

This Number Contains: Pew and Pulpit in Toronto: Jarvis St. Unitarian Church; The Money Question, by Prof. Shortt; A Parson's Ponderings; Diogenes at Street Corners.

VOL. XII. No. 26.

\$3 Per Annum.

MAY 24th, 1895.

Price 10 Cents.



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# THE WEEK.

Vol. XII.

Toronto, Friday, May 24th, 1895.

No. 26.

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## Current Topics.

Canada and Newfoundland.

It is quite evident that there is no longer any hope of an immediate union between Canada and Newfoundland. It is equally certain that the Island will find it extremely difficult to recover from the effects of the dire mistakes or misfortunes, whichever they may be, by which the little colony has been brought into her present unhappy position. From the animus which seems to underlie the utterances of Mr. Bond and other members of the Island Government, as well as from what can be learned of the tone of the majority of her people, it seems probable that it is better for both parties to remain separate for the present. Had a union been affected the indications are that it would have had its roots in financial rather than in cousinly considerations, or in the mutual confidence and esteem essential to a real unification. Mutual distrust would form a bad foundation for fraternal relations. The Island Government seems to have been suspicious that Canada would take advantage of circumstances to drive a hard bargain. Possibly the Canadian Ministry, in its turn, may have been a little too sharply on the lookout lest, in their desire to round out the Confederation, they might be drawn into making larger concession than could be afforded in this time of deficits or than would be approved by the tax-payers. It is pretty evident, too, that, in addition to these influences, there was, and is still at work in the minds of Newfoundlanders, a deep-seated resentment of the action taken by Canada to prevent the Bond-Blaine treaty from being sanctioned by the Home Government—an interference with the autonomy of a sister colony which, we are bound to confess, has always seemed to us to be hard to reconcile with any very high conception of cousinly kindness, or even neighbourly fair play, to say nothing of the Golden Rule. It is most likely that Mr. Bond's failure to negotiate a loan in Canada will be repeated in the United States. The ultimate result must pretty surely be a return to the status of a crown colony, or some other form of maternal management. This, in its turn, would be pretty sure to result, by completion of the circuit, in union with Canada, at some future day, and let us hope under better auspices.

May a Lord Sit in the Commons?

This question, which it was thought, a week or two since, would be settled by a legal decision, seems now to have been virtually determined in the negative by the action of the Commons in accepting Sir William Harcourt's motion for the appointment of a special committee to deal with the matter. It was understood that this committee, after a little formal deliberation, would bring in a report declaring the seat lately held by Viscount Wolmer vacant. Thereupon that gentleman, as the Earl of Selborne, will, it is thought, immediately apply for his writ of summons to a seat in the House of Lords, thereby accepting the theory which he had purposed to contest. According to an article in *The Spectator*, the whole question depends upon what vacates a seat in the House of Commons. As a fact it is known that, among other causes, the reception of a writ of summons to a member of the House of Commons to sit in and be a member of the House of Lords, causes that member to vacate his seat. But is it really the issuance of the writ, or the mere fact of elevation to the peerage, which vacates the seat? On this point the question hinges. If it is the issuance of the summons to the Upper House which vacates the seat in the lower, it follows that, as that writ is never issued unless applied for, any member of the Commons who has been elevated to the peerage, may remain in the Commons by simply declining to apply to Lords for his writ of summons to come up higher. According to the other, and, as it appears, the prevailing opinion, the issuance of the Peers' writ has nothing whatever to do with the vacating of the seat. That takes place, as a matter of course, the moment that the ancestor is dead, and the member who inherits the title has become transformed into a peer of the realm. Although the *Spectator* makes an elaborate argument in support of the former view, the latter seems really the most logical, inasmuch as the whole system of aristocracy seems to rest on the theory that the Peers and the Commoners are two distinct classes of citizens and that the mere fact of membership in the higher class elevates the individual out of the ranks of the Commoners, and so out of the sphere of membership of the legislative body which is representative of that class. Lord Selborne's first purpose was, probably, to decline to apply for his writ of summons to the Lords, to retain his seat in the Commons, and by voting on some unimportant motion expose himself to a friendly persecution, which would serve as a test case. He has evidently been convinced by the tone of the Commons that his case was hopeless. Since the foregoing was written the Committee have reported that succession to the peerage, *ipso facto*, vacates the seat in the Commons.

The Duke of Cobourg's Annuity.

The question of the continuance of the Duke of Cobourg's annuity, which bids fair to become one of the perennial ones in the British Commons, came up a couple of weeks ago, on the motion of Mr. A. C. Morton that the largess be discontinued. The money is payable, it will be remembered, under a statute passed on the occasion of the Prince's marriage. Having in view, no doubt, the possibility of Prince Alfred's succeeding to the throne of the German duchy, a clause was inserted in the statute, providing that the annuity might be revoked on the application of the Queen, if ever the Prince should suc-

ceed to a foreign throne. That contingency having come to pass, and the Prince now occupying a foreign throne, a position which might some day compel him to declare war upon Great Britain, the Radicals contend that the power of revocation should be exercised. Sir William Harcourt, on behalf of the Government, and Mr. Balfour, on behalf of the Conservatives and Liberal-Unionists, opposed the motion, with the result that it was defeated, after a warm debate, by a vote of 198 to 72. It must be admitted, and would be, we believe, by many of those who voted against the motion, that the strength of the majority lies less in their logic than in their sentiments of respect and of what they regard as loyalty to the Queen. Probably there is scarcely one of those who help from year to year to defeat the Radical motion who would not really be much better pleased with the Duke if he would put an end to the discussion by voluntarily relinquishing the £10,000, as he has already done his former personal allowance of \$15,000. They feel that the continued acceptance of this sum from British tax-payers, while engaged in the service of a foreign state, can hardly be satisfactorily defended on such grounds as that it was part of a marriage settlement, and should not, therefore, be disturbed; or that the honour of the House is, in some mysterious way, concerned in continuing the grant; or even that the question is one between Parliament and the Queen, with whom there should be no huckstering; or that the amount is so small that it is not felt by the tax-payers.

The Armenian  
Atrocities.

Every reader of the cable despatches which cross the Atlantic from day to day, if his sympathies have been at all stirred by the reports of fiendish cruelties perpetrated by Turkish soldiers upon defenceless Armenians of both sexes and all ages, must have been at times sadly perplexed by the flat contradictions with which these reports have been perpetually met by statesmen and other men of standing. Should the late reports to the effect that the Commissioners have investigated on the spot the horrible tales of the pit, in which the bodies of the wretched victims are said to have been thrown by hundreds, and have found unmistakable evidence of the existence of not merely one, but two such pits, into which attempts had in vain been made to destroy the shocking evidences of the crime by cremation, the question of fact will be forever settled. If, again, reports may be relied on, and Great Britain, France and Russia have finally agreed on the form and tenor of a joint note to be sent, calling on the Sultan to perform his treaty covenant in the matter, and to redress the wrongs from which the Armenians are now suffering, they will show that they have been thoroughly convinced of the genuineness of their information. But in so doing, there is some danger that they may but increase the difficulties of the situation. The Sultan will be as ready as hitherto with his promises of reform, and probably equally sure to neglect to carry out those promises. It would seem that the convenanting powers should exact some pledge for the fulfilment of the obligations thus entered into. But, even so, the exacting fulfilment of those pledges will be a very troublesome affair, in the case of so wily and unscrupulous an enemy, entrenched in a position so difficult to reach effectively.

The Chicago  
Drainage Canal

What will be the effect of the great drainage canal which is now being constructed by Chicago, upon the water level of the great lakes and so upon the cities on their shores? At first the project seems to have caused a good deal of natural solicitude in the towns below the great city, past which its liquid filth was to be sent. This matter was compromised by

an agreement under which the canal-builders bind themselves to send 25,000 cubic feet of water per minute through the canal, for every 100,000 people in the drainage district. But what of the lakes themselves whose source of supply is to be tapped by a new river two hundred feet wide and twenty-five feet deep? True, a writer who claims an expert knowledge of such matters had a lengthy article in some of the papers the other day, in which he entered into computations to show that a canal of the dimensions in question could have no appreciable effect in reducing the level of the lakes, or at least none which their sources of supply would not easily overcome. Granting the correctness of the calculation, and the reliability of the supply from the constant excess of rainfall over evaporation, both of which are open to question, who is to guarantee that the capacity of the new river may not increase indefinitely from year to year, by the process of erosion? It is not unreasonable to suppose that a swift current, of the dimensions above given, sweeping along 250,000 cubic feet of water per minute, will rapidly enlarge its own channel. Why, should the conditions of the soil or strata through which it flows prove favourable, might not this new river eventually rival the old outlet in carrying capacity? It is comforting to know that the United States is even more interested in preventing such a calamity than Canada, and that Congress will look into the matter. Else it is quite conceivable that the question might eventually give rise to serious international complications, involving the right of the people of one nation to divert from their course a part of the waters of an intervening boundary lake or river.

\* \* \*

### Our Educational System.

WE hear much of the grand educational system of Ontario. It is one of our institutions of which we are especially proud and which we take delight in exhibiting to others. Many of its admirers, from the Minister of Education downwards, in their moments of enthusiasm, do not hesitate to speak of it as one of the best, if not the very best in the world, though, we are glad to note, they are still striving diligently to improve it. We do not profess to be sufficiently well acquainted with the workings of all other national systems to be qualified either to affirm or to deny in regard to the question of comparative merit. We are glad to believe that our public schools, both elementary and intermediate, especially many of the latter, have marked excellencies. But the question has often occurred to us, both in listening to the praises of our system and in observing its outcome, whether that which is especially lauded as its strength may not really, from the practical point of view, or having regard to the greatest good of the greatest number, constitute its chief weakness. May not its effective working be hampered by the very perfection and rigidity of the machinery? Is it not possible to have *too much system*? For example, the Minister of Education constantly prides himself on the exactness with which the different grades of schools are adjusted to each other. The public school is dovetailed into the high school, the high school into the university. This means that the courses of study in the public school are so arranged as to prepare the pupil for the high school; those of the high school to prepare him for the university. Now, it is, of course, desirable and necessary that pupils should be able to step from the lower of these grades into the higher without difficulty. If the course of the high school were adapted to that of the public school, and that of the university to that of the high school, the best possible results might be attained. But it will be ob-

vious, we think, to those who will take the trouble to look into the matter, that the opposite is the fact. The high school sets the standard for the public school. The curriculum of the public school is specially fitted to prepare its pupils for the high school. The written papers of candidates for entrance into the high schools are examined by high school masters. As the reputation of the public schools is determined almost exclusively by the proportionate number of their candidates who succeed in passing the entrance examination, it will readily be seen that the courses of study, the methods of teaching, and the time and attention given respectively to different subjects in the public schools, are really determined and dominated by the high schools. And almost precisely the same relations obtain between the Provincial University and the high schools. The pyramid is on its apex. When it is remembered that only about five per cent. of the children who attend the public schools enter the high schools, and that probably no larger a percentage of those who attend the high schools enter the university, is it not too apparent that this much-be-praised system is in constant danger of really sacrificing the best interests of the ninety-five to those of the five? Instead of assuming that the work of each grade of schools is to prepare its pupils for the next higher grade, do not the real interests of the country demand that the chief aim of the educational authorities should be to make the public school course the best possible for pupils whose education will be completed with it, and, in like manner, to make the course at the high school, the "people's college," the best and most complete possible for the great majority whose educational opportunities will not go beyond the high school. The practical question is, could not the public school course be made far more valuable to the half-million of pupils whose school education is limited by public school opportunities, were its curriculum drawn up and its teaching carried on, simply, or at least primarily, with a view to giving these the highest possible development during those precious school years? And, *mutatis mutandis*, would not the same thing be true of the high school, in its relations to the great majority of its pupils who never reach the university? These questions are at least worth thinking about, before we settle down complacently in the conviction that our school system is the best possible.

A question of a very similar kind, though possibly the difficulty might prove harder to meet, arises in connection with the rigid grading of the pupils in the individual schools, both high and elementary. We hear continually bitter complaints from parents with regard to the way in which their children are dealt with in the latter. In some cases the child who has the misfortune to enter at an irregular period, or with an irregular preparation, as adjudged by the scheme—we refer now to the graded schools—finds himself condemned to waste his time for the greater part of a year in a lower form than that for which he is really fitted, because of deficiency in some one or two particular subjects. The result is a disgust with school life which may affect the whole after career. Parents who wish their children to be taught first of all to read intelligently, believing that to be the basis of all real progress, find them located, for the reason above given, in a form in which they may not have a reading lesson more than once or twice a week, while the rest of the time is virtually wasted. Or the child who has learned to read with considerable ease, instead of being encouraged to make the best use of the attainment, is compelled to commence anew in order that he may be inducted<sup>1</sup> into some phonic or other system. It may be that these evils are unavoidable under the system of grading which is absolutely necessary where the proportion of teachers to pupils is so small. But

it is an evil, nevertheless, and our public schools can never be really efficient so long as each teacher finds himself, or herself, responsible for the care and training of forty, fifty, or sixty pupils—one against a host.

