjected to milder treatment than similar offenders in France. He winds up by the assertion that "in Russia the laws are more liberal and more advanced than in the greater part of European countries, and that she resembles France most by her democratic institutions." The United States of Europe must be within measurable distance.

The washing of the Boulangism linen threatens to fill several laundry baskets. It is a dismal episode in the history of contemporary France, and a scathing reflection on public men and political parties. It is full time for those involved, to "purge, leave sack, and live cleanly."

The theatres all opened for the season on Monday last, and, what is very uncommon, simultaneously. The prospective programmes published are rich and appetizing, but do not promise to attract more bites than hitherto. Public taste has quit tragedy, drama, grand opera and filtered opera-comique, for the circus, pantomime and the music-hall. The unfilled houses must keep open all the same, and their expenses are very high. Thus the daily average working expenses of a Paris theatre are between 2,000 and 3,000 frs. For twenty-five years the scenery and general mounting of a play have become sumptuous. Hence, the expenses have risen to be enormous—fantastical even. The opera absorbs at least 15,000 frs. for every representation that it gives, the gas bill alone being 1,300 frs. Next in high outlay are the theatres of the Porte St. Martin and Châtelet, that give spectacular pieces; their daily outlay varies from 4,000 to 5,000 frs. These figures are equalled by the Opera Comique, but, in this case, they are the star salaries which run up the bill. Theatres of the *renaissance* order expended 3,000 frs. a night. A *café* concert, such as the El Dorado, has an outlay as high as 1,800 frs. per evening.

The Comédie-Française, which is a subsidized theatre,

has an annual outlay—year 1882—of 1,854,000 frs., or, per day, including matinees, of 4,878 frs. It has no orchestra, yet expends yearly 22,074 frs. on "music." Among other items: gas costs 89,092 frs.; porters and programmes, 19,553 frs.; "funeral expenses," 800 frs.; Sarah Bernhardt's row involved an outlay of "82 frs." The salaries and dividends for the artists amount to a total of 467,000 frs.; costumes, to 142,000 frs.; poors' tax, 187,000 frs.; and authors' rights, 269,000 frs. Contrast that outlay with the following in 1660, when Molière directed his theatre; each representation, less fees, cost 44 frs. Among the details were: music, 4 frs.; candles, 10 frs.; bills, 3½ frs.; an ordinary utility, 3 sous; refreshments—bread, wine and "tisane"—1 fr! A theatre to-day may have from 200 to 500 individuals depending on it for a livelihood.

M. Ben Scander states that France alone can to-day, by her situation in Northern Africa, cut in two the strong Mussulman currents which already circulate under Algeria. These currents are perfectly recognized, and run between Morocco and Tripolitania, uniting all the Isiam sects or orders. The order of Sidi-es-Senoussi represents pan-Islamism; its head centres are in the Fezzan and Tripolitania, where they are masters; even in Constantinople they dominate, as well as upon the routes through the Sahara and Soudan. All the orders of Islamism tend to amalgamate. At Djerboub they have always an army of 30,000 men. They intend to Ismalize the Soudan up to Southern Algeria; and it is France that will have to bear the first shock. Z.

A MODERN MYSTIC—X.

IT was arranged that we should drive out to Baywater farm to see the immense volunteer crop of Mr. Fisher, and I asked Gwendolen whether she would be afraid to ride behind a pair of bronchos.

"Bronchos!" said that highly cultivated and captivating young lady, "I'd love to."

The day was bright, clear, beautiful, the air stimulating like wine—ah! better than wine, for there was no headache as an inevitable reaction to its exalting influence.

"How delightful!" went on Miss Gwendolen. "Only a month off the ranche—wild horses a month ago. Such beauties! How they go! And that is the Legislative Assembly? How the air thrills! What an abundance of roses! And that is the new Government House?—hem! Something between a palace and an hospital."

"But you have not told me what you did; have you made any notes?"

"Haven't I? The next time we met—it was at Madame Lalage's—we had Cardinal Newman up, whom Mr. McKnom declared to have had a mind like Plato's, and we discussed him—never dreaming his end was so near; and Professor Glaucus, who laughs at everybody, spoke with a certain tenderness of Newman and said he was a great man. But Mr. Hale would not admit he had the logical faculty. Strong and contrary to his wont he became quite warm; he evidently knew the subject well, for he referred again and again to the 'Apologia pro vita sua,' which I am ashamed to say I have never read, and not by chapters, but by stages in Newman's life. We had a regular squabble, and Hale made quite a speech. I luckily had my note book near, and, making use of my short-hand, took him down. What's that fine village?"

"That is the barracks of the North-West Mounted Police. I will drive you there as we come back. You have got the notes transcribed?"

Gwendolen: "O yes. You shall have them when we return to the town."

What this young lady said of the magnificent fields of grain is neither here nor there. The following are her notes—McKnom, Glaucus, Helpsam, having all praised Newman:

Mr. Hale: "Some seventeen years ago Cardinal Newman—then merely Dr. John Henry Newman—published a reply to Gladstone's pamphlet, 'Vaticanism.' In this answer the future Cardinal tried to prove the Pope is 'not infallible in matters in which conscience is of supreme authority.' The wonder was not that John Henry Newman should have written in this way, but that a Roman Catholic priest should have done so. What is still more extraordinary is that a Roman Catholic priest who could make such a distinction as is made in this reply should have remained within the bosom of the church.

"There are many able men in that Church, but for scholarship, intellectual subtlety, and elevation of character, there are few if any who can compare with Cardinal Newman. If we ignored certain qualities of this eminent man we could not account for his passage from Protestantism to Roman Catholicism. Cardinal Newman is singularly rich in natural gifts and acquirements, and had he been weaker in certain directions where he is strong his strength in other quarters would have enabled him to achieve more than he has done, though as a specimen of culture he would have to take a very much lower place. He has the heart of a child, the tenderness of conscience of a saint, the reason of a philosopher, the intellectual subtlety of a casuist, the hungering after the Divine of a mystic, and the learning at once of an Erasmus and a Pascal." [Here Helpsam shook his head.] "Were he not so conscientious he would have remained in the Church of England, exercised a vast influence on her history, and won the highest preferment, as he probably would have done if, with conscientiousness as large as it is, he had less spirituality or less subtlety. Again, were he without spiritual

leanings, instead of going into the Church he would have probably enlarged the domain of philosophy, and struck a light as fruitful of discoveries as Bacon; and, as we have indicated, were it not for his intellectual subtlety, thoroughness, and real and active and strong spirituality, he would never have joined the communion of the Church of Rome, nor issued a pamphlet from her bosom which might be used as an arrow against her loftiest pretensions, and pierce the heart of her imposing system.

"The mental process that landed Francis William Newman in Positivism resembled that which ultimately swung his brother into the arms of Roman Catholicism, the only difference being that in the one case reason was stronger than pious feeling, and in the other weaker. There seemed to the mind of the religious student, with the logical clearness of a Mill and the aspirations of a Madame Guyon, no halting place between authority and rationalism—between a Church carrying, as it were, in her apron the sacred fire of an abiding inspiration, and a godless deep—a world fatherless and forsaken.

"All that shocks the ordinary Protestant mind in the rites and doctrines of the Papacy ceases to be staggering and repulsive, once the premise that the system of inspiration and development is still going forward is accepted; while the philosophical mind can see neither improbabilities nor probabilities in matters supernatural, the word probability and the state of mind to which it belongs having, notwithstanding Butler's famous argument, reference merely to this mundane sphere and its little order. And just as the dictates of inexorable logic, applied, perhaps, in an unconsciously presumptuous spirit, combined with the dictates of a genuinely pious nature made him choose authority, so his honesty, his moral and intellectual sincerity, made it impossible for him not to go the whole journey. He therefore travelled across the whole religious continent between the Church of England and the Church of Rome. At the time the interval was not wide for him. But, arrived at his journey's end, his new friends scarcely knew what to do with him, and he was as much puzzled regarding them. He reasons himself into a belief that there must be a visible religious authority above the mind of man; but as this authority had no power to impose on him save that which his rational faculties would yield it, clearly those rational faculties were after all the ultimate law givers to him. For the authority claimed by the Roman Catholic Church, and the only sort of authority which would help a mind in the coil in which Newman's was, is not such authority as we have in view when we speak of a Government as 'the authorities.' Such authority as is possessed by the Government is derivative—being got from the people who could withdraw their obedience to it if they were so minded, or could dismiss it; and hence we speak of ourselves as self-governed. The authority claimed by the Roman Catholic Church is not even such as is possessed by the Cæsar of an unqualified despotism, but such as would be that of an unqualified despotism united to perfect wisdom and perfect goodness. But if such an authority existed in this world there would be no need for any man with ordinary faculties of observation to reason himself to its side; it would draw towards it by irresistible cords all that was wise and noble in humanity; what would remain outside its bounds and hedges would be scarcely worth taking into account, would indeed be only fit to be burnt, like useless weeds. A man trained from youth in Roman Catholicism, or a weak mind destitute or almost destitute of the reasoning faculty, with the capacity for ratiocination latent or dead, may regard the Church as an absolute authority in all matters; but for a mind like Newman's this is impossible.

"The Church could only have over him the amount of authority his reasoning gave her; and her authority being secondary and derived was not supreme, and was indeed only a delusive covert, whither a deeply religious sceptic hid himself from the sight of a cold, naked scepticism, and closed his doors against the roar and tumult and earthquake of a destructive analysis that seemed to upheave the foundations of all things, to batter at the gates of faith as with the hammer of Thor, and to plunge creeds and catechisms in the fires of Vulcan. In this reply he told us that the Pope is not supreme in matters in which conscience is of supreme authority. It would be unfair to reply to his inference that a deadlock between conscience and the Pope is impossible, because of the above distinction, by saying that the Church holds that the Pope can decide wherein conscience is supreme—this would be unfair because it would be to treat him as if he were quibbling; but it would be quite just as regards the Church, as we fancy any Roman Catholic divine would admit. Not only would it be unfair, it would admit so far as a reply to an argument without specifying a lurking fallacy can admit a fallacy, that the Pope does not claim authority over conscience. Why, the great radical difference between Protestantism and Roman Catholicism is that one acknowledges the supremacy of conscience, and the other rejects this supremacy. No doubt Newman would say that in the sphere of morals the conscience even of a Roman Catholic would be supreme. But this, as he must be aware, was not so, even prior to the decree of infallibility because the doctrine of the relativity of moral and immoral acts settles entirely the notion of a supreme conscience, which implies an immutable morality.