But a worse evil, arising, we suppose, out of the same conditions, remains to be noted. We hear bitter complaints from the most intelligent parents, of the amount of "home-work" required of their children, even those of tender years. Owing, perhaps, to the fact that the teacher's time is so largely taken up with the discipline of the large numbers for whose good conduct he is made responsible, or to some other cause, it seems to have become the custom that the work of preparation of lessons must be done mainly at home, the school hours being occupied with the "reciting" of the lessons thus prepared, or with various exercises which may be well enough in themselves, but are mischievous by reason of the consequences to which they lead. We have heard parents complain that after being liberally taxed for the instruction of their children, they find themselves compelled to give up their evenings to teach them at home. But this is not the worst result. Far worse is it that, in order to perform their assigned tasks and keep up with their grades, the life of many children is made positively wearisome and themselves prematurely old, by the burden of perpetual study laid upon them. Deprived of the hours which should be sacred to play and recreation, and working constantly under a pressure, made heavier by the dread of punishment for shortcomings, in the shape of being kept in, or having to write impositions, or receiving low marks and standings, to say nothing of corporal pains, they lose the natural joyousness of childhood; their faces take on an aspect of worry; and the chances are that, even if health does not give way, as it too often does, they will become disheartened, peevish, and irritable, and imbibe a permanent dislike to school and study. Many of our readers will, we have no doubt, agree with us that this is no fancy sketch. Many ignorant or unsympathetic parents may take no notice of their children's hardships, or may foolishly persuade themselves that all this unnatural pressure is for their good, but again and again have we heard from the more intelligent that their children have actually become to them objects of pity and sympathy by reason of it. Yet they do not know how to find a remedy for the wrong under which they are suffering. If our belief in this matter is well-founded it is time that parents should speak out and insist on some modification of a regime which verges, in many cases, on positive cruelty.

## Canada vs. Barnardo et al.

### THE PLAINTIFF'S CASE.

THERE are twenty-three societies and individuals engaged in the work of bringing juvenile immigrants from Great Britain to Canada, who receive two dollars a head for every child not taken from a work-house or a reformatory.

Under these auspices, in the year 1894, no less than 2,720 were brought out, of which number Dr. Barnardo is responsible for one-third.

In addition to the children brought into Canada through these Benevolent Associations, large numbers have, in past years, been imported from the work-houses and public institutions of Great Britain.

These immigrants are, from time to time, distributed throughout the homes of the Canadian people, they play with their children, and, no doubt, many eventually marry in the country. Dr. Barnardo's Homes are famous throughout the civilized world, and it is well known that the boys brought out by him and similar agencies are drawn from the slums of great cities, and rescued from an element of vice, disease and crime. Moreover, under the Juvenile Offenders Act, a magistrate has power to commit a boy, upon conviction, to the reformatory at the expense of two dollars a week to the



county, in which the conviction was made. It is officially reported, as some counties are realizing to their cost, that juvenile crime is on the increase in Canada, a matter for grave and serious concern, when we consider that the great majority of criminals have been convicted before the age of twenty-one. The consideration of all these facts suggests, with a forcible significance, the theories of hereditary taint and environment as affecting character, with which, if we have no scientific knowledge of the subject, most of us are more or less familiar.

It is not unnatural, therefore, especially if we accept these theories in their entirety, that the possibilities, which can be conjured up, of the influence, that might be exerted by even a few cases of hereditary and incurable criminals, with all their descendants, an ever increasing element, working like leaven among our people, should result in adverse criticism, and, without accurate information as to results, should create a general feeling of unrest.

Professor Goldwin Smith and the late Mr. W. H. Howland, at one time, expressed, in more or less strong terms, their doubts as to the wisdom of encouraging this class immigration, and Mr. Moylan, ex-inspector of prisons, in his report, dated June 1892, referring to this class of immigrants as "Cockney sneak thieves and pickpockets, street arabs from Whitechapel, Rotherhithe and Ratcliffe and other like haunts of vice," and "youthful imitators of Fagin and Bill Sykes," says "these pests gathered from the slums of St. Giles and East London, after short terms of so-called probation in a certain notoriously mismanaged refuge, are periodically shipped out to Canada as immigrants deserving of encouragement and support," and ends up with a recommendation "that effectual means be adopted to prevent mistaken philanthropists, abroad and at home, aiding and encouraging the transplanting to Canada of exotics, so upas like, and so unsuited to the soil and moral atmosphere of the country." About the same time, whether as the result of this report or not we do not know, the City Council at Toronto seriously discussed the advisability of petitioning the Government at Ottawa to prevent the importation of boys and girls from these Homes.

Here then was an opportunity too tempting to be missed by the intelligent observer, the ever watchful newspaper man and the smart official. The poor little waifs, in happy ignorance of the commotion they were causing, were branded with the mark of Cain. Every isolated instance of juvenile crime was at once put down to the protégés of the philanthropic Doctor and his fellow-workers. The prejudice passed all bounds of reason; and so in 1893 when a boy named Walter Hill was convicted of poisoning his employer at Brandon, the Grand Jury stated, in their presentation, that he had been an inmate of the Barnardo Home. An astounding, and apparently wilful, we had almost said malicious, misstatement, for it was a matter of common notoriety that the boy was born and brought up in the neighbourhood of Brandon. His parents were well known there and were among the witnesses at the trial. As might be expected, a paragraph appeared in almost all the principal eastern papers under such headings as "Murdered by a Barnardo Boy," in which it was stated that young Hill was one of Dr. Barnardo's boys.

It is hard to say where the mischief ended. The effect on public opinion may, perhaps, be seen reflected in the remarks of Dr. Macdonald, the member for East Huron, who, at a meeting of the Select Standing Committee on agriculture and colonization at Ottawa, in 1894, is reported to have said: "These children are dumped on Canadian soil, who, in my opinion, should not be allowed to come here at all. It is just the same as if garbage were thrown into your backyard and allowed to remain there." But the height of absurdity was not reached until this year, when an American official in the immigration department at Buffalo has been attempting to gain for himself a cheap notoriety by masquerading in the public press with the statement that the children brought out from the Rescue Homes in England are the illegitimate offspring of British aristocracy.

In view of the fact that the question touches the homes and inmost hearths of the Canadian people, and taking into consideration the results, which might follow from a relaxation of the most scrupulous care in the selection of children brought out, it may be argued, with some show of reason, that a *prima facie* case is made out against the waif, and that the onus lies with those who bring these immi-

grants into Canada, to prove that the morality and health of the Canadian people is not thereby prejudicially affected. Apart from all we have said, it must be remembered that zeal and a philanthropic disposition are not the only qualifications necessary for those, who are entrusted with the work; for, if the exercise of care is necessary in the selection of children brought out, no less discretion is requisite in the selection of those people in this country, to whose care the physical, moral and spiritual welfare of the children is entrusted; a good home for one child may be a very bad one for another, and there is in every community a class of people who are inconsiderate, if not actually cruel, to those, who are placed in a subordinate position. Again, it may easily be imagined that the number of desirable homes willing to receive this class of immigrants is limited, and it is most important that the supply of young immigrants should not exceed the number of those qualified to take charge of them or conflict with the operations of the Children's Aid Associations, formed under the Children's Protective Act, passed by the Ontario Legislature in 1892, for it may fairly be argued that the dependant children of Canadian parents have the first claim upon Canadian foster homes.

The case of the adverse critics has rested upon theories and possibilities, and has been supported by evidence chiefly remarkable for language, forcible, indeed, but unsupported by the citation of any statistics or actual facts, although it is only reasonable to suppose that isolated instances of failure, which, however, prove nothing, may have been brought to their attention.

The case of the waif must depend upon facts and results, and evidence of careful management by the different Benevolent Associations.

Space compels us to defer for further consideration the defence of the international application of a system, which, in England, Canada and the United States, has been recognized as the true solution of perhaps the most difficult of our social problems, a cause, which has enlisted in its service the active sympathies of many prominent men, including Lord Shaftesbury, Froude, Charles Kingsley, the Buxtons, the Earl of Meath, Earl Cairns, the Marquis of Lorne and Lord Aberdeen, and which many years ago aroused the ardent enthusiasm of Her Majesty, the Queen. ERNEST HEATON.

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## The Money Question.—II.

OUR second point for discussion refers to the nature and function of the monetary standard. Even where all trade proceeds by barter, it is commonly found that some one or more articles will always be taken in exchange for any others in the market. Gradually the value of everything of a commercial nature comes to be measured by one or other of these generally accepted articles. In Canada, a couple of hundred years ago, the beaver skin was such an article, being both a standard of value and medium of exchange in the colony. In commercial times, however, the most universal medium and standard has been one or other or both of the precious metals, gold and silver. So far the standard of value and medium of exchange are virtually one and the same thing. Debasement of the coinage makes the first separation between face value and metal value. Afterwards the development of free contract and its legal recognition made it possible to substitute for the actual coined money certain rights to receive or contracts to pay money at stated periods and afterwards simply on demand. At first these passed from one person to another by written endorsement. Gradually, as experience and necessity justified the changes, the formal element became more and more abbreviated until the government and bank notes have become as freely current as the coin which is promised for them. Again, much the same process of substitution has been going on with reference to the paper money itself, and now we are all accustomed to checks, drafts and bills of exchange, as substitutes for both paper and coin. Finally, the clearing-house mechanism, so much developed of late, has greatly reduced the number of checks and drafts formerly drawn. Thus in Canada, for instance, we find goods, gold, Dominion notes, bank notes, checks and bank clearings, in a kind of evolving order, each one minimizing the amount to be used of the one before it, in making ordinary payments or meeting business obligations.

Now, looking at this, we observe that everything beyond the goods to be exchanged performs the function of money,

and, therefore, is part of the monetary mechanism of the country. Yet only one in the series, namely gold, in doing its money work, stands on its own feet. It has all the qualities of money, and all the qualities of goods, and is thus both goods and money. The values of the other parts of the mechanism are not their own, but theirs merely as representative. These paper instruments of exchange are like persons of plebeian birth admitted to high places in virtue of the livery which they wear or the services which they perform, but wholly without right to be present on any claim of their own. In gold standard countries, it is in gold alone that we find the point of contact between the world of goods and the world of money, and hence the means of keeping the quality and value of money adjusted to the quality and value of goods. Gold as an article of commerce has its value determined by cost of production relatively to other articles. If, on the average, the quantity of gold needed can be got more profitably by mining it than by selling some other product for it, then it will be mined in increasing quantity, as at present. If the reverse is the case, then less capital and labour will be devoted to the mining of gold. Now, since all the paper takes its value from the gold, we observe the self-acting mechanism by which, assuming banks and governments to be honest and prudent, the paper money of the country is kept at the proper value with reference to goods. In all such cases gold is the standard of money.

Just here it might be well to point out that, where there is no free coinage of silver, even though in coin, silver may be unlimited legal tender, yet as money it is precisely in the same position as paper where paper is also legal tender to any amount, as in the case of our Dominion notes or the United States greenbacks. The silver is a servant of the nobler birth than the paper, but, like the paper, is present at the golden court only in virtue of its livery.

Though gold is both goods and money, and in the most important commercial countries, the sole connecting link and adjuster of values between goods and money, yet as a practical medium of exchange, it is not nearly so convenient, on account of its bulk, weight and intrinsic value, as most of its paper representatives. For the work of common currency the bank note is the most convenient; for the work of larger business payments a bank account and check book is much better; and for international or distant payments the bill of exchange is to be preferred. Thus while gold is the standard of money, it is but sparingly used as the medium of exchange.

It follows from this division of labour in the money service, that the volume of business to be transacted bears no necessary relation to the quantity of gold needed to insure the proper quality of the money. More depends upon the intelligence and integrity of those who control the monetary system of a country than upon the mere quantity of gold held in reserve. It has even been found possible, when great care is exercised, to maintain by artificial regulation and without any natural and automatic money standard such as gold, a proper equivalence between money and goods. In the English and American business centres, where such a large percentage of the world's traffic goes on, over ninety per cent. is conducted without either coined money or bank notes, and even in the retail trade of the country nearly one-half the volume of business is done without coins or bank notes. When we turn to the bank reports and observe how small the proportion of cash in hand is to the notes in circulation and the deposits, we may form some estimate of how cheaply the world gets its money service performed, and how little the volume of business to be carried on is affected by the quantity of gold which adjusts the volume of money to the work required of it. It is as misleading to speak of the growth of commerce making proportional demands upon the monetary standard, whether gold or silver, or both, as to speak of the growth of transportation making proportional demands upon the world's stock of horses because horses are still a necessary link in transportation. True enough, if any great crisis, due to the corruption or blundering of governments, the blundering or fraud of bankers, or a period of reckless speculation, should shatter public and private credit, and largely cripple the mechanism of exchange, the gold in the world would be quite inadequate to take its place, but so would silver or anything else. Tons of silver could not be moved with the facility of bills of exchange for like amounts. Even if half a dozen metals were employed at present as joint standards of money, it would not increase the amount of service required

of the money standard which is a service of quality rather than of quantity, and hence, in time of crisis, while there would be much more bulk to call upon, there would not be much more value. The danger which threatens, and of which we have already had a foretaste in the United States, is not from any scarcity of gold for the normal work required of it, but from the well-meaning ignorance of democracies. The people are, rightly enough, anxious for good prices for their typical products. They know little, however, of the fundamental conditions of good prices. When prices fall in some essential product the first reason which comes to hand is eagerly grasped, namely that money is too dear or too scarce. At once appeal is made to the great fetish or special providence—the government—to set things right by doctoring the money, and this is the beginning of evil.

In brief, then, the answer to our question, what is the nature and function of the money standard, is simply this: In its nature it must be something which is naturally and freely both goods and money, while its special function is not to do the actual work of exchange, but to maintain a uniform value, to keep on the same level with each other the various parts in the mechanism of exchange, and to adjust the amount of money to the work required of it—a qualitative rather than a quantitative function.

We have next to ask what substance is practically best fitted to meet these requirements. A. SHORT.

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### The Manitoba School Case.—I.

THIS celebrated case has assumed so many curious phases, it is of so peculiar a nature, and it has been so often misunderstood that it seems desirable to endeavour to review it from its inception. In doing so, I do not profess to have a better understanding of it than those who have followed it through its extraordinary course, but having, in common with others of my own profession, easy access to the statutes and authentic reports of the several arguments and judgments, I propose, first of all, to state as clearly as I can the actual course of the litigation through all the courts, and then to state the position occupied by the Dominion Government with respect to it.

In the first place, it must be premised that the subject of Education is assigned to the exclusive jurisdiction of the Provincial legislatures by the British North America Act. No Province could exceed its jurisdiction in dealing with education, whatever the nature of its legislation, but for the limitations imposed upon the exercise of its powers by the same section of the Act which gives jurisdiction, and which will be presently noticed. To illustrate: In the United States, although the individual States may make laws respecting contracts, no law shall be passed impairing the validity of any contract. If such a law is passed it is null and void. The jurisdiction does not shift, so to speak, to another legislative body. The power remains unimpaired to the same legislature, and it may again exercise its powers with the same object in view, and validly do so, provided that it does not infringe upon existing contracts.

With our Provincial Legislatures the case is different. Although they are restricted as to the subjects or topics of legislation, they are unrestricted in the mode of dealing with them. They have absolute power to alter a man's will, to discharge existing obligations, to take a man's property from him and give it to another. The only limitation upon the exercise of their rights is the high, moral sense which controls British legislation, and the power of disallowance which is incident to a superior executive body having a supervising power over an inferior legislative body.

It is only with respect to Education, and even there in a very restricted form, that any limitation is imposed upon the constitutional powers of the Provincial Legislatures. Thus, no law can be passed which "shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the Province at the Union." In the four original Provinces of the Union, viz: Ontario, Quebec, Nova Scotia and New Brunswick, two only, Ontario and Quebec, had denominational schools at the time of the Union. And consequently, in those two Provinces the Legislatures are constitutionally unable to pass any law prejudicially affecting any right or privilege relating to such schools which existed at the time of the Union. Any attempt

to do so, though having the form of an Act, would be absolutely null and void. Therefore Separate Schools cannot be abolished in those Provinces. Full power to deal with them is given, but not so as to reduce the rights and privileges of those who enjoy them.

In the other two Provinces the Legislatures are under no restrictions whatever.

Another, and a very different provision is also annexed to the clause as to Education, which is not in any way to be confounded with the one just spoken of. It is this. When in any Province a system of Separate Schools exists by law at the time of the Union, or is thereafter established by the Legislature of the Province, an appeal lies to the Governor-General in Council from any Act or decision of any Provincial authority affecting any right or privilege; and the Governor-General in Council may make a recommendation or remedial order for observance by the Provincial Legislature, and if the Legislature does not carry it out by legislation, the Dominion Parliament for the first time acquires jurisdiction to make remedial laws for the due execution of the decision of the Governor-General in Council. It is to be observed that this provision postulates the validity of the Provincial Act. If invalid it would be null, and would not require any remedial measure to remove it. Thus, in Ontario and Quebec, if any Act were passed *prejudicially* affecting any such right or privilege, it would be null and void. But if any law were passed simply "affecting," *e.g.*, varying any such right or privilege, but not *prejudicially*, it would not be void, but would be valid; the remedy in such a case being by way of appeal to the Governor-General in Council for an order to the Provincial Legislature to provide a remedy. What that remedy should be would necessarily depend on the circumstances of each particular case. The Provincial Legislature still retains its jurisdiction, but acts under the superior order of the Governor-General in Council. If it refuses to act then the Dominion Parliament acquires jurisdiction to make laws for the carrying out of the order of the Governor-General.

In Nova Scotia and New Brunswick, there having been no Separate Schools at the time of the union, no law which their Legislatures could pass would be unconstitutional. But if either Province should now pass a Separate School law, and thereafter should reduce or affect in any way the rights or privileges given *by its own Act*, then an appeal would lie, as in the other case, to the Governor-General in Council for a remedial order. Such a Provincial Act would be entirely valid and constitutional, but the remedy by way of appeal would be open. Once the die is cast in favour of Separate Schools thereafter an appeal will lie. In the present state of affairs, however, these Provinces are entirely free from outside interference, legislative or executive, and are under no restrictions whatever as to the exercise of their powers.

The same remarks apply to Prince Edward Island and British Columbia, which had no Separate Schools at the time of their admission into Canada.

We are now prepared to deal with the case of Manitoba which was created a Province at the moment of her admission into the Union. At the time of the passing of the Manitoba Act by the Dominion Parliament, the Province had no existence. Her Majesty was about to issue a proclamation to admit Rupert's Land and the North-West Territory into the Dominion. And in anticipation of the proclamation, the Act was passed, whereby it was declared that "on, from and after the day upon which the Queen . . . shall by order in Council in that behalf, admit Rupert's Land and the North-Western Territory into the Union or Dominion of Canada, there shall be formed out of the same, a Province" called Manitoba. The British North America Act was made to apply, "except those parts thereof which are in terms made, or, by reasonable intendment, may be held to be specially applicable to, or only to affect one or more, but not the whole of the Provinces" then composing the Dominion, and except so far as it might be varied by the Manitoba Act.

The Education clauses were varied to some extent. Exclusive power was given to the Manitoba Legislature to make laws relating to education, but subject to certain provisions. It must be borne in mind that the territory of Manitoba was under an imperfect form of Government at the time of admission, that there were no existing laws relating to schools, and, further, that denominational schools existed of a purely voluntary type only. This being the state of

affairs, it was enacted that no law should be passed by the Legislature of Manitoba which should "prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law or practice in the Province at the Union." It was supposed that the italicized words would save the right or privilege of keeping up Separate or Denominational Schools which it had been the practice to keep up before the Union, and absolve those who supported them from any obligation to contribute to the support of any other schools. And it was upon this clause that the first case, *Barrett v. City of Winnipeg*, went to the Judicial Committee of the Privy Council. In order to fully appreciate the *rationale* of this case I must recur to the events which happened in Manitoba after its birth as a Province of the Dominion.

In 1871 an act was passed by the Legislature of Manitoba, into the details of which we need not enter. Suffice it to say, that it established a system of education which permitted the establishment of Separate Schools for Roman Catholics; it created a board which was divided into two sections, composed of Protestants and Roman Catholics respectively; and it authorized the public grant of money in aid of education, to be appropriated one half to the Public Schools and one half to the Roman Catholic Schools. With some amendments this remained the law until 1890. Under this arrangement it became apparent that the system of education was unsatisfactory to the majority of the people of Manitoba; and it was asserted—and we recently had a very pronounced instance of it—that many, if not most, of the Roman Catholics were dissatisfied with the Roman Catholic Schools, and preferred the Public School system. As an instance of what was the standard of teaching which must have prevailed in them, I take the liberty of quoting in full a paper set by a priest and a barrister for the examination of teachers for a *first class certificate*.

*Catechism*.—1. What is the church? Where is the true church? Ought one to believe what the Catholic church teaches us? And why?

2. What is the Eucharist? What is it necessary to do to receive with benefit this great sacrament?

3. What is sanctifying grace? How is it lost?

4. Name and define the theological virtues.

*Comportment*.—1. How is a letter addressed when written to a prelate, to a priest, to a professional man? How are such letters concluded?

2. In conversation what titles do you employ in speaking to the same persons?

*History*.—1. Describe the defeat of the American armies near Chateauguay.

2. Who was St. Thomas à Becket? What difficulty had he with Henry II.? How did he die? What was the fate of Marie Stuart? Write short notes on the Treaty of Paris. Who was then Governor of Canada?

*Geography*.—What is the capital of England? Name its principal cities. Where is Egypt situated? What is the object of geology? What is *terrain d'alluvion*, *terrain de sédiment*?

*Pedagogy*.—Demonstrate the importance of developing judgment among children. How can that faculty be exercised?

This is one of the specimen papers prepared by the Roman Catholic section of the Board of Education and sent to the Colonial Exhibition at London in 1886.\*

When these were the limits of knowledge required to qualify a teacher of the first class, is it a wonder that the Legislature of Manitoba, with which the responsibility for the standard of separate schools lay, should have desired to improve a system which an experience of twenty years found at such a miserably low standard?

In 1890, accordingly, an Act was passed which abolished the separate system altogether and erected one system common to the whole Province, which resembled even in some detail the public school system of Ontario. The constitutionality of the Act of 1890 was challenged in *Barrett v. Winnipeg*, on the ground that the Legislature of Manitoba had no power to deprive the Roman Catholics of their right to have separate schools. Reliance was placed upon the clause of the Manitoba Act already quoted, by which no

\* National Schools for Manitoba. Winnipeg, 1892.



right or privilege with respect to denominational schools which any class of persons had by law or practice at the Union should be prejudicially affected.

It became necessary, therefore, to determine with exactness, what right or privilege Roman Catholics had by law or practice at the Union. In the judgment of the Privy Council Lord Macnaghten said: "Their Lordships are convinced that it must have been the intention of the legislature to preserve every legal right or privilege, and every benefit or advantage in the nature of a right or privilege with respect to denominational schools, which any class of persons practically enjoyed at the time of the union. What then was the state of things when Manitoba was admitted to the union? On this point there is no dispute. It is agreed that there was no law or regulation or ordinance with respect to education in force at the time. There were, therefore, no rights or privileges with respect to denominational schools existing by law." Then, as to rights or privileges existing by "practice," it is said that, "The protection which the act purports to extend to rights and privileges existing 'by practice' has no more operation than the protection which it purports to afford to rights and privileges existing by law." That is to say, by practice voluntary schools were maintained at the sole expense of those desiring them for the purpose of combining with secular studies the teaching of each denomination which chose to establish a school in accordance with its peculiar form of faith. No more, no less. Their Lordships then proceeded to show that the School Act of 1890 did not interfere with this right to maintain voluntary schools; it left Roman Catholics and every other religious body in Manitoba free to establish schools throughout the Province, and to conduct them according to their own religious tenets; and to compel no child to attend a public school. No right or privilege to be free from taxation for public purposes existed, and therefore none was infringed by levying taxes on all persons alike for the maintenance of the public schools under the Act of 1890. If a Roman Catholic was obliged to submit to payment of taxes and at the same time could not conscientiously send his children to the public school, it was not the law which was at fault; it was owing to religious convictions, which all must respect, that Roman Catholics found themselves unable to partake of advantages which the law offered to all alike. So the Act was held not to interfere with or prejudicially affect any right or privilege which Roman Catholics had at the time of the Union, either by law or by practice, and, consequently, it was a valid enactment and must be obeyed.

It is therefore seen that the author of the clause restricting rights or privileges existing by law or practice at the Union misconceived his ground and the effect of the enactment; or, if a "practical politician," he showed the utmost astuteness in making a promise to the ear and breaking it to the hope. No exclusive rights or privileges existed. There were but those enjoyed by every one at large, namely, the right to establish and maintain voluntary schools. And as this right was not impaired by the Public School Act of 1890 that Act was perfectly valid.

This closes the first chapter in the history of the case. The interested persons had, however, another opportunity. An appeal lay to the Governor-General in Council; and with that proceeding I propose to deal in a following paper.

EDWARD DOUGLAS ARMOUR.

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### False Friends.