"But suppose the attitude taken up by Newman in his reply to be one which is consistent with the teaching and history of Roman Catholicism, either infallibility is so much smoke, or a sphere within which conscience is supreme is a tract of cloud. Suppose infallibility to be real, it must be

infallible in its choice of a subject on which to decide, or else its infallibility is tainted in the initial stage. If it is infallible in its choice of a subject, conscience is out of court if it disputes with it, because *ex hypothesi* infallibility with unerring precision and divine guidance has decided that it may interfere, and its interference is in matter and form infallibly correct. If, however, there is a sphere within which conscience and not infallibility is supreme, then infallibility, if it clashes with conscience, must cease to be infallible. Newman supposes there is a land over which conscience rules, and within which we need not listen to the infallible voice; and it is implied that the infallible voice may seek to be heard, and therefore may err. But who is to decide what this sphere is? Not infallibility, because we see that it may err in the initial stage, Conscience? But conscience not being infallible may wish to enlarge its domain, and so there would at once be a dispute about boundaries between the two parties. But external life is, as we know, the archetype of conscience, and it is the intellect which recalls, compares, and applies knowledge, and draws inferences, and is not merely the chief aid of what we call conscience, but its illuminator.

"When we speak of an enlightened conscience we mean the conscience of an enlightened man. Thus we are again driven back to the supremacy of the intellect, the *nous*—and this Plato held, and what Newman's statement comes to is this: that in that sphere over which a man may be told by his reason that his own conscience, his sense of what is right, should rule, the Pope's infallibility has no control, which is almost as good as saying that infallibility has nothing to do with anything in a man's life that is worth spending a second in discussing. Infallibility is banished to the outhouses of human existence and we might fairly ask what was the use of so much bother about decreeing it? But that is not my object—my object is simply to point out that Newman escapes from the possibility of a deadlock between conscience and the Pope only by proclaiming the foundation doctrine of that Liberalism in religion which he tells us he nearly always hated, of private judgment, liberty of conscience; and not merely the foundation of Protestantism, but the foundation of Christianity, as we learn from the career of Paul, who was always appealing to the enquiring, rational spirit. He pares down infallibility to the vanishing point, and from the camp of its enemies proclaims liberty of thought."

Here Gwendolen notes: "Hale by his vehemence had carried us all away. We imposed silence. Yet I could see McKnom, Marquette and Helpsam were burning to put in their oar. I append the discussion that followed, but I was unable to take it down as well as I could wish. It was too snatchy."

Helpsam: "Newman's great impression on his time is owing to four things, any one of which will make a man remarkable: (1) He had a very engaging manner, call it magnetism, charm, what you will; (2) He was master of a fine style; (3) In a luxurious age he was an ascetic—an abstainer from nearly all that the mass of mankind live for; and (4) he had the courage to take a course of his own which he professed to mean a reformation in religion. You cannot deny the epithet 'great' to such a man, though you may deem his character in some respects weak, his views unsound and in a few cases silly. For what, as we commonly use the phrase, does 'great man' mean? Not a man great morally, intellectually, spiritually. Else where shall we find a great man? Some men seem to have no spiritual side to their minds, but are eminent in intellectual and moral qualities; others—take the Duke of Marlborough—to have neither moral nor spiritual instincts, but yet strong in intellect, and in those qualities which lead to personal aggrandizement—to success. The picture which Newman paints of himself in his 'Apologia' would not attract every good man, would not give most the idea of a born leader. Nevertheless there he stands—a defective, effective man—weak in judgment, as he will undoubtedly be regarded by many; yet apart from other men—apart from his age—a crusader born out of due time; his dialectic spear in one hand, a weapon not to be trifled with, not to be despised by any manner of means, or by the ablest man; in the other hand his rosary and the missal of a church which into ripe manhood he had regarded as anti-Christian; around him fancies that one would have smiled at in an old dyspeptic; yet, side by side with these great sacrifices, a unique figure in this age of luxury, scepticism, drift."

Rectus: "You place him higher than I would place him. He is not masculine, whatever else he may be, and his explanation of publishing Tract XV.—I think you will find it in Part IV. of his 'Apologia'—with which he did not agree—has the complexion of a confession, and avoidance, as the lawyers say in respect of one of Kingsley's charges. I am surprised at some of Mr. Hale's estimates of him. His mind had none of those qualities which go to make a philosopher like Bacon. He was a poet with a strong religious nature, and his fine dialectic, his skill in logical fence does not necessarily imply a robust reasoning power or a strong judgment, any more than skill as a swordsman always made a hero. His becoming a Catholic—or to use his own language a 'Roman priest'—proved he had failed in the aim he set before himself during that part of his life, which was a life of action, namely, to find a *via media*, something between Protestantism and Roman Catholicism. I must say Mr. Hale's remarks, to which I listened with much pleasure, seemed to me wasted energy. What theologian can be named, all of whose views are consistent? It pleased a strong religious radical like Hale to

get an admission wherewith to belabour not Newman only, nor even one ecclesiastical system, but all."

Mr. Marquette and Mr. McKnom took part in the discussion, but I fear I lost their drift.

I have read the above to Messrs. McKnom and Helpsam, who say the report of their meeting is correct, and the only doubt they have is whether, now that death has touched him, a discussion of the kind is in good taste as to tone. McKnom says he regrets Miss Gwendolen did not catch what he said—at least on the likeness between Newman and Plato in the importance they attached to tradition. I spoke to Gwendolen on this (N.B.—she is a strong-minded young lady) and she said that, if Plato held the views attributed to him by McKnom, "Platonic philosophy was not much more robust than Platonic love."

Where the higher education of the ladies is going to land us, I leave others to decide. Mr. McKnom, who is looking over my shoulder as I write, says he knows very well, and that Plato has explained it all in the "Republic."

NICHOLAS FLOOD DAVIN.

THE RAMBLER.

ON a bright May morning at eight of the clock in the Augarten at Vienna, in the year 1803, a group of excited men surrounded a violinist of English extraction named Bridgetower. These early morning concerts are a feature of musical Germany, and there perhaps was nothing remarkable in the event itself. But Bridgetower and his two or three friends were in an unusual mood and evidently harbouring strange excitements amongst them. One of them may have looked more haggard than the rest, and with reason, since at half-past four he had been called from his bed by a tyrannical and commanding genius, who thundered forth: "Write out this violin part of the first *allegro* with all haste." The trembling, but enthusiastic and devoted friend set to work; a scanty, very meagre pianoforte part was hastily jotted down, and the excited faces and uncertain tones of the little group of friends were soon merged in the exquisite strains of a work hereafter famous as the—I shall not reveal what just yet; suffice it, that was the first performance of a famous composition which eventually became one of the most precious and pleasing numbers upon all first-class English and European concert programmes. Between the years 1854 and 1878 it was played forty-four times at the Monday Popular Concerts, and to-day it ranks as one of the sweetest, most soothing, and at the same time, most brilliant *concertante* selections on record. It belongs to the school of "absolute" music by right of its classic beauty, perfect form, and the purity of the sentiments it arouses in all healthy musical minds. To take it, this noble work, the product of the mighty, the spiritual, the reverent and sorely-trying Beethoven, and place its name upon the title-page of a book, which so clearly asserts in formulated distinctness the potential vileness of its imputed truth and beauty, is a course of action no genuine lover of his fellowman would for one moment permit himself to follow. And it should be with deep, and not silent indignation, by any means, the duty of every admirer of Beethoven to combat with ringing words and true, the insinuations of a writer, who, as usual, shows the lamentable ignorance of the would-be analytical in music.

In other words, Tolstoi is not only guilty of deliberately proclaiming vice, if not from the house-top, at least from the piano-stool, but also of a certain amateurish ignorance of well verified musical facts. When Black and Hardy, and Braddon and Besant sometimes make rather ridiculous statements about music, it is plain they are not to be blamed, for they are only inventors, literary conjurers, romanticists of the worst school. These are hopeless. But even they, I venture to think, have never made, never will make, the astoundingly false statements that Tolstoi, the so-called realist, has made.

All this talk about music and morals is very interesting, because it involves a large amount of improving discussion and tends to make us more metaphysical—if that be any improvement. But Tolstoi is so cruelly out. There never was a more genuinely unimpassioned, though fiery, and altogether healthy and charming composition than the Kreutzer Sonata. In fact, all the Beethoven, Mozart, Haydn and Mendelssohn concerted works—what are commonly classified indiscriminately as chamber music—are "absolute" music, pure and beautiful. So are Symphonies, so are nearly all the piano and violin and vocal remains of these four great composers. When we come to Chopin, Liszt, Wagner and, perhaps, Schumann, in some of his phases, we, it is true, do scent a certain premonition of danger. The morbid languor of Frederic Chopin, the artificial brilliancy of Liszt, the waywardness of Schumann, and the downright passion of Wagner (at once the noblest and most dangerous of composers) are all present to modern students of the divine art and have got to be guarded against, met boldly, recognized fearlessly and put away relentlessly. For infinite suggestion (an unpleasant word but necessary here) one has only to mention all the love-music of "Faust." Had Tolstoi chosen to introduce the Garden Scene in "Faust," his goal would have been easy to guess, and some, at least, of his statements fairly sound. "Tristan und Isolde," I can imagine, might not be always found quite healthy hearing for the susceptible.

Thus the conclusion one arrives at is, that, since Tolstoi wished to point the unsavoury moral of a most immoral

tale, he might have shown his knowledge of the emotions, and what acts upon them, better by almost any other selection from the world of music than the Kreutzer Sonata. Poor Beethoven! He little thought on that May morning as he played his delectable variations to one of the loveliest of themes, that before the century should be out his innocent composition would be branded all over the world as full of incentives to the "basest of desires." Peace to his ashes! Were it not for the false conceptions engendered, we should do well to relegate his Russian detractor to silent contempt.

A very remarkable personality is that of Frederic Archer. He is, in addition to his unrivalled musical powers, a capital *raconteur* and a good mimic. He will give you Max O'Rell for a quarter of an hour, then a Chicago or Milwaukee dame "trying" to be musical, then John Stetson for twenty minutes. He has an unerring memory for books as well as people, and manages to put away a good deal of current trash on his tours. Residence in America seems only to strengthen his British-born prejudices. His reminiscences of the Mormon colony to which he has recently played are full of quiet humour and appreciation of character. Mr. Archer declares that the finest cathedral service on this continent is to be found in Denver, Col., where both organist and choir-master are old friends of his. A South American and Australian tour are in his programme for next year and the year following. His playing last Saturday night was masterly at all points, and the MS. selection was an arrangement of a Moskowski orchestral suite.

SEPTEMBER.

Most changeful of the months—September—thou
Seemest at times the fairest of the train,
Yet cheating us so oft with promise vain,
Thou dost out-April April—dreamy now
With summer sunshine on thy pensive brow—
Then changing swift, thou dost unloose, amain
Wild, wailing winds and gusts of sobbing rain
That tear the bright leaves from the bronzing bough!

Is it a symbol of thine own regret
For swiftly closing days and fading flowers?
Well might it seem thine eyes with tears are wet
For all the lost delights of summer bowers
That now we vainly seek—and yet—and yet
Our hearts can onward look to April hours!

FIDELIS.

AMONG THE AUTOGRAPHS IN THE KING'S LIBRARY, BRITISH MUSEUM.