To love, and lose by death, is not all loss,  
Sang the great bard, who died, and left no peer.  
Our lost love may be found, when we shall cross  
One day, Death's threshold, through the Gates of Fear.

But to have proved the friend we prized untrue,  
To see estranged the one more loved than life;  
This wrings a strong heart as nought else can do,  
And gives its foes a vantage in the strife.

The noblest hearts most feel that pain of pains—  
That pang no solace ever has allayed;  
The Book of Life no crueller tale contains,  
Than that condensed in the one word—betrayed.

REGINALD GOURLAY.

## Pew and Pulpit in Toronto.—XIV.\*

AT THE UNITARIAN CHURCH, JARVIS STREET.

Rev. H. H. Woude, the minister of Jarvis Street Unitarian Church, has the look of a foreign professor, say from Germany, so that you are surprised, when he begins to speak, at the good English in which he expresses himself. He is a tall, spare, and rather distinguished looking man, who looks keenly at the world through spectacles; has a stern expression generally—capable, however, of modification by an engaging smile; an olive complexion; very dark hair, which is thin at the top and bushy at the back of his head, the sparse but adequate moustache and beard of a Nazarene, and an aspect of intense earnestness. Two principal aspects of the man manifest themselves in his preaching, which I should imagine is never careless, and generally worth listening to. They are the antagonistic and declamatory, and the pathetic, and what, for want of a better word, I must call the sentimental. In both he conveys the impression of deep and pervading feeling. In the first he "goes for" his imaginary opponent with the tremendous energy of a Boanerges; in the second his stern voice sinks into the soft pathos which one associates with a John. Keenly sensitive, and of the temperament which is called nervous-bilious, there is about his ministrations nothing of the perfunctory, and nothing to lull one into repose. He preaches a doctrine of the all-pervading and omnipotent love of God in the tones of a "dying man to dying men"—to use the old-fashioned evangelical phrase. People who want to go to sleep and be comfortable, therefore, need not go to the Unitarian Church. Mr. Woude's is not the calm and restful nature which one associates with such words as "God is our refuge and strength, a very present help in trouble." You expect him rather to say, in his vibrant and aggressive voice, "Sound an alarm!" Neither is he the quiet, philosophical, judicial, logical exponent of the particular views he expounds, who impassively puts his case before you and leaves you to judge. On the contrary, every sentence burns with the impassioned emphasis of the advocate, whether expressed by forcible declamation or by the suppression, to quietness, of the spirit that drives him onward. These characteristics, it may be supposed, sometimes prevent him from putting himself *en rapport* with his audience. Instead of playing upon them like an instrument, he will be rather the speaker of prophetic utterances, "whether men will hear or whether they will forbear." In which, perhaps, I indicate what I conceive to be the weak point of Unitarianism, which is, I take it, that to a determination to seek after the truth wherever it leads, it adds but an insufficient and partial insight into human nature. Unitarianism can claim as belonging to it some of the most distinguished intellects and purest souls that have blessed the world. Saving a slight touch of intolerance towards those who differ with it, and which is perhaps common more or less to all faiths, it presents to the world a plausible and reasonable sort of religion, the basic principles of which are the Fatherhood of God and the brotherhood of mankind. That this is no mere talk is exemplified in the lives of Unitarians wherever they are found. Yet the fact remains that there are only about 68,000 Unitarians in the United States and perhaps a thousand in Canada. I note that in a recent issue of the New York *Independent*, which gives the numerical standing of the various churches, side by side, with a short statement by a prominent minister of each denomination. Rev. Edward Everett Hale, D.D., a deservedly popular Unitarian, says:

"Almost any Unitarian would tell you that the practical creed of every-day laymen in all the Protestant Churches of America is Unitarian. We really believe that it is only the clergy of the Evangelical Churches who believe in the doctrines of the Westminster Confession. For the rank and file we really think that their religion would be summed up in the statement that they believe in God and worship him, that they believe in Heaven and hope to go there, and that they try to

\* The articles which have already appeared in this series are:— I. Sherbourne Street Methodist Church, Feb 22nd. II. The Jews' Synagogue, March 1st. A proposed visit that was stopped by fire, March 8th. IV. The Roman Catholic Cathedral, March 15th. V. St. James's Cathedral, March 22nd. VI. The Bond Street Congregational Church, March 29th. VII. Jarvis Street Baptist Church, April 5th. VIII. St. James' Square Presbyterian Church, April 12th. IX. At the Church of S. Simon the Apostle, April 19th. X. Rev. W. F. Wilson at Trinity Methodist Church, April 26th. XI. Rev. Wm. Patterson at Cooke's Church, May 3rd. XII. St. Peter's Church, Carleton Street, May 10th. XIV. At The Friends' Meeting House, May 17th.

do right among their fellow-men, and that they believe that Jesus was Christ a teacher sent from God to tell men to do this. I said this to large audience of Presbyterians in Saratoga last September. As soon as I had done a Presbyterian clergyman came to me on the platform and told me that I was right in this statement. Since that time I have had various attacks upon that sermon sent me from different Presbyterian journals. No one has yet ventured to say that the laymen, by and large, of the Presbyterian communion believe in the Westminster confession. The Unitarian Church of America is not dissatisfied with this position. We believe that in the long run the laity of America will insist that the pulpit shall express the doctrine which, on the whole, the laity have come to."

There may be a good deal of truth in this, though it will be conceded that, as a statement, it is rather a sweeping one. So far as my experience goes it is not exact. No doubt there has been a considerable broadening of view. But the people, in the so-called Evangelical churches, who are broadest cannot be properly defined as Unitarians. Neither need Unitarianism wish to extend its numbers in this particular way. The fact remains that it satisfies the aspirations and requirements of a small proportion of the people of this continent and of the old world. It has prompted noble lives. It has done its share towards the rounding out of the human conception of religion. There does not seem to be any need for it to pretend that it entirely satisfies popular ideas or that it is a popular church. If this were so its numbers would be larger. There are about twenty-five millions of communicants of Christian churches in the United States and Canada. Of these sixty-nine thousand are Unitarians.

Standing a little way back from the west side of Jarvis street, between Wilton avenue and Gerrard street, the First Unitarian Church is a somewhat tasteful edifice in the gothic style of architecture, being built of brick with trimmings and piers of cement or stone work, and having a large eastern window. A sign at the door says that strangers are welcome, and there is probably no church in the city where this is more emphatically the case. Entering the front door you find yourself in a cocoa-matted vestibule from which cocoa-matted stairs ascend right and left to the church, the auditorium being built over a capacious basement. Going up these stairs you are received by an attentive usher who conducts you to a comfortable seat in which you find the hymn-book used in the service (with music) and the prayer book. There is a wide central aisle, and there are also aisles on the north and south sides of the auditorium. Between these the open ended pews run on a curve, so that the attention of the congregation naturally and easily converges on the platform, which is a very tasteful piece of joinery construction in light oak, with two or three ecclesiastical looking chairs upon it, upholstered in red velvet, and a central reading desk. A vase of flowers or an ornamental plant finds a place on a small table. Though not large, the church is well adapted for its purpose, and gives one a sense of commodious comfort. Daylight streams through three pointed windows on each side, in addition to the large one at the east end of the building, so that the illumination is not of the "dim, religious" variety. At night the church is lighted by four gaseliers of polished brass. The floor is handsomely carpeted all over, and there are crimson cushions in all the pews. The walls and ceiling are tastefully decorated, and at the back of the reading desk a large gilt cross forms part of the mural ornamentation. There is a small gallery at the back of the church, which is not used. At the north-west corner of the church, near the platform, and placed diagonally, is a neat and effective organ of precisely the right size for the church; it is neither absurdly large nor penuriously small, and in front of it a choir pew. The organ is adequately played by Miss Henrietta Shipe, one of Toronto's most valued accompanists. The choir pew is occupied by a quartette of good average ability, led by Mr. J. L. O'Malley, who is well-known as an enthusiastic amateur, and whose massive bass voice makes a good support for the other vocalists. On Sunday evening last there were about a hundred people present, about half of whom were men. The present fashion of ladies large sleeves, however, is calculated to make a good congregational showing, and though the seating capacity of the auditorium was not really more than half occupied, the audience looked a fair one for the building.

The organist was playing a soft and pleasing voluntary when I entered this abode of advanced thought and higher criticism. It was not an unsuitable opportunity to con the "Statement of Principles" which, along with other Unitarian

literature, is placed on tables in the vestibule. For a church which has no creed, it must be conceded that this church gives one every opportunity of letting visitors know where it stands. The document is as follows:

## STATEMENT OF PRINCIPLES.

Affirming the exercise of perfect freedom of thought in religion as in other things to be a personal right and duty, this church does not require its members to assent to any creed, and excludes no one for any doctrinal difference. It welcomes to its fellowship all who seek to promote Truth, Righteousness and Love in themselves and others; it has no other test of acceptance. This Statement of Principles is put forth, not as binding upon any one, but as an explanation of some of the distinctive beliefs of Unitarianism to-day, which this Church represents. 1. *God, the Father of All*. "The Lord our God is One;" the Immanent Spirit and Life of the Universe; the Infinite and Eternal Power, Wisdom and Beneficence, over all things and through all things, guiding the operations of nature, the evolution of worlds, and the life of man, to ends of ultimate good. 2. *The Divinity of Man*. Man—not fallen, but ever ascending to higher stages of being; the most perfect expression of the Divine; by nature a Child of God. 3. *The Spiritual Leadership of Jesus Christ*. The Man of Nazareth; whose pre-eminent Divinity exemplified the possibilities of the Divine Humanity residing in all men; the most sublime Prophet of the Soul that the ages have produced; the wisest and loftiest of the Teachers who have guided mankind in their religious development. 4. *The Brotherhood of Man*. A fundamental principle of the religion of Jesus, implied in the Fatherhood of God. A Brotherhood not limited by creed, race or condition, outflowing in all brotherly activities tending to the amelioration and ennobling of human life; its consummation, the union of all humanity in the ties of peace and good fellowship. 5. *Religion Natural to Man*. The sense of relationship to God and duty—not imparted from without, but inherent in human nature; the impulse of the divinity within the soul; while independent of, yet including, all bibles, churches and faiths; its purest realization—perfect obedience to the will of God, or to love the best and live the best we know. 6. *Christianity—the Worship of God and the Service of Man*. The highest form of historic religion; a life rather than a creed; not an orthodoxy of beliefs, but a principle of personal conduct; in essence, Love to God and Love to Man; its truest expression, service to others. 7. *Prayer—to Uplift Man, not to Change God*. We conceive the universe as an evolution of beautiful, beneficent, unvarying order, governed by laws which are never reversed or suspended. Prayer changes no physical or spiritual law. It is rather an expression of that law by which the soul of man ever aspires towards the Highest, and the finite holds communion with the Infinite. Not always in words; for "he prayeth best who loveth best;" and labor for the noblest ideals is prayer in action. Thus may the whole life be made a prayer. 8. *Immortality for All*. Every soul, being a child of God, and a partaker of his nature, is by consequence immortal. Death is a beneficent provision of the Divine Parent for bringing all his children into a fuller and richer life. 9. *Evil Transient, Good Eternal*. Retribution, being natural, not arbitrary, is never to be evaded or transferred; being remedial, not vindictive, cannot in the nature of things be everlasting. The monstrous doctrine of an eternal hell we repudiate as a gross libel on the character of God. No evil can befall the good man in life or death. Goodness is an eternal law of God and will finally overcome all evil; and only as we accept and practice this law can we find peace in this world or in the world to come. 10. *Salvation by Character*. Salvation—not escape from the consequences of sin, which are inevitable, but freedom from sin; obtained not by the sacrifice of another for us, but by our self-sacrifice for the good of all; its outlook—the continuity of human development in all worlds, or the progress of mankind upward and onward forever. 11. *The Unity and Sacredness of all Truth*. All truth is from God, and means progress and blessedness. Science is a handmaiden and helper of True Religion; the facts of the one can never contradict the facts of the other; and the natural soil of truth is the free and open mind. Therefore, taking truth for authority, not authority for truth, we deem it our highest duty to follow the truth in love wherever it leads. 12. *Revelation Universal and Progressive*. Coming through no single channel or in any miraculous way, but naturally, through many channels; not of the remote past or of one people only, but of all times and nations. The province of revelation is the whole world of truth; every new truth belongs to it; and so far from its being ended, our belief is that humanity is to-day only in the dawn of still greater revelations yet to be. 13. *Inspiration—A Light for Every Man*. Not something locked up in writings or limited to any sect, age or race: but to-day and here, just as truly as in the infancy of the world and in Palestine, the Infinite Spirit of Love, Wisdom, Truth, and Beauty waits to come with its inspiration into every receptive mind. 14. *The Bible—Literature, not Dogma*. A product of religion, not its origin; while not to be accepted as infallible, some parts being contrary to the truths of science, the best reason and conscience of our time, and the teachings of Jesus, yet to be prized as the most important and precious of all the sacred scriptures that we inherit from the past of man's religious life. 15. *The Supreme Authority of Reason and Conscience*. Accepting that only as authoritative which is true, we hold reason and conscience to be man's endowment for the discerning of truth. No man can be expected or required to believe anything contrary to reason; but every person should listen to and obey the deepest suggestions within his own soul as the voice of God, ever striving to prove all things, and to hold fast to that which is good. 16. *The Free Church*. A voluntary association of earnest persons, not limited to any form of faith, uniting, in the love of truth and in the spirit of Jesus Christ, for worship, for religious thought and inquiry, for moral self-improvement, and for human helpfulness; a feasible basis for the Unity of Christendom and the Fellowship of Religions.

The preliminary service at this church is liturgical. They have a "Book of Worship" which contains ten opening services: baptismal, burial and communion services and a number of selections from the Psalms. The proceedings were begun on Sunday evening, after the singing of a hymn, by the reading of a short prayer, which was as follows:

"May this house be unto us no other than the house of God and the gate of heaven. Here let us worship Him who is a Spirit in spirit and in truth. Suffer not the cares of the world and the anxieties of life to interrupt our devotions. Draw near to God and He will draw near to you. Toil, trial and suffering still await us; and the experience of every day teaches that we are not sufficient unto ourselves. Put your trust in Him whose grace is ready to help in time of need."

Rev. Mr. Woude read these words in a reverent and sympathetic voice. After that a psalm was chanted by the choir and congregation, the minister reading the alternate verses. Then followed a couple of pages of devotional sentences read by the minister and responded to in the speaking voice by the congregation. They appeared to combine scriptural quotations and the liturgy of the Anglican church. After this the quartette sang an anthem with considerable feeling and expression. A scripture reading, the recital of a short prayer and the singing of another hymn completed the preliminary exercises. Mr. Woude prefaced his sermon by reading a beautiful sonnet by Ralph Waldo Emerson, and also by announcing that its subject was "Other Words of God." Broadly speaking the discourse was an effort to show that although the Bible "notwithstanding its imperfections, limitations and contradictions is the the greatest storehouse of spiritual armour known," yet there were "other words of God," which, as we "had leisure and opportunity, we ought to make ourselves acquainted with." Beginning with an animated and eloquent panegyric on the Bible and a recommendation to his hearers to study it industriously, the preacher passed on to consider other books in which the works and nature of the Almighty were manifest. It would be well to search out the sacred words of all nations besides the Jews, to remember that all noble literature is divine, that God speaks through the voice of art, and music, and dignified and impressive buildings, that He speaks through science, and, as Emanuel Kant said, "through the stars and the mind of man." The lecture was a very interesting one, it was read from manuscript and was a considerable and notable intellectual and scholarly effort. Considered as preaching it might be perhaps described as of the academic kind. It took us through all ages, through literature, science, and nature, and left us trying to "understand the Almighty to perfection." We found, with Job, that we couldn't. After the sermon a solo of a somewhat florid character was sung by a fine alto voice. The hymn, "Lead Kindly Light," and a benediction, concluded the service. J. R. N.

### \* \* \* A Parson's Ponderings.

#### CONCERNING DUAL LANGUAGES.

ON St. Patrick's Day—or rather on the 18th March, for St. Patrick's Day fell on Sunday this year—I attended a public concert given by our Roman Catholic brethren. A prominent feature of the programme was an eloquent and touching address on the woes of Ireland. The learned lecturer told us that the Green Isle was once a land of peace and prosperity, the abode of saints, the home of every virtue, in the days of King Brian Borome; but her troubles began with the advent of the Saxon in the reign of King Henry II. By the way, he did not remind us that the invader came armed with the authority and blessing of Pope Adrian IV. He laid great stress on the fact that, in spite of all the efforts to stamp out Irish customs and the Irish language, those customs and that language remained as dear as ever to the hearts of the people, and would not be stamped out, and cannot be stamped out even to this day.

I caught a bad cold that night. I don't mean to say it was the effect of that speech. It must have been the draftiness of the place where I sat: for all the while I felt a cold chill down one side of me, while the other half responded to the genial warmth of my surroundings. Anyway I had to lie up and nurse myself for the next few days; and I whiled away a part of the time in reading that delightful novel of J. M. Barrie's, "The Little Minister." I was fairly carried away with that story: I sympathized so heartily with the sorrows and trials of that little man as he became the cynosure of all the eyes of his beloved flock, who constituted

themselves a committee of detectives to shadow his every movement. I became, like him, fascinated by "Babbie" with her winsome ways, equally at home as the *grande dame* with a well of English undefiled, or as the rollicking gypsy talking the broadest Doric. I was deeply interested, too, in all the little squabbles of the Auld Licht, and U.P., and Established Kirk divisions of the people of Thrums.

Along with this relaxation my mind was also considerably occupied with the discussions then taking place in the British House of Commons on the Welsh Church Disestablishment Bill. I read all the arguments, *pro* and *con*, and all the current literature upon the subject that came within my reach. I gathered from what I read that the gravest charge against the Establishment was that she had failed to secure the attachment of the masses in Wales because she had ignored their native tongue. The services were, or rather had been, always in English. To be sure, of late years this defect had been largely remedied: Bishops and priests were selected for their aptness in the vernacular, and Welsh services were now quite common. But the remedy came too late; the neglect of the past had alienated the people beyond all hope.

On the 28th March I found myself sufficiently recovered from my attack of influenza to venture once more into the Town Hall, and there I had a new sensation. Mr. Dalton McCarthy that night addressed an immense crowd on the stirring question of the day—the Manitoba School Law. He spoke of the dire evil of introducing the "race and religion" dissensions into the new country, and he enlarged greatly upon the grievous mischief arising from tolerating the "dual language" system.

Now, I would like to ask: Is it any wonder if, after such a week's experience, I got things awfully mixed? As I pondered on Irish saints and Saxon sinners, Auld Lights and U.P.'s and Established Kirk and Welsh dissenters, and that *bête noir*, the Anglican Establishment, trying for centuries to stamp out the dual languages of Ireland and Wales, but all in vain, and then thought of Mr. McCarthy's auditors valiantly resolving that they would stamp out this dual language nuisance in Manitoba—in the land where are heard

"The bells of St. Boniface,"

which Whittier has made classic—is it any wonder that, in my convalescent state, I felt like calling, if not upon the moon, at all events upon the shades of St. Patrick, St. David, St. Chad, and every other saint in the British calendar, to tell me, in the words of the Captain of H.M.S. Pinafore,

"O why is everything  
Either at sixes or at sevens?"

I may be wrong, but it looks to me very much as if we, in this country and at the close of the nineteenth century, were about to repeat the mistakes of centuries ago, the mistakes of the Saxon invaders of Ireland and Wales, and that we mean to try once more the "stamping out" process which, after all this lapse of time, has proved such a failure. If so, shall we not leave a similar unenviable legacy to our descendants? Languages won't be stamped out, and can't be stamped out. The fact of the matter is, I don't believe in "stamping out" anyway; I don't believe in "prohibition." I don't believe in a majority—whether of numbers or of power—trying to stamp out the feelings or the traditions or the habits of a minority. And I fear it won't pay in this country any more than it has elsewhere, or in this century, with its diversities and complexities, any more than it has in the past.

I cannot see why we should be so scared about the French language. What is the harm in our English tongue, if we call the live animal a "sheep" and its carcase "mutton"? There are many such vestiges of the "dual language" struggle embedded in our tongue ever since the Norman Conquest. I would say, Let nature take its course—Let the best man win—Let the fittest survive—and all that sort of thing.

Three or four years ago I spent a most delightful summer holiday on Lake Temiscamingue, as the guest of Captain Percy, of the Steamer *Meteor*, partaking also of the hospitality of Mr. Mann, the Factor of the Hudson Bay Co.'s post there. One stormy night I was stopping at the "Fort." The French priest, in charge of the mission at Baie des Pères had come down that afternoon in a canoe with some Indians, and being storm-stayed was also made a welcome guest. The dear old gentleman entered into a most pleasant chat

with us in excellent English. There were five or six English-speaking persons present, and I doubt if any one of us could have conversed with him in French with the facility with which he conversed in English. Besides his mastery of the two languages (and Latin as a matter of course), the good father preached to and conversed with the "sauvages" of his mission in their own Iroquois. The dual language, or the multiplied language, was no trouble to him.

If it is a nuisance and an expense to have documents published in the dual language, it is no more than Great Britain and other countries had to contend with in their early evolution. And it is nothing to the trouble incurred by the vendors of patent medicines in the United States. One often sees their wrappers of directions printed in four languages—English, French, German and Spanish—and sometimes Italian to boot—so as to be serviceable to all the citizens of the republic.

I am pondering on this question, not as a politician, but as a student of the "humanities." But I do hope this matter of dual language will not emerge into a bitter trial of strength or a determination to "put down" or "stamp out" the weaker half. "Let nature takes its course." The immortal bard says: "One touch of nature makes the whole world kin." What kind of "nature" is it, I wonder, that we should get a touch of to make all Canada kin? Is it the adroit, bi-lingual nature of Babbie, the Egyptian, as portrayed in "The Little Minister?"

GEO. J. LOW.

The Rectory, Almonte.

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### One Aspect of the Mind of Dean Church.

THE publishing season of 1894 brought forth few books of greater interest than the modest volume of "The Life and Letters of Dean Church." The Dean was a many-sided man, a scholar, one of the first writers of English prose of the middle and latter half of our century, a theologian, an able administrator of St. Paul's Cathedral, and withal a man of spotless life, and almost ideal Christian character, in which faith and liberality, humility and self-respect, gentleness and sternness were harmoniously blent to the production of a saint.

It is, however, to only one side of his character that I wish to draw attention, viz., his remarkable power of understanding and sympathizing with an attitude of mind towards theological questions very different from his own. For the Dean was a High Churchman, and the High Church mind loves precision in dogmatic statement, and has a natural abhorrence and distrust of the vague. What he says of Dean Stanley excellently illustrates this point. Stanley "seems to me in the position of a prophet and leader, full of eagerness and enthusiasm and brilliant talent, all heightened by success—but without a creed to preach."

Yet that the Dean was not only tolerant of but actually understood this dogmatic vagueness, so much so as to compel us to suppose that a strain of the latitudinarian sentiment was intermingled with the preponderating sympathy for the dogmatic, the following quotations will abundantly show. He had scant sympathy for the famous "Essays and Reviews," but in writing to Dr. Moberley in regard to what he had urged against them the Dean remarks: "The upshot, as far as I know my own opinion, is that I should like to have many things in your preface published:—Your general criticism on their design and way of putting out difficulties (though, perhaps, I should feel obliged to be more merciful in my own speech about them, and the amount of religious feeling which, in spite of all, I believe most of them have at bottom), etc." On the same subject, writing to Asa Gray, he says, "It seems to me, with many good and true things in it, to be a reckless book; and several of the writers have not got their thoughts into such order and consistency as to warrant their coming before the world with such revolutionary views. But there has been a great deal of unwise panic, and unjust and hasty abuse; and people who have not an inkling of the difficulties which beset the questions are for settling them in a summary way, which is perilous for everyone."

In those days the number of theologians who were prepared to weigh the evidence for the doctrine of evolution before assailing it was extremely limited, but the Dean writes

to his friend that "the more I think of it the more I feel persuaded of the 'shortness of thought,' which would make out what is in itself a purely physical hypothesis on the mode of creation or origination, to be incompatible with moral and religious ideas of an entirely different order."

There is in a letter to Rev. Philip Mules, written so late as 1879, a remarkable passage of which I wish space permitted the entire quotation. The limited and conditional truth of all *doctrines* of the atonement is expressed with remarkable freedom when, in regard to our Lord's sufferings, it is said: "I see the suffering: I am told, on His authority what it means and involves. I can, if I like, and has often been done, go on and make a theory *how* He bore our sins, and *how* He gained their forgiveness, and *how* He took away the sins of the world. But I own that the longer I live the more my mind recoils from such efforts. It seems to me so idle, so, in the very nature of our condition, hopeless, just in proportion as one seems to grasp more really the true nature of all that went on beyond the visible sight of the Cross, all that was in Him who was God and man, whose capacities and inner life human experience cannot reach or reflect." His solution of the problem of pain and sin is far more in a line with that of the Broad than the High Churchman. "The facts which witness to the goodness and love of God are clear and undeniable; they are not got rid of by the presence and certainty of other facts, which seem of an opposite kind; only the co-existence of the two contraries is perplexing. And then comes the question which shall have the decisive governing influence on wills and lives? You must by the necessity of your existence, trust one set of appearances; which will you trust? Our Lord came among us not to clear up the perplexity, but to show us which side to take."