WE had lingered long among the Elgin marbles, scarcely more conscious of the beauty of the sculptures than of the indefinable charm that invests the place. Over our minds the past claimed sovereignty, and from the marble, carved by hands, long since pulseless, it was not unnatural that we should repair to the King's Library to gaze upon the work of vanished hands, and to commune with those "who still rule our spirits from their urns." It may be that the quietude of the room, the long shafts of subdued light, admitted from above, and the lengthening shadows of the September afternoon, created an impressiveness not always present, but be that as it may, at the end of an hour or so we were almost convinced that the spirits of the mighty dead do visit this room occasionally. Some wonderful treasures there are in this King's Library, so-called because the old royal library was presented to the Museum trustees by King George II., in the year 1757—rare old books, precious records on vellum, priceless papyri, and other records, dear to every British subject, since they mark the birth of national freedom, and the foundation of our constitution.

Our eyes fell first on the *Codex Alexandrinus*, which is believed to be the oldest extant complete copy of the Scriptures. It is written on thin vellum, and bears the date of the fifth century. Near this volume are the books of Genesis and Exodus, dated 464; these are believed to be the earliest dated manuscripts of any complete books. From these we wander to the autographs, some merely signatures in books, others marginal notes in books, while most interesting of all are complete autograph letters and original manuscripts.

What a pitiful satire Lady Jane Gray's nine days' queenhood is upon her signature, "Jane the Quene," written in a fair, clerkly hand, conscientiously careful, not at all suggestive of that fund of classic lore with which her name is associated in the mind of every school-boy, and which makes him wonder if she ever really lived, so misty does she seem in the distance of the years. We almost fancy, though, as we look at that signature, that we see her scheming father-in-law at her elbow, urging her to write the assumption of sovereignty.

We see more of her writing after her experience of nine days as queen. Here is her prayer-book, with some lines written on the margins. It is the one she held in her hand on that cold twelfth of February, in the year one thousand five hundred and fifty-four, when she unfalteringly mounted the scaffold, with the words of consolation sounding in her ears, and abiding in her heart: "I am the Resurrection and the Life; he that believeth in Me shall never die." Now we stop to look at the writing of another of those ill-fated women, who wield so potent an influence

over the youthful imagination, beautiful, hapless Mary Queen of Scots, who addresses her unfilial son, King James the First in the motherly words: "My dearest sonne." Yet that son allowed that mother to languish for nineteen years in English castles, securely shut in by English moats. Her name, "Marie," is written in graceful French characters, in keeping with the winning, womanly grace of the lovely queen; dated 1577 is the original draft of her will, part of the writing being in her own hand.

On looking at these records, the most thoughtless becomes a moralist, as he muses on the vanity of human hopes. How reluctantly Queen Katharine of Arragon parted with her queenhood is shown by the signature to a letter, addressed to her daughter Mary, afterwards queen, "Your loving mother, Katharine the quene." Good-natured, comely, fortunate Queen Katharine Parr's name scarcely excites as keen an interest as the names of less happy queens. More interesting are the copy-books, written in their youth by Edward the Sixth, Princess, afterwards Queen Elizabeth and Charles the First. Another childish signature is of special interest, the name "Victoria," very carefully printed in pencil in large letters, between two lines ruled as carefully. Doubtless the little Princess, who was only four years old when she wrote thus her signature, was very proud of her achievement. Her Majesty's next autograph marks an epoch in her life. The second signature, "Victoria," is written in that beautiful, characteristic flowing style, for which her Majesty's chirography is noted. It is at the top of a letter to the bishop of Lichfield, commanding his presence at her Coronation.

Here is the signature of her uncle George the Fourth, in a mourning letter to the King of France, signed: "Sir, My Brother, your Majesty's aff. brother, George. Without being anything of a graphiologist, one cannot but observe how entirely the bold flourishes, more noticeable in the signature than in the rest of the writing, seem to be in keeping with the character of the thoroughly selfish, pompous little monarch. This letter is countersigned "Castlereagh," and one grows melancholy as one remembers that the writer of that signature not long afterwards lay dead by his own hand.

Among autographs of the wily Duke of Marlborough, sagacious Burghley, ruined Wolsey, whose fate excites our pity; gentle, sweet-natured Sir Thomas More, fearless John Knox, noble Luther, and his gentler colleague, the mild Melancthon, rugged John Calvin, Sir Philip Sidney, so true a gentleman, is a leaf of the draft of the 25th and concluding chapter of Lord Macaulay's "History of England." How many thoughts this calls up of manuscripts examined, forgotten archives consulted, charters posed over, traditions investigated and historical statements verified! We wonder with what feelings the author viewed the laying aside of the almost completed work.

A faded letter, yellow with age, from Warren Hastings to his wife, and beginning "My beloved Marian," lies near the writing of the man, who, with unerring fidelity, yet with no unkindly touch, has portrayed the character of the first Governor-General of India. Here are the literary forgeries of Chatterton in his own hand-writing. Poor fellow! What a pity he did not acknowledge those clever poems to be his own!

Here is the work of that master of romancers, Sir Walter Scott. The beautifully written manuscript of "Kenilworth" appears to have flowed from his pen, as the thoughts welled up, almost unbidden from the inexhaustible fountain of traditional lore of the "Wizard of the North."

In a letter dated 1787, Robert Burns gives a sketch of his life, though not more plainly than the dashing, careless style of the writing impresses one with the easy-going companionable character of the man. In this case are Leonardo da Vinci's mathematical notes with marginal diagrams—the original notes prepared by William Harvey for his "Lectures on Universal Anatomy"—an autograph of Sir Francis Drake, the Elizabethan admiral, and of Michael Angelo, who has glorified St. Peter's at Rome. Beautifully written is a passage from "Rousseau, Juge de Jean Jacques," in which every accent, every dot is most distinctly marked by the writer, Jean Jacques Rousseau.

Of touching interest is the last letter written by Nelson, the evening before the battle of Trafalgar, October 21, 1805. It is addressed to Lady Hamilton, and was found open and unfinished at his death. He may have hoped to close the letter with the joyful intelligence of a victory scored by the *Victory*, but that message was destined to be sent by another hand. Lady Hamilton's grief found expression in the words "Unhappy Emma," scrawled beneath the last sentence written by Nelson. Perhaps the thought crosses our mind that her way of expressing her sorrow was peculiar, but, however that may be, this time-stained letter, unfinished as it is, exercises a singular fascination over us. Our minds overleap the gap of years, and we become unconscious of our surroundings. Instead of the letter, we see, looking out from Romney's canvas a singularly lovely face, framed with hair of Titian red, and wearing an arch expression and mocking smile. Only a few brief years more and she dies, neglected and alone in a Calais lodging.

But while we have been indulging in our reverie, the hands of the clock have not been motionless. It is five o'clock, and the attendants prepare to clear the saloons. Absorbed readers lay aside their books, and as the attendants, canvas in hand, cover from our sight the precious papers, we slowly withdraw, awakening sufficiently to claim our umbrellas and mackintoshes at the office.

Not, however, till from our lofty seat on the top of the levelling omnibus, we see the familiar sights, and hear the familiar, more or less distinctly articulated London cries and London noises, is the spell broken, and though future visits may be marked by less vivid impressions, we shall always feel, that once at least in those quiet rooms, where are gathered the great and the good, the erring and the unfortunate, we communed with some of

Those bright spirits that went down like suns,
And left upon the mountain-tops of death,
A light that made them lovely.

Oshawa.

M. E. HENDERSON.

CORRESPONDENCE.

IRONY AND HUMOUR.

To the Editor of THE WEEK:

SIR,—Your correspondent cries out for more satire in our literature. Satire is the language of a sense of right in a condition of impotence. We hear of a "despotism tempered by epigrams." This, in a general sense, is not the form of social life found in new countries; although in the Free Republic next us they do sometimes seem to be approaching it. If the good elements in that wide community are powerless, it is not the fault of a constitution that aims to be free, but of something else. It looks like social disease that bids defiance to the constitution, which, I apprehend, is pretty nearly what our enterprising neighbours have mainly to contend with. Nearly the first thing that strikes an immigrant from Great Britain to a colony is the absence of humour in the people. They are too free and interdependent and too much starchy to their separate patterns to indulge in humour. Humour is pleasant enough when it is not unsocial. As a political weapon it is sometimes effective. But it is never a weapon of the highest class, excluding the sympathies of the mind as it does. There is an absence of irony and humour, with some very notable exceptions, in the New Testament—a book that, intelligently read, is a compendium of social and political truth, besides much else that deeply concerns the interests of men. X.

THE COMING CATAclySM OF AMERICA AND EUROPE.

VERY few have a just conception of our earthquake liabilities. The crust of the earth, floating upon a fiery sea of molten matter might be compared to a microscopic pellicle on the surface of an egg without a shell. A comparatively trivial disturbance in this would wreck a continent, as Atlantis was wrecked. A wave agitation, the hundredth part of one per cent. of its depth, would shatter the entire surface of the globe, even if it did not make a convulsion by the inpouring oceans upon the fiery mass. The phenomena of earthquakes illustrate this. They resemble the agitation of a floating crust, producing a shock and wave which is transmitted with sudden rapidity hundreds of miles. All earthquakes send out the quick vibrations which would be impossible if the earth were a solid body. The continent lies floating on a bed of fire, and exists only because there are no storms to disturb the fire. The continent is not like a ship floating on the ocean—a compact body—for the continent has no cohesion worth mentioning and would drop to pieces like a floating island in a storm. The convulsion may be produced by astronomic irregularities, or by the explosion arising from the access of water to the subterranean fire as recently in Japan, or anything else to disturb equilibrium. The immense exhaustion of oil wells and boring for gas which blows forth in enormous power and quantity cannot go on for half a century without a serious disturbance of equilibrium.

Equilibrium is continually being disturbed. A change of one inch in the barometer represents a variation of seventy-two pounds to every foot of the surface of the earth beneath it, making a weight of over 1,843 millions of pounds to the square mile. Three feet of ocean tide represents an additional weight of more than 2,380,000 tons to the square mile. This is a very trivial amount compared to the attractions of the sun and moon over the entire surface of the globe. Hence this supposed solid globe is continually quivering and shaking. An average of two shakings or earthquakes daily is reported by seismologists, aside from the special allowance of two a day to Japan, and according to Boussingault, the chain of South American Andes is never still. There is a terrible earthquake belt along the northern coast of South America (which sympathetically responds to the valley of the Mississippi) and along Central America, which is even surpassed by the volcanic belt from Java along the eastern coast of Asia, and between the two the Pacific Ocean is anything but pacific, as we shall realize about twenty-four years hence, when its foundations will be agitated to our peril.

If the order of the astronomic universe permits the near approach of any wandering body to the earth, the sea of fire must be disturbed and the continents wrecked, and we have no assurance that it will not occur. It was some such an astronomic event that whirled the earth from its position, changed its poles, and overwhelmed its tropical climates in ice over 100,000 years ago. If any such disturbance occurs now it will be in our time of calamity from 1910 to 1916. Let astronomers observe.

The great mass of our continent, and especially its northern portion, is comparatively safe, but our Atlantic

seaboard is not. It is safe to say that our Atlantic coast is doomed!! Whenever I am on the Atlantic border a strong foreboding comes to me that our countrymen living there only a few feet above the ocean level are in a perilous position. A tidal wave might destroy the entire population of our coast, and a slight sinking of the shore would be still more fatal. For ten years I have been looking to such possibilities, and their imminence has compelled me to study the question profoundly.