At the present day there is a good deal of random talking and writing about German theology, upon which wholesale condemnations are passed on the third or fourth rate authority of ecclesiastical newspapers. This of course does not hurt the Germans, but it assuredly involves a loss to many minds, and especially young minds, thereby prejudiced against works of surpassing wealth not merely of scholarship but of lofty and noble ideas. It is too commonly supposed that German theology runs all to criticism. There can scarcely be a greater mistake. Criticism is simply the furnace wherein the German smelts the rich ore with which the literature, history and tradition of antiquity supplies him.

I suppose that German theology was the object of even greater suspicion and dislike in 1857 than it is to-day, but Dean Church shows a remarkable insight into the mental constitution of the Germans in a letter which I trust the editor will permit me to give almost in full. "I have just been reading a book which I advise you to look into if it falls in your way: the memoirs and letters of a certain Frederic Perthes, a German bookseller, which I have been much struck with. . . . The curious thing is, how he is an instance showing how those Germans contrive to evince deep religious earnestness—and what certainly has all the look of New Testament religion—without church or any fixed creed, and with a most unrestrained intercourse with men of the most clashing opinions, Roman Catholics, rationalists, sceptics and everything. . . . And the book lets one into the real feelings and workings of all those wild German thinkers, whose proceedings startle and astonish us so much. It presents to us their domestic and undress side, and certainly, to my mind, abates the strong dislike and condemnation which we have been taught is the right thing to feel towards them. I don't mean that it reconciles me to their way of going on; but it does make one feel how very much without real knowledge has been a great deal of the broad abuse of Germanism that goes on; and how much real goodness, and often strong religious feeling there has been in quarters among them, where it has been *a priori* assumed to be incompatible with their speculative opinions. It is a book which seems to have made me in a sort of way, personally acquainted with a set of people who have been soundly abused without our knowing much about them; and to have shown that whatever there was unsatisfactory among them, it was certainly accompanied with a real height and nobleness and goodness, for which we have given them sparing credit."

Ashburnham,

HERBERT SYMONDS.



## The Latest News From Paris.

(By Our Special Correspondent.)

WHEN not able to don the lion's skin, it is sagacity to employ that of the fox. Japan, then, on reflection, has surrendered Port Arthur in exchange for an addition to the general war indemnity. With that sum she can purchase iron clads and start factories in China to turn out cheaper goods than France or Germany, and so return them thanks in kind for their amity in forcing her to alter the conditions of peace with China. The latter has done well to sign the treaty of peace with both hands, and from left to right, as well as from right to left. Now the Son of Heaven is on his trial, will he continue to govern his Celestials on the old lines, and be wiped out, or dash into modernism, and, with or without Japan, create a new fleet and up-to-date militarism. He has plenty, and excellent too, of raw material for soldiers; he only needs scientific officers. Japan can supply that article, as she will other exports. Why not China be friends, and work in with Japan? See how Austro-Hungary has joined hearts with Germany; and Denmark will be the petted guests at the Kiel fêtes; still stronger, who would have thought that Germany and France would be to-day allies, for a job, 'tis true, but allies not the less, and so appreciated that the French desire the new *triplice* to be applied, to turn the English out of Egypt—but to shut their eyes to Tunisia and Chatanbeun, to say nothing of Madagascar. One fact is clear, that Russia will not get Port Lazareff in the Corea, nor a coaling station in the Chinese Seas. Would France and Germany back her in that grab—England would then act, though busy just now turning out war ships and preparing the ways and means for her inter-colonial and Motherland Zollverein. She is not jealous—as other powers are—of Japanese expansion, so has no need to check it, even were it possible, like other civilized powers, with shotted guns. Japan has more Pagans than Western nations, and that's all the difference; but that does not prevent Japan from becoming rich, prosperous and surrounded with military glory. Those laugh best who laugh last—that ought to console the Japs.

A lesson for strikers. The Omnibus Company has, it is stated, weeded out one-third of its employées who took part in what the directors view as a rebellion, not a strike, against the Company. The unfortunates who have been discharged, have called a public meeting to take pity on their miserable situation, and to contribute the smallest pittance in the way of a subscription, or offers, however modest, to secure them work. Parisians turn the adder's ear to this appeal; they withdrew all interest and any sympathy from the strike, the moment its ring leaders urged the destruction of the busses, and—what succeeded—the upsetting of such vehicles as ran, even with their passengers.

Still Germanising. The General commanding the Twelfth Army Corps has issued an order, that the soldiers be trained to execute military chants, to brace them up when marching, to solace them when fatigued, and to stimulate them when in battle. In this respect the Germans are past masters—but they are a scientifically musical people. It is a genuine pleasure to hear a German regiment during march, executing some of their select songs, with the parts as well arranged, as correctly taken up. And their songs are never frivolous. When a French regiment is encountered, and choruses are being executed, the words are either idiotic—the scraps from the café's concerts, or indecent, and sufficient to cause any parent who may hear them, to blush, and to sigh that his son must pass through such an ordeal—the theologic students included. The Commander in question demands that instructors in singing be appointed, just as there are instructors in musketry, and that appropriate stanzas be taught. A good song helps an empty stomach and tired legs, as a bright story can aid an inferior dinner.

It is not at all a bad idea of M. Milne-Edwards—his Anglo-Saxon descent is illustrated by the practical proposition—to organize a Scientific Mission, to explore the natural treasures of the great island, under the protection of the conquering army. The mission will be organized on the model of that which followed Napoleon into Egypt, when the French discovered so many treasures. After the French

had to evacuate Egypt by the victories of the British, they threatened to destroy all their loot, if refused permission to bring it away. In presence of that iconoclastic menace, the English commander allowed the vanquished to bring away a fair amount of curios. When an action was imminent, Napoleon always issued this order: "Savants and asses to the rear." Madagascar has no asses—she has had to import mules—and with the scientists will have to keep to the rear. The island is immensely rich in unknown specimens of natural history, as evidenced by the few already collected, and these only on the borders, the seashore skirt, of the country. Penetration inland is impossible, owing to the want of routes, tribe hostility, and a murderous climate. The commission ought to have a goodly harvest of finds, and ought to secure the *Challenger* to transport them to France, just as English troopships conveyed the French soldiers and their war *matériel* to Madagascar. The cost of the mission will be 600,000 fr.—a "mere" flea bite for the glory. As there are no monkeys, nor—as in the case of Ireland, no serpents, perhaps the native St. Patrick banished them—M. Edwards suggests the importation of birds from New Guinea, with gaudy plumage for the ornamentation of ladies' bonnets. The eggs of the birds could not then be sucked by monkeys or vipers. Fossils are plentiful and original; one of a gigantic crab was found that would feed Sargantwa for a week; and beside it was an ancient knife.

A forgotten hero! The 24th May, 1871, the National, better known as the army of Versailles, burst into Paris, and then commenced the hand to hand fight with the Communists. The Marquis de Sigoyer was in command of his regiment, and was told to occupy the river side of the Tuileries Gardens. The palace had burst into flames; he sent a guard to report on the catastrophe, that declared the fire was spreading to the Louvre. He marched his men, though he was ordered to remain, to the Place du Carrousel, cleared it of the Communists, and then organized his soldiers into a fire brigade, to bring buckets of water from the river and to make a separation between the Louvre and the Tuileries. An officer had brought him a fresh order to march upon another part of the city; this he also disobeyed, till assured that the fire could not communicate with the Louvre. The picture galleries were saved. The Marquis then headed his regiment to capture the Bank of France from the insurgents. Two evenings later the Marquis went out alone, and was never again seen alive. It was believed he wished to see if the fire was mastered. His body was found near the Louvre, naked and carbonized; the Communists had captured him, stripped him, poured petroleum on his body and burned him alive. And no statue has ever been erected to that *brave* for saving the artistic Treasury of France; not a street, or even a blind alley, in the city has been called after him, nor even a memorial slab put up in the Louvre to his memory! He disobeyed the orders of his superior officers. Nelson did the same; he turned his blind eye to the admiral's signal not to advance; but he did, and so captured the Danish fleet before the French had time to do so. And that disobedience did not prevent his burial in St. Paul's, and the erection of monuments to him everywhere by his countrymen.

At Figueras, during a gala bull fight, a bull was killed in honour of France! Spain joined the anti-Japan alliance at the twelfth hour.

The best idea in the way of novelties for the 1900 Exhibition is that suggested by M. Bertrand, director of the opera. He would reconstitute the Boulevard du Temple—the Boulevard des Italiens of its time—just as it existed in 1800 with all its theatres, cafés, noted shops and historical residences. It was certainly the liveliest artery of the capital then, and there was concentrated the social life of Paris. Then public taste has a weakness for reviving the lives, habits and customs of ancestors. Another idea, that of converting the Tuileries garden into a centennial reproduction of all the babydoms during that period, with specimens of their toys, costumes, pictures, amusements, etc., their mammas and the nurses—that is ranked as "puerile." Up-to-date babies would not understand it, and centennial infants would find no pleasure in it. Queen Victoria's dollies might pass, but a cosmopolitan collection of nursery fine arts would prove a failure. Beside this may be classed copies of famous sepulchres and tombstones, as proposed—if Egyptian, well and good.



## At Street Corners.

LOOKING over the Woman's Art Association Exhibition the other day, I observed that they also are indulging in what the initiated term "decorative work." As an outsider I confess I cannot understand the present day tendency to indulge in these "effects." Why should it be necessary to improve on nature to the extent of having variegated hay stacks, violet fences, and maidens steeped in mauve mists? To the uninitiated the growing fancy for this sort of work seems like a striving after effect, without much regard to nature at all. When one remembers natures' exquisite colorings, it is a matter of surprise that there is not sufficient variety without making such startling departures as cobalt blue trees, violet earth, etc., to say nothing of green skies. Personally, I cannot appreciate these "colour schemes," as I believe with Longfellow that—

"He is the greatest artist then,  
Whether of pencil or of pen,  
Who follows Nature. Never man,  
As artist or as artisan,  
Pursuing his own fantasies,  
Can touch the human heart, or please,  
Or satisfy our nobler needs."

I saw an incident the other day from the corner of Queen and Yonge streets that gave me considerable gratification. Three men who were driving down Yonge street had evidently inbibed not only a good deal of whiskey but the idea that they were monarchs of all they surveyed, and that the roadway in general belonged to them. What pleased one first was to see the rein of their horse grasped by the policeman at the corner and their vehicle definitely but firmly turned aside into Queen street notwithstanding their curses. And what pleased me in the second place was to see a burlier policeman still, get into their buggy, sit heavily on all three of them, and begin to drive them in their own equipage to the nearest police-station. And the way they quieted down under the weight both of that policeman and of their impending doom was edifying to see. Thus let all overbearing braggarts be treated, and the wise will answer, Amen! so mote it be.

The problem presented by the distress among the poor of Toronto during the winter months is not made more easy by the action of the City Council in adopting Alderman Jolliffe's report. As a rule the aldermen are not constructive, they can pull down but they rarely build up, and Alderman Jolliffe has probably less of the constructive element in him than any other member of the Council. It can now be added to his municipal epitaph—while we wish the alderman a long life may his aldermanship be short—that he did what he could towards crippling some useful charities.

One thing that has tended to fill the city with poor in the winter is the precious 15 cent an hour by-law of the aldermen, whereby that amount is the minimum wage paid to any corporation labourer. The tendency of that law is to bring labourers of all sorts from the country districts, where, of course, they are not earning so much. The supply greatly exceeds the demand. Moreover, it is natural that the superintendents of civic departments should choose the most able-bodied candidates. Consequently, those who are old and weak, but who might still, were it not for the law, earn as much as their services were worth, are condemned to idleness and eleemosynary relief. For it will be noticed that the infraction of the law of supply and demand by a civic corporation in that particular way leads to discontent with wages in other directions. What would happen if the 15 cent an hour by-law were enforced on farms! What price would bread and farm products be then?

I heard of a medical man the other day who puts at the bottom of his quarterly bills: "Ten per cent discount off this account if paid before such and such a date." This shows that the commercial method is making its way into the professional sphere. Of course there are people who will say it is *infra dig*, but what will the doctor care for that if he thus ensures prompt collections?

The way in which a good many people neglect to pay their doctor's bills is indefensible from any point of view, and it is this that makes some of the difficulty of a medical man's life. When anything is the matter people are ready enough to send for the physician. They call him up in the dead of night; they telephone him on the slightest provocation; they follow him up when he has gone to get an hour's recreation; they cause him either to leave his dinner or to bolt it with such haste as to imperil his digestion. But when it comes to paying, it is altogether a different matter. They want the money for theatre tickets, for a new dress for their wife, for a trip to New York. The poor doctor may whistle for his account.