That we are floating in a perilous proximity to death was shown in the New Madrid earthquake of 1811, and the recent Charleston earthquake, which sent its vibrations many hundred miles. I do not think that any able geologist would dare to assert the safety of our Atlantic Coast, and I hope there will be no crazy investment of millions in forts and cannon on that coast, for they would line the bottom of the sea long before any hostile fleet shall appear. What shall become of the millionaire palaces is not a distressing question, except to their owners, but the huge buildings for manufacturing industry are a public concern, and I hope the enterprising will not be tempted to locate any more on the dangerous lowlands. I have not been seeking geological facts on this subject, but I believe it is conceded that New York or Manhattan Island is very slowly sinking at present, and the subsidence is greater on the Jersey coast, as an intelligent citizen of that State, an observer and traveller, told me that a subsidence of three feet had been recognized at Atlantic City.* But it will be no such slow subsidence that will destroy the coast. It will be a sudden calamity.

Permit me now, without giving my chief (and private) reasons, after showing the possibilities and probabilities I have mentioned, to announce my firm conviction that, in the midst of our coming civil war, the Atlantic Coast will be wrecked by submergence and tidal waves from the borders of New England to the southern borders of the Gulf of Mexico. There will be no safety below the hills.

It is with great hesitation and reluctance that I have consented to present this horrid panorama; but truth should be our paramount aim, and if there be, as I maintain, any science which can look into the future, its proper presentation is by the statement of the future, so far in advance of the event as to constitute a decisive test. Here, then, is my statement.

Every seaboard city south of New England that is not more than fifty feet above the sea level of the Atlantic coast is destined to a destructive convulsion. Galveston, New Orleans, Mobile, St. Augustine, Savannah, and Charleston are doomed. Richmond, Baltimore, Washington, Philadelphia, Newark, Jersey City, and New York will suffer in various degrees in proportion as they approximate the sea level. Brooklyn will suffer less, but the destruction at New York and Jersey City will be the grandest horror.

The convulsion will probably begin on the Pacific coast, and perhaps extend in the Pacific toward the Sandwich Islands. The shock will be terrible, with great loss of life, extending from British Columbia down along the coast of Mexico, but the conformation of the Pacific coast will make its grand tidal wave far less destructive than on the Atlantic shore. Nevertheless it will be calamitous. Lower California will suffer severely along the coast. San Diego and Coronado will suffer severely, especially the latter.

It may seem very rash to anticipate the limits of the destructive force of a foreseen earthquake, but there is no harm in testing the prophetic power of Science in the complex relations of nature and man. These predictions will be very interesting in less than twenty-five years, and, if quite successful, they will give a powerful impulse to the development of that long-neglected and despised faculty—the divinest faculty in man, which imitates omniscience in grasping the future—a faculty which when manifested by the humble is treated by ignorant legislators as an intentional fraud and impossibility, though the very same persons will listen with profoundest reverence to what some ancient Jew predicted would occur after a time, and a time and a half a time. If there be any material failure in these predictions, the cause will be sought and future predictions made with greater care. The venture now is not rash, for past experience and success of prior predictions justify this bolder venture. I have a record of many successful scientific (not astrological) predictions of earthquakes and epidemics by others, but do not understand the basis of their calculations.

As to predictions, a volume might be filled with examples of the successful and exact prevision by individuals of their own future. Gen. Bem, of Hungary, over forty years ago had a prevision of the exact date of his own death, which was verified when he died. I published the prevision in the "Journal of Man" long before its fulfilment. As to predictions or previsions of earthquakes, they are very numerous, and some of them very scientific. The near approach of an earthquake has often been felt by human beings and by animals. It is stated in the "Philosophical Transactions" that the New England earthquakes from 1827 to 1847 were often recognized by persons as they approached by the peculiar sensations they felt. In South America, the approach of earthquakes has caused dogs and horses to fly from the locality, and in one case great flocks of seabirds came flying inland.

Many successful predictions have been made, and Prof. Milne maintains that by thorough investigation we may

be able to predict the approach of earthquakes and give public warning, as is now done for storms. The Bishop of Ischia saved many lives by predicting the earthquake shock of 1843, and the Capuchin Fathers gave warning of the approach of the shock of 1850 at Melchi. The great earthquake shock at Lima was predicted by one Viduari then confined as a prisoner. But predictions are skilfully made on scientific data. Professor Milne warned his friends at Yokohama a few hours before the shock of Feb. 22, 1880.

Prof. Rudolf Falb, of Vienna, has gained great reputation by scientific predictions; the first great success was in predicting the destructive shock at Belluno, June 29, 1873, affecting Northern Italy, when fifty lives were lost. He also gave warning of an eruption of Etna, which occurred in 1874, as predicted. These predictions were based chiefly upon astronomical science. It is well established by very extensive inductions that earthquakes are largely controlled by the positions of the sun and moon. If the mass of the earth be, as many believe, in a molten or fluid condition, it must be affected like the ocean by solar and lunar attractions. Professor Perrey, of Dijon, says that earthquakes are most frequent at the new and full moon,—when the moon is nearest the earth, and when the sun is on the meridian. His views have been confirmed by the Academy of Sciences. The records of earthquakes show that they are more frequent at the equinoxes. Professor Falb, by elaborate calculations, arrives at the conclusion that there was a great terrestrial flood 4000 B.C., and will be another A.D. 6400.

Calculations that embrace remote periods require profound astronomical study. A Japanese writer, Tensho, in a work entitled "Jishin Setsu," claims that the movements of twenty-eight constellations have a determining influence on earthquakes; and Falb goes so far as to maintain that all future earthquakes may be predicted, in which I agree with him. The late L. L. Chapman, of Philadelphia, quite an original mathematical genius, claims to have successfully and accurately predicted the occurrence of over fifty earthquakes.

The destruction of cities which I anticipate seems to be twenty-four years ahead—it may be twenty-three. It will be sudden and brief—all within an hour and not far from noon. Starting from the Pacific coast as already described, it will strike southward—a mighty tidal wave and earthquake shock will develop in the Gulf of Mexico and Caribbean Sea. It will strike the western coast of Cuba and severely injure Havana. Our sister republic, Venezuela, bound to us in destiny by the law of periodicity, will be assailed by the encroaching waves and terribly shaken by the earthquake. The destruction of her chief city, Caracas, will be greater than in 1812, when twelve thousand were said to be destroyed. The coming shock will be very near total destruction.

From South America back to the United States, all Central America and Mexico are severely shaken; Vera Cruz suffers with great severity, but the City of Mexico realizes only a severe shock. Tampico and Matamoras suffer severely; Galveston is overwhelmed; New Orleans is in a dangerous condition—the question arises between total and partial destruction. I will only say it will be an awful calamity. If the tidal wave runs southward, New Orleans may have only its rebound. The shock and flood pass up the Mississippi, from 100 to 150 miles, and strike Baton Rouge with destructive force.

As it travels along the Gulf Shore, Mobile will probably suffer most severely and be more than half destroyed; Pensacola somewhat less. Southern Florida is probably entirely submerged and lost; St. Augustine severely injured; Charleston will probably be half submerged, and Newbern suffer more severely; Port Royal will probably be wiped out; Norfolk will suffer about as much as Pensacola; Petersburg and Richmond will suffer, but not disastrously; Washington will suffer in its low grounds; Baltimore and Annapolis much more severely; Philadelphia will suffer severely on its water-front, its spires will topple and its large buildings be injured; but I do not think its grand City Hall will be destroyed. Probably the injury will not affect more than one-fourth. But along the New Jersey coast the damage will be great. Atlantic City and Cape May may be destroyed, but Long Branch will be protected by its bluff from any severe calamity. The rising waters will affect Newark, and Jersey City will be the most unfortunate of large cities, everything below its heights being overwhelmed. New York below the Post Office and Trinity Church will be flooded, and all its water margins will suffer.

What shall we see after the crash and the war? The divers and wreckers will be busy in saving some of the submerged wealth. Politicians after the war will look for the crushed fragments of their demolished parties, but the people, the common people, will be a democratic power that the world has never seen. The measures which Nationalism hopes to introduce by clubs will be introduced by war. The rebellion against the old order of society will be in conflict with government, and conservative government will seem to put it down, but as it crushes it spreads, and finally triumphs in demolishing every form of monopoly. The people by their government will hold the railroads, the mines, the transportation, the money, the great manufactures and the great products, grain, cotton, tobacco, etc., and supply consumers at cost. But at what a terrible cost of human life will these results be attained, and how terrific the destruction in our great cities.

Europe, too, has its great calamity, but secondary in importance to that of America. The beginning of the

tragedy will approach with the beginning of the century and the war develop in about fifteen years. Two years of sanguinary revolution will be her volcanic outburst from the pent-up fires that are smouldering now in human bosoms (and in the fiery sea that supplies Vesuvius), for Europe has not the statesmanship that could meet its crisis—neither has America. The result will be the utter destruction of monarchy, an effete absurdity which the enlightened have outgrown. Every throne will be destroyed except that of the "sick man in Europe." The Sultan will remain, and the German Emperor will yield slowly to the progress of constitutional government. Victoria may not survive 1890; but it is possible her vitality will carry her into 1891. Her physicians will not be able to understand her condition or to overcome it. The tendency will be an apoplectic shock and comatose condition, in which she will pass away. The gentlemanly Wales will have a short reign, for England is ripe for a change, and he will realize the propriety of an abdication. Ten years after his mother's death will probably end his life. England will be more fortunate than the continent, on which the situation will be grandly melodramatic, for after torrents of blood and demolished thrones have roused the world—the limitless power of the globe introduces the grand climax in a terrific convulsion of the entire Mediterranean region, in the coasts of Africa, Spain, France, Italy, Egypt, Palestine, Asia Minor, and the Archipelago. Exhausted nature and exhausted humanity will then end their struggles. Long before that time arrives Pope Leo and Czar Alexander will have disappeared. July will be a dangerous month to the health of the pope. He will not last two years, probably not one. Neither will Alexander be in existence two years from now—a death by violence seems to be his destiny. Less than three years will end the official career and personal existence of the two who stand at the head of this administration of the Republican party. The President will be the last of the two to take his departure.

Italy, which is at this time troubled by priestly machinations for the restoration of the Pope's temporal power, of which the public will soon hear (though I believe the press is not yet aware), will suffer severely in the shock and the inroads of the sea along her coasts. Rome will not escape, and Naples will suffer. Egypt will be more unfortunate, Cairo and Alexandria half destroyed, and the Suez Canal demolished—its bed washed out. The maritime cities of the Levant will be nearly destroyed, Palestine and Asia Minor suffer, and even Constantinople be badly shaken, though Greece, the favourite of the gods, will seem to be shielded. Here we drop the curtain, as the tragedy is over in Europe.—J. R. Buchanan, in *The Arena*.

MUSIC AND THE DRAMA.

STRAUSS AT THE PAVILION.

STRAUSS has come and gone, and we are bound in the interests of truth to say that the criticisms, despite unqualified newspaper praise, are very varied. People paid the high prices and went, expecting to hear an orchestra equal to the most famous New York or imported organizations—and were disappointed. Those who knew what the Strauss family affect and were prepared for that class of music were not disappointed, but were charmed with the subtle abandon and withal perfect precision which characterized the performances. Valse and polka—polka and valse with all their monotony are invested with a sensuous charm that captures and holds one. Dance music with Strauss becomes a temptation that might have conquered St. Anthony. Not so however with the Wagner selections. Though the instruments were fairly balanced, about half being wind, the tone good and rhythm excellent, yet the execution of the selections referred to was lacking in perception. The tempo was hurried and one was strangely reminded of the vales and polkas with which we had just been charmed. Evidently Herr Eduard Strauss is not at home with Wagner. Grotesque in his conducting as he is, the Viennese *chef d'orchestre* is completely at one with his men, the most perfect response to each movement or indication being observable. Exquisite harmony, rich colouring and strong contrasts stamp Eduard Strauss' performances of *dance* music as superb. And that is all.

A CANZONETTA for three male voices by Weber, mentioned in Jahn's catalogue of the composer's works as lost, has recently been discovered in Berlin.

SIGNOR FERRARI'S operatic speculation this season in Buenos Ayres has turned out badly. He is said to have lost, in thirty-two performances, \$300,000.

PATTI'S bijou theatre and opera house, at Craig-y-Nos, Breconshire, her Welsh home, was informally opened on Aug. 23. The building is seated for 180 persons, though it is possible to find room for 200.

M. SAINT SAENS, whose abrupt departure from Paris on the eve of the production of his latest opera caused so much comment, has returned to Saint Germain, where he is said to be working at a volume of poems shortly to be published.

Propos of Bernhardt, I see that Margaret Mather's manager has published as news the fact that Bernhardt is to really play "Romeo" to the "Juliet" of the American actress, and has cabled him to that effect, the production to immediately follow her season with Abbey and Schoeffel. This fact, cable and all, must be received with a grain of salt.

*Large areas of the globe are undergoing subsidence, especially on the southern shores of the Baltic Sea, the west coast of Greenland, and the western portion of the Pacific Ocean.

SHADOWS.

'Tis midnight and the full orb'd moon
Shines brightly on the silent street ;
This place which hums with life at noon
And sounds with tramp of hurrying feet
Is silent now, no human tone
Breaks on the dull and chilly air ;
Nought ! but the night wind's hollow moan
Sweeps o'er the pavement, bleak and bare.

But no ! behold on every hand
A multitude, they pass us by ;
They move along a silent band
With speechless lip and sightless eye ;
Their shadowy footsteps yield no sound ;
Their cheeks are pale and dumb their tread.
Who are they walk this weary round ?
These are the shadows of the dead.

These are the shadows of the dead,
Who moved among us long ago ;
Their forms lie in their narrow bed,
Their souls are gone to weal or woe ;
But here their shadows through the street
As they themselves, in bygone years,
Were wont in life and health to meet,
With bosoms filled with hopes or fears.

They once were our familiars all,
Our fathers, mothers, brothers, wives ;
Those whose dear memories still recall
All happy thoughts of joyous lives ;
That friend more than a brother dear
Who breathed for us his latest sigh ;
That fair and loved one, by whose bier
We stood and wept, and longed to die.

In life they lived for us alone ;
In life their hearts were linked with ours ;
Dear eyes ! how are you turned to stone
Whose tears for us once fell in showers !
Speak but a word, bestow one glance
On those who love your memory still ;
Let one kind smile but fall by chance
To make the old time pulses thrill.

They heed us not, our words are vain ;
They yield us neither glance nor smile ;
Listen ! the hollow sounding main
Is lapping 'gainst the distant isle ;
But no fond sounds of greeting come
From lips so dear in days of yore ;
Nature still speaks, but these are dumb,
They are but shadows, nothing more.

Dear shadows, unsubstantial forms ;
We cannot clasp we cannot hold ;
Vain is the human love which warms
For that which in the grave lies cold ;
The fondest yearnings of our hearts
Are lost on that which death hath spoiled,
And love which lives when life departs
Grasps but a shadow, and is foiled.

St John, N.B. JAMES HANNAY.

OUR LIBRARY TABLE.

La Revue Francaise for September has poetry by Guy de Maupassant and Charles, papers and sketches by Virgile Rossel, Adolphe Badin, Gabriel Moury, and Augustin Filon, besides others.

Book Chat for September has a very appreciative review of Garth Grafton's "Social Departure" among its notices of remarkable books. The Brentanos publish a very useful little magazine in this collection of current literature and readings.

THE September *English Illustrated* is full and interesting. William Morris' poetic novel is continued ; G. K. Spearman sends an illustrated paper on the identification of criminals in France, and Sir Donald Wallace resumes his article on the "Overland from India."

EMMA YOUNGLOVE opens the September issue of *Queries* with a dissertation on "The Merchant of Venice." There is a fair portrait of Francis Guizot, the historian and statesman ; a paper on the "Draping of Heroines," by E. S. C., and the usual departments follow.

A VERY bright, chatty, and helpful little magazine is *The Writer*, and its September issue in no way alters our opinion. The contents are of value to all young literary workers, for the questions that most concern their daily work and difficulties are discussed therein by old and young pens.

WE have received the August number of *The Western Law Times*, a journal published in Winnipeg, and which seems to have a mission. It is comprehensive in its range of subjects, useful from its records of decisions on points of law, and has, doubtless, from its able editing, a prosperous future.

Temple Bar for September is hardly as good as usual. The amusing "Letters of a Worldly Woman" are continued, and there is a contrast of Dryden and Scott which is well worth reading, but the balance of the number hardly attains the regular standard. "Heiland of Heidel-

berg" by Albany de Fonblanque, of which the first four chapters are given, is sensational.

A. GERIN-LAJOIE resumes his "Dix Ans au Canada" in the September issue of *Le Canada-Français* ; "Annibal" is continued ; another translation of one of Geo. W. Cable's strange short Louisiana stories is given ; Louis Frechette sends verse, as also do Adolphe Poisson, Charles Fuster and Auguste Genin ; and there are other papers contributed by MM. Dionne, Marchaud and Jannet.

"THE AMERICAN TARIFF," by Goldwin Smith, is the solid article in the September *Macmillan's*. Arthur Tilley has a very readable paper on "Montaigne," and the opening article is by Rudyard Kipling, who re-introduces his old friends, Ortheris and Company. "The Last Days of Heine" is from the German, and other papers are by Messrs. Bradley, Graham, Charles Edwardes, with a Scotch ballad by Graham Tomson.

THE September *Andover* contains a paper by Professor Benedict on "Modern Reconstruction of Ethics," in which the writer reviews the forms of ethical reconstruction given by Darwin, Spencer and Leslie Stephen. Rev. James Brodie has a very thoughtful paper on the "Polarity of Truth," and "The New Basis of National Education" is considered by George Stetson. "Manuscripts in the British Museum" are told of by Professor Sears, and other interesting papers, too numerous to mention, with the usual departments, complete the issue.

The Political Science Quarterly for September opens with a timely article by Fred Perry Powers on "Recent Centralizing Tendencies in the Supreme Court," including a discussion of the Original Package Case. George K. Holmes, of the Census Bureau, describes the successful "State Control of Corporations," in vogue in Massachusetts ; and Prof. E. R. A. Seligman continues his study of the "Taxation of Corporations," criticizing the various methods of assessment. "Historical Jurisprudence in Germany" is the subject of a careful essay by Dr. Ernst Freund, and Wm. Chauncey Langdon writes on "Italy and the Vatican," with special reference to the Politico-ecclesiastical Policy of the Tuscan statesman Ricasoli. The leading articles conclude with an extended examination and criticism of Booth's "East London" by Prof. W. J. Ashley, of Toronto. The Reviews cover twenty recent publications, several of them of the first importance.

THE *New England Magazine* for September devotes itself very especially to two interests, New England farming and the present intellectual life of Canada. It must be confessed that but few in the United States know very much about the literature and literary men among their northern neighbours. The *New England Magazine* has done more in its present number to dispel this ignorance than has ever been done before, we think, in a popular way. Mr. Blackburn Harte, in his bright and broad article on the "Canadian Writers of To-day" tells us well what the English authors in Canada are doing, his article being enriched by a score of fine portraits, including Goldwin Smith, Grant Allen, Dawson, Wilson, Mercer Adam, and many of the young poets. The two leading Canadian poets, Lampman and Campbell, contribute poems to the number ; and Mr. Harte's article is well supplemented by one by Dr. George Stewart, of Quebec, on "Literature in French Canada." Mr. Jackson's article on "Moses in Massachusetts" is a most ingenious and striking article, and will attract much attention. It is written after the manner of Bellamy's "Looking Backward," being a picture of Massachusetts in 1920, after the Mosaic land system—in which the author evidently heartily believes as the true solution of all our troubles in that line—has supposedly been in operation in the State for twenty years. The picture, as Mr. Jackson paints it, is certainly a pleasing one. An article on "Mark Hopkins," by Rev. Frank H. Kasson, is accompanied by a fine portrait of the great teacher, and there is a very fully-illustrated article on Minneapolis, by Prof. William W. Folwell, of the University of Minnesota. Another illustrated article is on the University of Georgia. Edward Everett Hale writes delightfully on the subject of "Cotton from First to Last," covering the ground all the way from Herodotus to Samuel Slater, his article being a sort of prelude to the Cotton Centennial, to which the magazine next month is to be largely devoted.

ONE of the unique features of the September *Magazine of American History* is a descriptive view of the first Croton water celebration, in 1842, in contrast to the second in 1890, accompanied by a reproduction of the only picture made at the time known to exist. The rare old print is attached to the historic music (also reproduced in *fac-simile*) arranged for the famous Croton Water Ode of George P. Morris, and sung in front of the park fountain at the celebration by members of the Sacred Music Society, of New York. Both the picture and the music are priceless relics, and it was a clever thought which led to their preservation in this standard periodical, where they will be greatly prized and appreciated. In the second article Mr. Spencer furnishes some exceptionally entertaining and useful data about "The Self-made Lord Timothy Dexter" who, it seems, dealt largely in the old continental paper currency, becoming rich thereby, and who really was not so "big a fool" as generally supposed ; one of the illustrations of the article is the palace he adorned with images in Newburyport, Massachusetts, and another is a fac-simile of certain loan certificates in 1790, bearing his signature. "The Rifle in Colonial Times," an able paper of surpassing interest, is from the pen of Horace Kephart. "The Deacon's Wooing," a humorous poem by Henry F. King,

records a quaint historic incident in connection with the old town of Lyme, Connecticut. Mrs. Lamb, in the fifth article, pays a graceful and just tribute to the late Judge Amasa J. Parker, of Albany, whose splendid portrait from a photograph made just before his death forms the frontispiece to the number. "The Battle of Queenstown Heights," in 1812, is a study from a Canadian's point of view, the author being John Frazer, of Montreal. This is followed by "Dead Man's Island and the Ghost Ship," by D. Turner ; "A Sunday in the Olden Time," by Rev. D. F. Lamson ; and "Linked with Shakespeare," by Professor G. Browne Goode, all of which, with "George W. Childs on General Grant," will find hosts of readers.