The Sunday afternoon concerts at the Horticultural Pavilion have become a regular feature of the Toronto Sunday. They are entertainments pure and simple, comprising music and singing which are more or less meritorious, though rarely of the highest class, and stirring appeals to the emotions of the audience on the drink question, combined with a good deal of broad fun and amusing anecdote. They have the countenance of those who are responsible for the impossibility of getting out of Toronto, on a fine Sunday, into the country, and in so far as they provide recreation they evince that the extreme Sabbatarians feel, to some extent, their responsibility.

A citizen once offered to donate \$500 to pay for band concerts in the parks on Sunday afternoons, but through the efforts of these same Sabbatarians, the proposal was negatived; although it was intended to play high-class sacred music. What difference is there between a musical entertainment in the Horticultural Pavilion and a musical entertainment in the parks? The only difference is that the Pavilion entertainments have a preachy character given to them by the introduction of temperance addresses—a further exemplification of the gospel of talk, of which we have already far too much.

I sincerely hope that the gold district in the Rainy River region will prove all that its prospectors hope for. I saw one of them last week who was just starting for that field of excitement and money-grubbing. He was in the best of spirits, said he had eight or nine lots that he was going to work for the precious material, and that in a short time he hoped to write to me and tell me that he was on the high road to fortune. Yet he has had his hopes dashed so many times before that I wondered that he was still so sanguine. After all it is the never-say-die men that should go on these quests. I wish I were sanguine. I used to be but it has been knocked out of me by the hard facts of life. All the same I can see perfectly well that the finding of "pay-dirt" in anything like quantities in the Rainy River district would be a splendid thing for Canada.

The exodus to the Island has already begun, and the people who are fortunate enough to have homes over there to which they can retire after the business of the day is over, are, I think, much to be envied. One of them was telling me the other day that when he saw the gloomy pall of smoke overhanging this city as he came across the bay in the morning, it made him wonder how in the world it had been possible for him to live for months under it. The beauty of living at the Island in the summer months is that you have not got to bother about where you will go for your holiday, you have not got to think about trains or baggage transportation or the extortions of summer resort keepers—all you have to do is to take down the boards from your cottage windows and rearrange your furniture in a place already made interesting by associations and there you are. You tell the policeman in the city that you have left your town domicile for the summer, or perhaps you can rent it, which is better still. All these things being so, the time should be hastened by the city, when some encouragement will be given to those who wish to secure Island lots at a moderate price.

DIOGENES.

## Letters to the Editor.

## OUR SONG BIRDS.

Sir,—Every Canadian bird lover will thank Mr. Wetherell for his defence of our song birds, which appears in THE WEEK of May 10th. Mr. Wetherell might have said more for the superiority of the English songsters, in comparison with those heard in Canadian fields, exists entirely in the imagination of superficial observers.

We often hear of this superiority, but the contrary is the truth. There are more species of song-birds in Canada than in England, and the Canadian birds are quite as good songsters as their English rivals. Indeed we need not embrace the whole of Canada to match the English songsters, for within a half-hour's walking distance of Toronto one may hear a great variety of good bird music than can be heard in the whole of England. I do not mean that we have more individual birds,—there are more birds to the acre in England than in Canada—but we have more varieties that are good singers.

We can take the list of English song birds and match bird with bird, and then have a large reserve; for while the good songsters found in England do not number more than twenty-five, the Canadian species, of equal merit as songsters, number over forty.

It may be said with truth that we have not any bird whose music sounds so impressive as does the song of the nightingale; but the nightingale is not common in England, and when its voice is heard the stillness of the hour enhances the effectiveness of the melody. Neither can Ontario boast of a skylark, though two larks may be heard above the plains of Manitoba, and both species are effective singers.

But we may off-set these by the claim, which no one competent to judge will dispute, that our thrushes and wrens have finer voices and sing more effective melodies than do their English cousins, and in the catbird we have a vocalist that can not be matched in range of tone or in brilliancy of execution by any transatlantic bird.

To Mr. Wetherell's list I should add the fox sparrow, which, though rarely heard in Ontario, occurs in abundance in the more eastern provinces as well as in Manitoba, and is one of the very best songsters of the sparrow tribe. The chickadees and the pewee, water thrush, ovenbird and shrike add too much to our sylvan music to be omitted.

But while we can fairly claim that Canada has more species of singing birds than England, we should add, to be fair, that the Canadian birds do not sing throughout the day as do the English birds. We have an early morning chorus—a burst of song that is not equalled by anything one hears from English meadows,—but it soon ceases, and fewer and fewer birds sing until, as mid-day approaches, only an occasional song is heard. Toward evening, about an hour before sunset, the birds are again inspired to sing, but this vesper chorus is not at all comparable to the grand carrillon with which they salute the opening day. Had Professor Goldwin Smith heard this chorus but once he would not have made so gross an error as when he wrote of Ontario's birds—"a pleasant chirp is their best melody."

MONTAGUE CHAMBERLAIN.

Harvard University, May 14th, 1895.

\* \* \*

## Old Pictures of Life.\*

THE late David Swing, the author of these volumes, was well known to many throughout the United States, to one set as a preacher, to another as a writer. In the former capacity he reached an immense circle through the publication of his sermons in many newspapers. At first a Presbyterian divine, he severed his connection with that communion in consequence of charges of unorthodoxy, and occupied the Central Music Hall of Chicago. His position as writer was partly gained by contributions to the large American reviews, but the essays before us were almost exclusively written for

the Chicago Literary Club and are now published for the first time.

All kinds of subjects are dealt with, but the best part is concerned with classical and Shakespearean characters. They give evidence that the author was a scholar and deeply interested in those bygone days. The papers are graphic, they present us occasionally with vivid pictures of the times in which the subject of the essay lived, and are written in an easy, pleasant style which beguiles the reader into going on when once he has begun. He rightly defends the study of the classics from the charge, often brought against it in this practical age, that it wastes time, for "it puts no shoes on the feet nor brings bread to the hungry mouth," by pointing out that—

"Man having but two feet cannot live for shoes alone. The charge would condemn time spent over Shakespeare or among the flowers of the field. No man ever smelled violets till they turned into shoes, or ever gazed at a red sunset until it turned into bread for a hungry family."

The charming picture from Homer of Ulysses and Nansicaa opens the series. Then follows a presentation of Demosthenes, his severity of style, his simplicity and directness of speech leading to the conclusion that "eloquence is the adequate expression of a great thought. Without a great thought there is no eloquence, and a great thought is not eloquent if it is badly expressed. In the *De Corona* great words and great thoughts and a noble character meet and the result is intellectual power." The simple and yet impressive peroration of Demosthenes must be read with the full memory of the troubles gathering round Athens, the darkness of the political horizon, and the speaker's life-long work, and then we understand the passion and the tears which would be aroused by his words. The following passage from "Greek Literature" is striking, dealing with the interest which antiquity gives to many things:

"That reach of years which makes Rome so impressive, which makes rhetoric call her the 'Eternal City'; which makes Jerusalem seem to have been built by divine hands and to be surrounded by cedars and olive trees through which the wind are still sighing a requiem over David and Solomon; that wide expanse of time which makes the struggle of Thermopylae put on a form of a Miltonian conflict of angels with evil spirits; which transforms the East into a land too sacred for an invasion by modern inventions and arts: this great sweep of years will forever weave chaplets for the forehead of Homer, will redouble forever the beauty of Sappho's face, and will make the bare feet of Socrates too noble to admit of any help from even sandals of pure gold."

When the author departs from essays on historical subjects, or literary characters, we do not find what he says so interesting. In one on "Novels" he makes the statement that "woman is the inspiration of the novel," and illustrates his position by the fact that there is no Hindoo novel since woman holds there such an inferior position, and also by pointing out that novel writing rose as woman became emancipated. Still we are inclined to think that woman is rather an inseparable accident to the novel than its inspiration. Into this, and other points where we disagree, we cannot now enter. Under the title "Excess" he discusses a well-known characteristic of humankind, that it can never be satisfied with moderation in anything, even though it be good. Language itself tends always towards exaggerations. Doubtless many would echo the following wish:

"A Boston lady declares that no other city seems to be worthy of the name of home; for there seldom does a week pass when you cannot go to some friend's house and hear an essay and two pieces on the piano. Let us be thankful that a thousand miles intervene!"

As one more illustration of his pictorial and racy style, we may quote the following from "The Submerged Centuries":

"It was not the Goths that overthrew Rome. The Goths simply plundered the World's Fair grounds after the Exhibition had been closed. Out of the debris of both the Court of Honour and the Midway Plaisance they made an intellectual junk-shop. By means of internal corruption Rome had committed suicide. The great men from Cæsar onward hastened to kill each other. All the eminent men having been slain, public vice prevented their sons from ever being great enough to be worthy of assassination."

Altogether we can recommend these two little volumes as clever and interesting books and worthy of a large circle of readers, though some of the essays might with advantage have been omitted.

\* "Old Pictures of Life." By David Swing. 2 vols. Chicago: Stone & Kimball. 1894.

## The Use of Life.\*

SOME years ago, in criticising an address on "The Conduct of Life," given by Sir John Lubbock—the author of "Bank Holidays"—in which he had dwelt on the duty of happiness, Mr. R. H. Hutton pointed out that "when all is said, the duty of happiness can never really compare, in its significance to human life, with the happiness of duty." This was done to prevent some of the author's expressions from being twisted into epicureanism. In the volume before us, Sir John Lubbock shows that he is entirely at one with his critic. In fact, the motto of "The Use of Life" might be the words of Kingsley with which the book concludes:

"Be good . . . and let who will be clever,  
Do noble things—not dream them all day long,  
And so make Life, Death and the vast forever  
One grand sweet song."

In that address, too, there was noticeable a prominent feature of the present work—the wealth and range of quotations with which the author illustrates and supports his own views. At first one is carried away by the variety as well as amount of careful reading and annotating displayed, but we confess that after a time they became somewhat wearisome, especially when the same quotations from Raleigh or Jeremy Taylor were made to do duty several times. Some parts, in fact, read like extracts from a Common-place Book, dealing with the particular virtues whose value the author desires to enforce.

The object of the book is "to make some suggestions in their own interest to those who wish to be or to do something; to make the most of themselves and of their lives." But we cannot help feeling, as we read the book, full as it is of good advice, that advice in itself carries no power to move the wills of men, a fact of which the author is fully aware, for he mentions by way of illustration the remark of a New Zealand chieftain, when a missionary inquired after a convert: "He gave us so much good advice that at last we put him to death." This danger Sir John Lubbock himself has faced.

The essays, or lectures—for such they might be called—on Tact, Money Matters, Health, Self Education, etc., are admirable in their way, all that is said is sound and perhaps may be helpful to those who are emerging from childhood to youth and beginning to feel their powers for good or for evil. What he says on Recreation may be found fault with by some who belong to that class of people "who," Macaulay says, "objected to bear baiting, not because it caused pain to the bear, but because it gave pleasure to the spectators." Among the best chapters in the volume are those on Reading, on Character, and on Social Life. Many good phrases of the author's own coining are strewn throughout the book, as—"Enthusiasm is the lever which moves the world," "Books are to mankind what memory is to the individual," "Long meals make short lives," "It is difficult to love your neighbour if you cannot get away from him."

When we come across such a passage as the following, with which we conclude, we feel it rather a mistake that a man who can write so well should deal so much in quotations:

Though so much has been written about our debt to pure Water, yet we owe quite as much to fresh Air. How wonderful it is! It permeates all our body, it bathes the skin in a medium so delicate that we are not conscious of its presence, and yet so strong that it wafts the odours of flowers and fruit into our rooms, carries our ships over the seas, the purity of sea and mountain into the heart of our cities. It is the vehicle of sound, it brings to us the voices of those we love and all the sweet music of nature; it is the great reservoir of the rain which waters the earth, it softens the heat of the day and the cold of night, covers us overhead with a glorious arch of blue, and lights up the morning and evening skies with fire. It is so exquisitely soft and pure, so gentle and yet so useful, that no wonder Ariel is the most delicate, lovable and fascinating of all Nature Spirits.

## Mr. Froude's Erasmus.

THE question, apparently, remains still an open one: Is the Erasmus of the late Oxford historian the Erasmus of History?

In view of the controversy, hotly continued, aroused by

\* "The Use of Life." By the Rt. Hon. Sir John Lubbock. London and New York: Macmillan & Co. Toronto: The Copp, Clark Co., Front St. Price, \$1.25.

Mr. Froude's recent lectures on "The Life and Letters of Erasmus," the subjoined communication has a present interest and value.