THE September issue begins the tenth volume of the *Forum*. "Whenever protection is menaced, it is sure to buy as many votes as it thinks necessary"—which is "probably the most important political truth of our day"—is the central idea of the leading article, by E. L. Godkin. He traces the development of the influence of money in politics, both in America and in Europe, by following the line of governmental activity in touching private pecuniary interests. The article is a general survey of what the author regards as extra-governmental functions, and it is in particular a review of the recent tendencies of American politics. Another political essay is Senator Morgan's reply to Senator Chandler on "The Federal Control of Elections." President G. Stanley Hall, of the new Clark University, who has perhaps made the most thorough study ever made by an American of the educational systems and methods of Europe, writes an essay full of practical suggestions on the training of teachers. It incidentally explains the plans of the new university. Of educational value also is the article by Edward Everett Hale, who writes the autobiographical essay this month on "Formative Influences." Among the influences which he classifies as the most important in his career is his newspaper training. Professor Young, of Princeton, explains "The Latest Astronomical News," reporting all recent discoveries and advances that have general interest. This essay is one of a general class that the *Forum* publishes to enable its readers to keep informed of the latest discoveries in all lines of special work. Another article of the same general kind is "Protection against Tornadoes," by Lieut. John P. Finley, who has charge of the Government work on this subject. He explains the causes and characteristics of our storms and presents the latest conclusions reached by a special study of them, together with practical advice for the protection of life and property. Simon Sterne, the well-known railroad lawyer and writer on economical subjects, explains the waste in the present methods of railway reorganization, and makes clear to the lay mind the mysteries of railroad manipulation. Prof. John Stuart Blackie, of Scotland, laying out the lines of the Christianity of the future from an orthodox point of view, points out the chief hindrances to a true development of the religion of Christ that have been encountered by the churches. Other articles in this number are "A Short Study of Macbeth," "The Domestic Purse Strings," and "Matrimony and the State."

LITERARY AND PERSONAL GOSSIP.

CHARLES NORDHOFF, Washington correspondent of the *New York Herald*, has been placed by Mr. Bennett on the retired list of that newspaper on half-pay for life.

THE receipts at the performance of the Oberammergau "Passion Play" this year have been far above those of ten years ago, amounting to £25,000 against £17,000 in 1880. Of this latter sum, £7,850 was shared by the artists.

THE Psychology on which Prof. William James, of Harvard, has been working for many years will be published in two volumes, very shortly, by Henry Holt and Company. It may be expected to give the most complete statement yet made of the present aspects of this rapidly progressing science.

THE September *New England Magazine* contained a very readable article by Mr. W. Blackburn Harte (late of *The Mail*) of great interest to Canadians, viz., "Some Canadian Writers of To-day." The next issue of *The Forum* will, we believe, contain an article on the French-Canadians by the same writer.

PROFESSOR FREDERICK STARR, who has just issued, through the press of D. Lothrop Company, a series of practical geological talks for young folks under the title of "On the Hills," is connected with the American Museum of Natural History in New York, and is an enthusiastic practical scientist. He knows the rocks, not through books but through intimate personal acquaintance.

THE *Pall Mall Gazette* has the first woman attached as general journalist to a London paper in the person of Miss Friedrichs, German by extraction and birth. She is a good linguist and invaluable on foreign service. She was the special correspondent for the paper at Berlin during the time of Prince Bismarck's resignation, and has only just returned from Heligoland.

"THE makers of Modern English : a handbook to the Greater Poets of the Century," by William J. Dawson, is to be published this week by Thomas Whittaker, simultaneous with the London edition. The same firm issues Mrs. Molesworth's charming story for older girls entitled "Neighbours"; and Lady Florence Dixie's book "The Young Castaways, or the Child Hunters of Patagonia."

READINGS FROM CURRENT LITERATURE.

MISGOVERNMENT OF CITIES.

WHY are American cities so generally misgoverned, and what is the remedy? These are questions which have been discussed almost constantly for many years, and the discussion has produced many plans for reform, some of which have been tried, but none of which has resulted in the establishment of anything more than a temporary and limited improvement. One set of reformers has maintained that the only way by which approximately good government could be secured was by the concentration of power in the hands of one executive, or at most of an executive and a few heads of departments. Another set has maintained that such concentration would lead surely to an aggravation of all our worst evil, and that the only road to reform lay in division of responsibility and power among the executive and legislative and administrative branches. Others have maintained that local rule was bad under any conditions, and that the only way by which honest government could be secured was for the State to take virtual control and rule the city through its legislature. Still others have advocated some system of minority representation as the only infallible panacea of all municipal ills. Of course the primary end of every reform system is the getting of fit men into the offices, and the fundamental reason for the common failure of the systems which have been tried is that they have one and all failed in accomplishing this purpose. Occasionally one of them has succeeded in doing it at one election, but the gain has been only temporary. The question naturally arises: Is there any system to be discovered which will infallibly put the right men in office and keep the unfit men out? If not, is it not time that we looked for relief in other directions? We are sure that many of our readers remember the valuable article by Mr. Albert Shaw upon the government of the City of Glasgow which we published in the *March Century*. He gave us in that a picture of a model city government, and also the reasons why it was so. Its town council, which rules it, is composed of members, he said, who "come chiefly from the ranks of men of business, and are upright, respected, and successful citizens;" they serve without salary; the office is deemed an honour; "party lines are seldom very sharply drawn in municipal elections. An efficient councillor may, in general, expect re-election for several terms;" and "the seat of a satisfactory man who asks re-election is in a majority of cases not contested at all." All the great departments in the Glasgow administration, that of public buildings, that of health, that of street cleaning, that of law, are occupied for life by men who are among the highest authorities on their several subjects that are to be found in the British Empire. A government thus constituted gives the city precisely the kind of administration which the same men would furnish were they placed at the head of a great private enterprise, and the result is a well-paved, clean, orderly, handsomely built city, with the rights of every citizen protected at every point, economical to live in, with cheap gas and water, low rents, and no breath of scandal throughout all its departments. Is it the system which does this for Glasgow, or the men who administer the system? Would Glasgow under the same system have a model government were its offices to be filled with such men as we put in charge of our American cities? Again, if the Glasgow system were to be adopted in any great American city, would it of itself result in the election of the kind of men who hold the offices in Glasgow? There are other European cities which can give us light on these points. Berlin, Birmingham, and Manchester are as well governed as Glasgow, but none of them has the same system. The first has for the foundation of its administration a great municipal assembly of 126 members, while Birmingham and Manchester have a form of town council similar to that of Glasgow, but not identical. The one peculiarity which all have in common is that they put the best men attainable into office, without regard to their political affiliations. There is not one of them which depends for the success of its system upon the system itself. First of all it looks to the character and fitness of the men who are to administer the system. Does anybody doubt, if this example were followed in America, that we are capable of producing the same results? Are we less honest, less intelligent, less fitted for self-government, than the people of foreign cities are? It cannot be denied that our unrestricted suffrage makes the problem more difficult here than it is abroad; but the difficulty is not insurmountable, and it is not, as is often claimed to be, the chief cause of our troubles. We are in the habit of charging all our worst evils to the combined ignorant and corrupt vote, but there is not a city in the land in which that vote is not many thousands less than the combined intelligent and honest vote. The trouble is that the latter vote, misled by party names and party issues which have no bearing upon questions of municipal rule, is about evenly divided in most municipal elections, and is thus deprived of nearly all its influence. When the happy day shall come that the respectable voters of our cities join hands and say that henceforth they will know no politics in the administration of city affairs, and will only ask of a candidate whether or not he is fit and honest, then there will no longer be any danger to apprehend from the combined ignorant and vicious vote. It will make very little difference what kind of a system we have upon which to govern the city when this spirit shall have entered into the election of its officials, but until we can secure that spirit in the elections it will be useless to

hope for reform under the most perfect system which the human mind can devise, for an ideal system administered by ignorant and corrupt men can not produce intelligent and honest government without performing a miracle.—*From "Topics of the Time," in The Century Magazine for September.*

THE THREE STUDENTS.

THE following incident occurred in Paris in 1841 on a cold, foggy December night, the twenty-fourth of the month. A tall man, leaning on a stick was making his way slowly and painfully along Mazarin Street; his clothing, an insufficient protection against the biting north wind which was howling furiously, consisted of a pair of thin summer pantaloons, an old coat buttoned up to his chin, and a broad hat which was pulled down over his face so as to leave nothing visible except a long beard and thin white locks of hair falling upon his stooping shoulders. Under his arm he carried an object, oblong in shape, wrapped up in a checked handkerchief. He crossed the bridge and the Square of the Carrousel, reached the Palais Royal, and walked round the garden, stopping frequently; then, as if the floods of light and the savoury odours which issued from the restaurants, where many a merry feasting was in progress, had the effect of giving him a vertigo, he hurried away with tottering steps towards the Cour des Fontaines. Here he looked up at the lighted windows, and then, stopping under a small shed, put his stick against the wall within reach of his hand, unfastened the checked handkerchief and displayed a violin. With trembling hands he tuned the instrument, and folding the handkerchief placed it under his chin, laid the violin tenderly upon it, and began to play. His strains however were so melancholy and so discordant that some street urchins who had stationed themselves in front of him took to their heels exclaiming that such music was fit to raise the devil; a dog near him began to howl dismally, and the passers quickened their pace. At last the player in despair sat down on a step, laid his violin across his knees and murmured sadly: "I can play no more. Oh, my God, my God!" A deep sob escaped him, and the next instant three young men came tripping down the dark, narrow street. They were singing a merry song, which was then popular among the conservatory students, and, not perceiving the violinist, ran full against him, one of them nearly knocking him over, another kicking his hat along the sidewalk, while the third stood still and looked on with amazement. As the old man got up and came out of the shadow, with an air of mingled dignity and humility, the newcomers exclaimed anxiously: "Pardon us, sir! Have we hurt you?" "No," replied the player, stooping painfully to pick up his hat, but one of the young men sprang towards it and handed it to its owner, and another, seeing the violin, asked: "Are you a musician?" "I once was," replied the poor man, while tears rose to his eyes and rolled slowly down the deep wrinkles in his cheeks. "What is the matter? You are in trouble, can we do anything to help you?" cried the three comrades in a breath, and the musician looked at them earnestly for a minute, then held his hat towards them as he answered: "Give me alms. I can no longer earn my living by playing, for my fingers have grown stiff. My daughter is dying of consumption and of poverty." There was an accent of deep distress in the speaker's words, and his hearers were touched with pity; they hurriedly thrust their hands into their pockets and brought forth their whole contents. Alas! the first man had but fifty centimes, the second thirty, and the third a piece of resin; total, eighty centimes. It was very little for the relief of so much misery! They looked at each other sadly. "Friends?" cried one suddenly, "something must be done—this man is our colleague, a brother musician. You, Adolphe, take the violin and accompany Gustave, while I will take charge of the funds." It was no sooner said than done. The three men turned up their coat collars, drawing their hair across their foreheads, and pulling their caps down over their eyes. "Now, all together!" cried the leader, "in honour of the Christ-child in his manger. Begin with your prize piece, Adolphe, so as to draw a crowd." Beneath the practised touch of the young virtuoso, the poor man's violin resounded joyously, and the "Carnival of Venice" rang out with wondrous brilliancy. Windows were thrown open, people crowded round the player, applause sounded on every side, and silver pieces were dropped into the old man's hat, placed conspicuously under the street lamp. After a minute's pause the violinist played a prelude; Charles, the leader, whispered: "It is your turn now, Gustave," and the young tenor sang "Viens, gentille dame," in a strong, clear, melting voice. The audience, in an ecstasy of delight, cried "Again! Again!" the crowd kept increasing every moment and the collection with it. Charmed at the success of his plan, Charles said to his companions: "We will finish with the trio from 'William Tell.' Adolphe, old fellow, play the accompaniment, and at the same time practise your bass notes, while I will do my best with the baritone. Now, Gustave, you have but to open your mouth and a fortune will fall from heaven." The trio began. The old musician, who had all this time stood motionless, hardly believing his eyes or ears, and dreading to wake up and find that a dream had been mocking him, suddenly drew himself up to his full height, seized his stick and began beating time with such masterly precision that the young singers gathered fresh inspiration and fairly electrified their hearers. As the song ceased the applause rang through the air, and money dropped from the windows and from every pocket, so that Charles was kept busy picking up the coins. The

concert over the crowd dispersed slowly, and wondering remarks were heard on every side. "Those are not street musicians," said the people, "they would make one forget that M. Frisquet is dead. What a lot of money they made! They can have a fine supper now! And the old fellow with the bludgeon—whirling round like a windmill. I believe they were artists who had laid a wager. I have been to the Grand Opera, I tell you, and they sang no better there. How he scraped the old cracked fiddle—it gave me a tickling in my spine." When the confusion had subsided the three young men approached the old musician, and, in a voice which trembled with emotion, he exclaimed: "Tell me your names, that my daughter may remember you in her prayers!" "My name is Faith," said the first artist. "And mine is Hope," said the second. "Then I am Charity," added the third, bringing up the hat which was overflowing with money. "Ah, gentlemen, gentlemen!" cried the old man, "let me at least tell you who it is that you have helped so generously. My name is Chappner, and I am from Alsace. For ten years I was leader of the orchestra in Strasbourg, where 'William Tell' was often given. Alas! ever since I left my home misfortune, sickness, and sorrow have been gathering to overwhelm me. You have saved my life, young gentlemen, for with this money I can go back to Strasbourg, where I have friends who will take care of my daughter, and her native air will, perhaps, restore her to health. Your youthful talents, which you so nobly and so simply devoted to my service, will always be blessed. I predict that you will one day be famous." "Amen," replied the three friends, and linking their arms together gaily they continued their way down the street. Noble, generous hearts! They have, no doubt, forgotten that December night. But if you are curious, my readers, to know how far old Chappner's prophecy was fulfilled, I will be so indiscreet as to reveal the names of the three conservatory students, even at the risk of offending their modesty. But who knows? Perhaps these lines will meet the eyes of the old Alsatian's daughter and she will be glad to know the names of her benefactors. The tenor's name was Gustave Roger. The violinist was Adolphe Hermann. The collector was Charles Gounod.

LIFE IN A NEW ZEALAND HOMESTEAD.

IT is not, then, wonderful that life remains pure and simple, and that one actually does escape from many of the worries of the outer world. To assert that the domestic life of a New Zealand sheep farmer and his household in the backwoods has in it little of hardship or discomfort will, perhaps, astonish the generality of people. But such is the fact. The rooms of the house are spacious and cheerful, with a wide verandah outside, covered with creepers, honeysuckle and roses. By the way, the rose trees in this part of the world grow so high that at Christmas, when the sitting-room is decorated with *Maréchal Niels*, they are inaccessible without a ladder's help. Though the life is principally an out-door one, even in winter, every comfort is found within—from Liberty cushions and a Broadwood to fine glass and damask. The mistress and her neighbours vie with each other in making their homes pretty and picturesque. Outside, the sheds and stables are rude and rough, but indoors comfort reigns supreme. Much thought is spent on the fare, and great efforts made to disguise the inevitable mutton, which is, of course, the *pièce de résistance*. The menus are, however, varied now and again by gifts from neighbours—so called, though the nearest is twenty miles away—and the sportsmen who bring in wild cattle, pigs, turkeys, hares, and all sorts of water-fowl. Still, the housekeeper can place no dependence on these, and her brain is exercised in veiling the monotony of the fare; and very wonderfully successful, as a rule, are her efforts. Home-cured hams, bacon, eggs and cakes are the staple dishes, and supplemented by an overflowing dairy and kitchen garden, it is surprising how much can be done with simple materials. Bread is baked at home, of course, unless one wishes to send seventy miles for it. The hours are only comfortably early at the station, unless there is extra work to be done. Generally, however, one is up betimes; for early morning is glorious among the New Zealand mountains; clear and fresh, with an exhilarating atmosphere, and a crisp feeling even in midsummer. It is a pleasure, moreover, which will bear frequent repetition, to watch the sky slowly brighten behind the dark mountains, with long crimson rays stretching far into the intense blue, until at last the grand old sun bursts forth in full power. The breakfast table is always laden with fruit, which has to be freshly gathered, the butter put into the snow stream to cool, and many other duties attended to.—*Cassell's Family Magazine for September.*

TREASURES UNDER THE SEA.

THE close of the last century seems to have been very prolific in wrecks. The British frigate *De Broek*, lost in a storm off Lewes, in the United States, in 1798, is stated to have had on board no less than 52,000,000 dollars' worth of specie and jewels, taken from an intercepted Spanish fleet while on her voyage to Halifax, and with it were also taken 200 prisoners. The latter were in irons on the lower decks when the vessel foundered, and all were lost. Many years afterwards, in 1881, search was being actively prosecuted by a Diving Company for the purpose of recovering this specie, the result of which has not yet been chronicled. It would scarcely be believed that valu-

ables have been recovered nearly 250 years from the date of the wreck, but nevertheless it is recorded that the good ship *Harleem*, which was driven ashore in Table Bay, in May, 1648, and became a total wreck, had on board many cases full of curiosities and antiquities for sale to European museums. These cases contained idols, rare china, glass, silver, etc. As lately as 1883 salving operations were rewarded by the recovery of several of these articles. The china was not at all injured by having been 235 years under the sea, but the silver articles had suffered considerably. Another very notable case—not only for the amount of treasure on board, but also for the big "windfall" for the salvors—is that of the *Thetis*, a British frigate, wrecked off the coast of Brazil in 1830, with £162,000 in bullion on board. The hull went to pieces, leaving the treasure at the bottom in five or six fathoms of water. The admiral of the Brazil Station and the captains and crews of four sloops-of-war were engaged for eighteen months in recovering the treasure. The service was attended with great skill, labour and danger, and four lives were lost. A good deal of litigation was the result, as disputes arose between the parties as to the amount of reward for the salvors. The Court of Admiralty awarded £17,000; the Privy Council £29,000; and £25,800 for expenses. In the reign of James II., a very successful salving expedition took place. A rich Spanish vessel which had been lost on the coast of South America, rewarded her salvors with no less than £300,000, stated to have been forty-four years at the bottom of the sea. A medal was struck in honour of this event in 1687. One of the most recent cases of successful salving operations is that of the Spanish mail steamer *Alphonso XII.*, bound from Cadiz to Havana, in February, 1885, and sunk off Point Gando, Grand Canary, in twenty-five fathoms of water. She had on board treasure valued at £100,000. The underwriters who had insured the vessel organized a salving expedition which was despatched to the scene of the wreck in the following May. It is reported that a few months later most of the specie was recovered.—*Cassell's Family Magazine.*

THE COMMERCE OF THE GREAT LAKES.

Few people who live at a distance from the great lakes have an adequate conception of the magnitude of their commerce. It will surprise them, perhaps, to learn that during 234 days of navigation last year tonnage passed through the Detroit River to the amount of 10,000,000 tons more than the entries and clearances of all the seaports in the United States, and 3,000,000 tons more than the combined foreign and coastwise shipping of Liverpool and London. Nor does this include traffic between Lakes Superior and Michigan, or Lakes Erie and Ontario, or local traffic between ports on these lakes. It may also surprise many to know that nearly three times as many boats yearly pass through the St. Mary's Falls Canal at Sault Ste. Marie as pass through the Suez canal, with an aggregate tonnage of 7,221,935, as recorded in 1889, against 6,783,187 for the Suez Canal, though with only 234 days of navigation, whereas the Suez Canal is open the year round. Further idea of the importance of our lake commerce may be gained from the figures for lake ship-building. Last year the tonnage put afloat by lake builders was almost exactly equal to that of our Atlantic, gulf, and Pacific shipyards combined. To be sure, the lake vessels numbered only 225 out of a total of 994 for the country (exclusive of Western river boats), but this very fact shows that on the average the lake builders launched a far better class of vessels. On the lakes were built only four less steamers than on the Atlantic and gulf coasts, and their tonnage was more than twice as great. Of the whole steam tonnage of the country about a third is on the lakes, and of steamers between 1,000 and 2,500 tons they have more than half the total. Naturally their sailing tonnage is not great, but it is half as large again as that of the Pacific slope. Last year there were 21 sailing vessels of more than 1,000 tons on the lakes, and 156 between 500 and 1,000 tons. The growth of ship-building on the lakes has been very marked in the last few years. In 1886-87 there were 31 boats built, with a valuation of \$1,074,000; in 1889-90 there were 56 built, with a valuation of \$7,866,000. The tendency here, as everywhere, has been toward iron and steel for big ships. Ten were built of steel in Cleveland in 1888-89, aggregating 22,989 gross tons. One of steel and one of iron were built in Detroit and two of iron in Buffalo. This year has seen Chicago enter the steel ship-building field, the keel for her first steel ship being laid July 1st, and for the second before the end of that month. Cleveland and Chicago capitalists are largely interested. The material is being brought from Cleveland, but within a year it is expected to use steel plates rolled at South Chicago.—*Bradstreet's.*

THE GREATEST LIVING ENGLISHMAN.

He came on the world-stage December 29, 1809—a dark hour, apparently, in the history of England, though a bright one for mankind. The smoke of the French Revolution was still in the air, and through it loomed Napoleon. With commerce paralyzed at its centres, war impending, and agitation among the people, many men of property in England, merchants and others heretofore untainted with Toryism, suddenly got a strong Conservative bias. No wonder, then, that the son of a great Liverpool merchant, himself somewhat of a politician (in fact, Sir John Gladstone sat in the House of Commons beside his son later on), should have imbibed Toryism at the start, though his family were middle-class people. To be sure Mr. Burke, the author of the Peerage, has man-

aged to connect the marriage of Sir John Gladstone and Miss Robertson with a royal descent from Henry III. of England and Robert Bruce, King of Scotland; but the fact remains that the Gladstones were essentially of the middle class, which one writer has styled "a check upon the power of kings and nobles and a breakwater against the threatening tide of democracy." Liverpool, then, with its commercial atmosphere, laid the foundation, not only of Gladstone's financial abilities, but also of his prejudices. During the discussion of one of his Budgets, an old Whig, who had to vote for it against his will, muttered of its brilliant author: "H'm! Oxford on the surface, and Liverpool below!" and there was an immense deal of truth in the sarcasm, for Gladstone's career has shown many of the habits of mind generally found in the place of his education, and many that smack of his birthplace. Indeed, the present position of this man illustrates the triumph of a naturally honest and just man over the early and close-clinging limitations of heredity and environment. Leaving Eton in 1827, with a reputation for erudition already established, and spending two years at Oxford, he got a finishing touch of clericalism on his Etonian classicality, and he appears to have acquired at Oxford that most dangerous of abilities—the art of reconciling two radically hostile propositions, and constructing therefrom a mediate coign of vantage. For instance, one of Father Newman's singular Oxford sermons explains the teaching of Science as to the earth going round the sun, and then the teaching of Scripture as to the sun perambulating the earth, and closes by advising the discreet to accept both, on the ground that both may be temporary accommodations of fact by some higher power to our limited intellect, or aspects of some sublime and subtle unity in the law of the universe. The first twenty years of Mr. Gladstone's political life are strewn with intellectual reconciliations as absolutely absurd as this. So much for the mould of mind, inflicted by the Oxford of those days. The traces of it are still visible in his latest utterances; but the Toryism of Oxford, though he had the disease so long that it seemed almost his nature, he is conscious of having recovered from. He said at the Palmerston Club in 1878: "I trace in the education of Oxford of my own time one great defect. Perhaps it was my own fault; but I must admit that I did not learn when at Oxford that which I have learned since, namely, to set a due value on the imperishable and the inestimable principles of Roman liberty." But the manner of looking at things, and especially the curious clericalism of that place and period seems to have clung to him longer—a shirt of Nessus, which he still wears, though it now hangs in tatters.—*James Kealf, in the Arena.*

A SUCCESSFUL CO.—A reporter of *The Globe*, taking in our Fair, met a leading fire insurance man, and in conversation learned from him that the fire insurance business in Canada this year was likely to be more profitable than for many years. Turning around he saw Mr. McCabe, managing director of the North American Life Co. of this city, and the reporter, anxious for news, thought it a good opportunity to learn how the life business was progressing. Mr. McCabe was ready to give any information desired. He said: "So far as our company is concerned I certainly think it will be the best year we have ever had, at least that has been our experience up to date. The outlook for business is encouraging, crops have been fairly good and prices are satisfactory; this means a help to our agents, and the result, more business for the company, besides, policyholders will be better able to continue and increase their insurance. I see no reason why all our properly managed home companies should not meet with a fair measure of success this year." The reporter suggested that several companies had a great variety of plans now, and enquired whether they excelled the old plans. "Undoubtedly," said Manager McCabe, "formerly a man had to pay till death, whereas now he has the option of terminating his contract at the end of fifteen or twenty years, and, if the policy be on the investment plan, he will not only have his life insured for the term, but in addition get a good return for his money. Talking of the old plans reminds me that two or three years ago one of our vice-presidents, a man of large and successful financial experience, mentioned at one of our agents' conventions that he had been insured for many years in an old Scotch company and had paid in premiums considerably more than the face of the policy. He regretted very much that when a young man no opportunity was offered him to secure an investment policy such as our company is now offering the public. The North American has gone further than this, however, and is issuing policies upon which, after being ten years in force, the company will lend the insured the balance of the premiums to make his payments, and if the insured should die before the end of the investment period the full amount of the policy becomes payable without deduction of the loan. Yes, we think it is a splendid plan, as it offers the insured so many advantages. Now, for one getting up in years or a young man wishing to save some money, we have a seven per cent. guaranteed income bond."

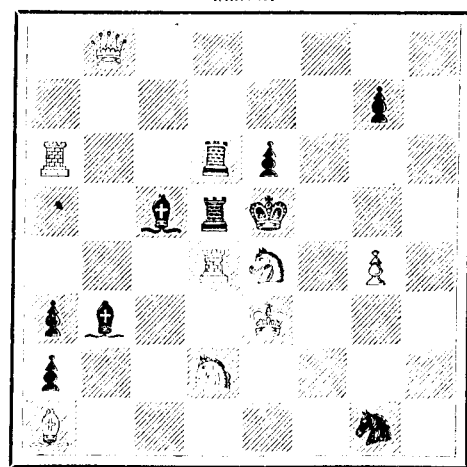
"What form is that?"

"Why, at the end of fifteen or twenty years the insured can draw out his cash surplus, have a paid-up policy for the full amount of his policy, and in addition draw an annual cash income of seven per cent. on the face of the policy, so long as he lives." Further conversation with Mr. McCabe was abruptly terminated by the pressure of the crowd carrying *The Globe* reporter to another part of the building.—*From Globe of 18th.*

CHESS.

PROBLEM No. 499.

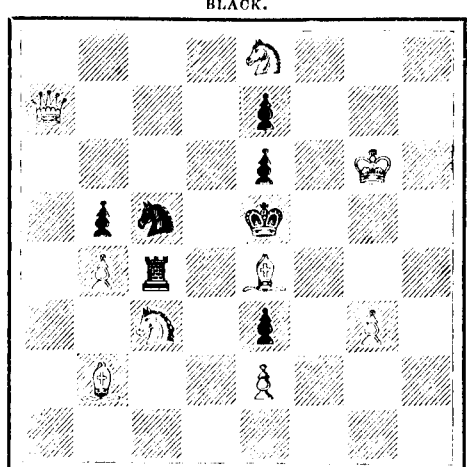
By E. H. E. EDDIS, Orillia.



WHITE. White to play and mate in two moves.

PROBLEM No. 500.

By — POSSIPEL.



WHITE. White to play and mate in two moves.

SOLUTIONS TO PROBLEMS.

No. 499.		No. 494.	
White.	Black.	White.	Black.
1. Kt-K B 5	1. K-B 3		Kt-Q 6
2. Kt-Q B 5	2. K-Kt 4		
3. Kt x P mate			
	if 1. K-Q 2		
2. B-B 7	2. moves		
3. B mated			

NINTH GAME IN THE MATCH BETWEEN BLACKBURNE AND LEE AT THE BRADFORD CHESS CLUB.

From *The Philadelphia Times*. FRENCH DEFENCE.

BLACKBURNE.	LEE.	BLACKBURNE.	LEE.
White.	Black.	White.	Black.
1. P-K 4	P-K 3	19. Q-Kt Q 4	R-Kt 2
2. P-Q 4	P-Q 4	20. Kt x Kt	B x Kt
3. Q-Kt-B 3	K-Kt-B 3	21. Kt-Q 4	B-Q 2
4. B-K Kt 5	B-K 2	22. R-K 1 (a)	Doubles R
5. P-K 5	K-Kt-Q 2	23. Q-B 1	P-Q R 4
6. B x B	Q x B	24. Q-R-K 2	P-R 5
7. Q-Q 2	P-Q R 3	25. P-R 5	K-R 1
8. Q-Kt-K 2	P-Q B 4	26. P-K Kt 4 (b)	P-K Kt 3
9. P-K B 4	Q-Kt-B 3	27. Q-K 3	Q-K 2
10. P-B 3	P-K B 4	28. K-R-Kt 2	R-K Kt 1
11. K-Kt-B 3	P-Q Kt 4	29. P x P	Kt P x P
12. P-K R 3	Kt-Kt 3	30. R x R +	K x R
13. Kt-B 1	Kt-B 5	31. R-Kt 2 +	Q-R 1
14. B x Kt	Kt P x B	32. Kt x B P (c)	K-B 4
15. Kt-K 2	Q-R-Kt 1	33. Kt-Q 6	R-Kt 1
16. Castles (K R)	Castles	34. Q-R 7	R-K 1 (d)
17. R-P 2	B-Q 2	35. Q x B and wins.	
18. P x P	Q x P		

NOTES.

- (a) All this is to make himself solid against the oncoming flank attack.
- (b) Having turned the edge of the attack by his previous move, Blackburne will proceed to enliven the other wing with his own operations.
- (c) The grand coup. If Black takes Knight, White will push P-K 6, menacing destruction with Queen checking.
- (d) On R to Q 1, White would move Q to B 7, threatening Q takes R.

"THE authentic figures of the world's production of wheat are larger than was expected, the grand total being approximately 1,832,707,000 bushels, or only 12,000,000 bushels less than last year and about 68,000,000 bushels under the average for five years, despite all the talk of damage. Unfortunately for us the European countries will raise over 70,000,000 bushels more than last year, according to the received estimate, while the United States will produce 80,000,000 bushels less than in 1889, which would leave only 75,000,000 bushels exportable surplus, including 25,000,000 bushels probably available from old reserves. Of the above total nearly half, or 35,000,000 bushels in round numbers, is credited to the Pacific Coast. We doubt if the crop in Europe will be as large as represented; in fact, from recent advices, it seems evident that the estimates for Austria-Hungary, namely 165,000,000 bushels, as against 136,020,000 bushels last year, are fully 5,000,000 bushels too high."—*New York World.*

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EVERY THURSDAY.

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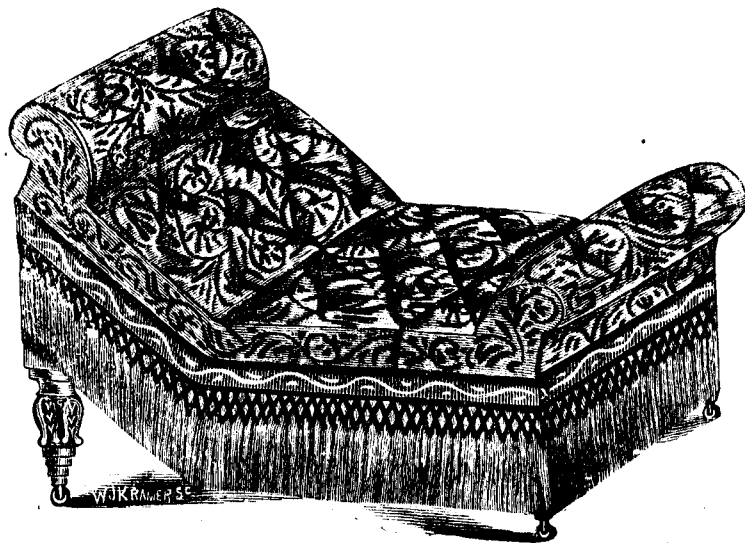
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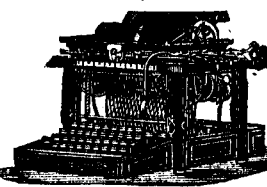
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