A word as to the circumstances under which this letter was written. Some years ago, when I was reading in the *Bodleian* at Oxford, "Erasmus" was announced as the title of one of the University Prize Essays in History. An undergraduate who knew that I had occasion to meet Mr. Froude frequently and familiarly, asked me if I would find out for him what histories of the life of Erasmus might fairly be pronounced candid, impartial and complete. The query aimed at ascertaining, not merely the selected volumes which the Professor would recommend to a candidate for the Essay Prize, but the two or three books which the Professor himself might deem worthy of being accounted the most informing and trustworthy. I cheerfully complied with my friend's request, and procured for him the desired information. Subsequently, chancing to come across a very favourable notice of R. B. Drummond's "Life of Erasmus," I dropped Mr. Froude a note,—asking him what he thought of that work, and (as he was on the eve of leaving Oxford) requesting the favour of a reply by mail the same day. The letter which follows—in several respects, a characteristic epistle—is the answer I received only a few hours later.

Of course too much stress must not be laid upon a statement which was penned very hurriedly. The note is plainly an informal one, occasioned by a sudden inquiry. Yet, like this author's usual outlook, his survey is comprehensive,—his reply going far beyond the boundaries of the question which suggested it. Hence the value of this letter. It discloses the writer's attitude of mind, and the direction at least in which he looked, when he undertook the quite congenial task of depicting the character and aims of a unique Satirist and Reformer: it discloses really the sources upon which Mr. Froude himself chiefly depended. The note reads as follows:

Cherwell Edge, Oxford, December 2, 1892.

Dear Mr. Jordan,—I have not read Mr. Drummond's book, and can therefore speak neither good nor ill of it. Jortin's life, though ill composed, contains materials which are ample for an outside knowledge of Erasmus' history. In the Notes and Appendices there are letters and other tracts and dialogues which are not to be found elsewhere.

Erasmus' own letters, however, (those, I mean, which are collected and published in his "Works") are the real source in which his character is to be looked for. These, diligently read,—with Jortin to help, and with the many notices of Erasmus in Luther's "Table Talk,"—will give your friend a sufficient knowledge of him. Yours faithfully, J. A. Froude

LOUIS H. JORDAN.

## BRIEFER NOTICES.

*Song Blossoms.* By Julia Anna Wolcott. (Boston: Arena Publishing Co. 1895).—Many of the pieces in this collection have already appeared in various magazines and they are now brought together with the addition of new ones. There does not seem to us very much that is original or striking about them. Many are rather of the kind that we are accustomed to associate with early days. If some had been excised, we fancy the value of the rest, as of the Sybelline oracles, would have been increased, but at present the ones which have merit are somewhat marred by the company they are in. Some are melodious, all are simple and easily "understood of the the common people." They will not have any attraction, therefore, for lovers of the Browningsque style, nor are they likely to be widely read by others. Among the ones we liked best were: "The Land Where We All Have Been," i.e., baby land; "The Children's Saint," their mother, and "Up or Down," pointing to the truth that the world is very apt to take its colour from the spectacles through which we look at it. We venture to quote one as a specimen entitled "Dependance," which enforces an old truth by a new illustration:

Though grand and unending the rhythm ascending,  
From numberless waves as they roll to the shore,  
And deep, awe compelling, the organ-tones swelling  
Wherever, rock-prisoned, the wild breakers roar;  
Should the ripples' soft treble among the beach pebble  
For a moment be hushed, the sea's anthem were o'er.

## Periodicals.

The May number of the journal of the *Onward and Upward* Association, so ably conducted by the Countess of Aberdeen, is as bright and readable as were its predecessors; and its illustrations are all well and artistically drawn, adding to the attractions of this admirable little magazine.

The *Fortnightly Review* opens with an article on "The Future of Irish Politics," by an anonymous Nationalist who promises a policy of active obstruction should the Unionists succeed at the general election. What next? Kosmo Wilkinson concludes his paper entitled "A Plague on Both Your Parties," by the following assertions: "For the first time almost in our history 'progressive Conservatism' has ceased to be a 'pious opinion,' or a counsel of perfection; it has become a vitalizing faith an energising force. The official amalgamation which, subject to the approval of the constituencies, may hereafter be witnessed, will be nothing more than the parliamentary and imperial recognition of these historic facts." Eleven other able papers are contained in this number, all of interest.

The *Idler* is always entertaining. That for May is no exception. In "Professor Ramsay and Argon," we have a chatty account of the discoverer and his discovery, the name of which the writer notes may be translated "The Idler." "Doré in London and Paris" is the subject of the current series of "Stories of Famous Men." The notes of his ramblings through the metropolis, and the perfunctory sketches upon which he worked up the illustrations of his "London" are very interesting. The chief contribution in the way of fiction is a grim Irish tale—"The Path of Murtogh." "The Stark Munro Letters" are continued; this month's letter is, however, not particularly attractive. As a detective story, "One More," is rather out of the ordinary rut. Of the other contributions "The Kidnapping of the Squaller" is easily the most amusing.

The first article in the *Nineteenth Century* for May will be of much interest to Canadians, containing, as it does, an account of the failure of Prohibition in Canada. It is shown that the want of conformity between the moral and the legal standing of right and wrong as regards the use of alcoholic drinks brought demoralization in its train. An interesting sketch of the present position of the Turkish Empire is afforded by Professor H. Anthony Salmons, in his paper on "The Real Rulers of Turkey." Mr. Lang's paper, entitled, "The False Pucelle," is not so interesting and satisfactory as it might be. "Braggadocio about the Mediterranean: a Rejoinder," by W. Laird Clowes, will not convince all people who read it. The idea of abandoning the Mediterranean, however attractive it may be at first sight, will not bear the test of careful examination.

The *May Blackwood* is a more than ordinary good number. It contains, among other articles, "Thoughts of Imperial Defence" by Major H. d'Arch Breton, who writes: "The House of Lords should comprise the great landowners, financial magnates, employers of labour, active politicians, statesmen, and governors of Great Britain and the Colonies. Many points of detail would require elaboration; but the idea is feasible, and its fulfilment would tend to bind up colonies and dependencies, with the central might of England, into the fasces of absolute power. One thing at any rate is certain—that at no political epoch in the history of England has the evolution of the loosely-bonded Empire into a single, active, working, if complex organism been more necessary than at present. That colonies might consent to be controlled by the great men of a mother country is perhaps conceivable; that they would submit to the rule of the paid delegates of her democracy is beyond hope." Other attractive articles there are in the number both of the heavy and lighter sort.

## Music.

As a rule one is apt to steer clear of pupils recitals, but not so when Mr. W. O. Forsyth announces an evening with his students for it is perfectly understood that something entirely out of the ordinary will be presented. Mr. Forsyth is easily one of the first of local pedagogues, the style and finish evinced by the pupils under his tuition amply testifying to this fact.

The most recent of Mr. Forsyth's evenings occurred on Tuesday, May 14th, in St. George's Hall, a very large audience being in attendance. The pupils were Misses Helmer, Evison, Webb, Proctor, Preston and Bigelow, and Mr. A. T. Burns. Assisting artists were Mlle. Adele Strauss, soprano; Mr. Walter H. Robinson, tenor and Mr. B. L. Faeder, violinist.

The programme was as follows:—1. Sonata, for piano and violin in F, Op. 8, E. Grieg, Allegro con brio, Allegretto quasi Andantino, Allegro Molto Vivace, Miss Abbie Helmer and Mr. B. L. Faeder. 2. Song, (a) "Parting," (b) "Renewal," *Robert Frau*, Mr. Walter H. Robinson. 3. Piano, selections from the "Carnival," *Schumann*, (Preamble, Pierrot, Arlequin, Valse Noble, Coquette, Papillons, Chopin, Valse Allemande, Aveu, Promenade, Pause, Marche des Davidbundler contrebases Philistins), Miss Millie Evison. 4. Piano, (a) Barcarolle from Sylvia, *Delibes*, (b) Minuet, *Felix Borowski*, Miss Clarabel Webb. 5. Aria, "Il M'aine" (Le Dragon de Villars), *Maillart*, Mlle. Adele Strauss. 6. Piano, Air di Ballet in G, *Chaminade*, Miss Annie J. Proctor. 7. Piano, (a) Impromptu in F-sharp Major, *Chopin*, (b) Etude in D-flat, *Liszt*, Miss Ruby E. Preston. 8. Piano, (a) "Silver Spring," *William Mason*, (b) "Italian Sonnet" No. 6, *Liszt*, Miss Edna Bigelow. 9. Piano, (a) Caprice, op. 27, No. 1, *Theodore Kirchner*, (b) "If I were a Bird," *Henselt*, Mr. A. T. Burns. 10. Song, "Serenade," *Schubert*, Mr. Walter H. Robinson. 11. Piano, "Rigoletto," *Liszt*, Miss Millie Evison.

The reading accorded the first number was entirely satisfactory, Miss Helmer and Mr. Faeder doing entire justice to Grieg's beautiful duo sonata.

I had previously heard Miss Evison in a recital and so was prepared for the really excellent playing of the Schumann numbers, though hardly for the brilliant and mature performance of Liszt's "Rigoletto" fantasia.

Miss Clarabel Webb made an acceptable first appearance in her double number, while Miss Preston's satisfying reading of Chopin's "Impromptu" in F-sharp Major and the D-flat Liszt etude were, perhaps, the most artistically played numbers of the concert.

Miss Proctor also played with much acceptance, as did Mr. A. T. Burns.

Mlle. Adele Strauss sang with much brilliancy and feeling and Mr. Walter Robinson repeated former successes.

The eclecticism of the programme must be observed by all, and might well be used as an example. J. L. B.

## NOTES.

The past week has been notable for piano recitals and pupils concerts. On Saturday evening Miss Katharine Birnie, one of the teachers in the piano department of the Metropolitan College of Music in Parkdale, gave a recital of standard compositions including Mendelssohn's G minor concerto, Hummel's sonata, op. 13, a Liszt etude, and pieces by Leschetizky, Raff, Chopin and Moszkowsky. These, I understand, were played with splendid execution, good judgment and a refined expression throughout. Miss Minnie Topping played the orchestral part of the concerto on a second piano, and maintained it admirably. Mr. and Mrs. Jury, who assisted by singing several songs, were much applauded, and gave interesting variety to the programme.

The Electra performances to be given under the direction of Mr. H. N. Shaw, on the 30th and 31st of May, in the Grand Opera House, will undoubtedly call out good audiences. Signor d'Auria has written incidental music—which is said to be very pretty and effective—especially for the occasion, which, in itself, will be an attractive feature.

Mr. J. D. A. Tripp gave a piano recital in St. Catharines last Tuesday evening, being engaged by the musical club of that city, and

played, among other things, Mendelssohn's G. Minor Concerto.

Mr. A. S. Vogt received a costly and beautiful present a fortnight or so ago, from the members of the Mendelssohn Choir. It consists of a pair of bronze figures mounted on a marble pedestal; a genuine work of art, exceedingly valuable in itself, without regard to its worth as an expression of friendship and esteem from each individual member of the now famous society.

The Webster Choral Society (Mr. H. W. Webster, conductor) will give Benedict's opera "Lily of Killarney" in the Grand Opera House on the evening of June 4th. Subscribers can register their names at Nordheimers.

The pupils of Mr. T. C. Jeffers (both piano and vocal) gave a recital in St. George's Hall on the Evening of May 20th, when a programme of considerable attractiveness was presented in a manner reflecting creditably upon both teacher and pupils. Several were brought forward having undoubted talent, notably Miss Ida McLean, soprano, and Master Harry Bourlier, pianist. Other performers were Miss Miriam Thompson, Miss Cecile Williamson, Miss Francis Dignam, Miss Olive Bilton, Miss Ella Mills, and Miss Isabel Williamson, pianists; and Mr. A. E. Roberts, Miss Forbes, Miss Impey, Mr. Sidney Pitt, and Miss Charlotte Evans, vocalists.

An interesting piano and vocal recital was presented to a large audience in the Conservatory Music Hall, on May 16th, by pupils of Mr. V. P. Hunt and Sig. F. d'Auria. I was unable to hear this recital but heard through reliable sources that the several ladies and gentlemen who performed did themselves and their excellent teachers much credit. Mr. Dorsey A. Chapman and Mr. Reuben L. Stiver, who played pieces by Bach, Raff, Schumann and Reinecke respectively, achieved well merited success, for they play with certainty, expression and rhythmic precision.

To be able to improvise well is evidence of both musical talent and scholarship. I have heard at various times several who have this art so well developed that they could instantaneously create and perform music of a high and artistic character, both melodically and harmonically. Jadassohn will extemporize ravishing melodies, with a delightful harmonic back ground, and flowing interesting accompaniment, and he works just as readily in both Fugue and Canon forms. So will Guilman, as many will remember who heard his marvellous extemporizations in the Metropolitan Church on the occasion of his visit here a couple of years ago. The other evening in Association Hall during the recent convention of the Canadian Society of Musicians, Mr. J. Lewis Browne, the concert organist of this city, gave an extemporization on a theme furnished by Sig. d'Auria and worked it up with really remarkable facility. Without the slightest hesitancy, he developed period after period of interesting music, varied as regards character, color, rhythm and harmony; and ending with fugal treatment, although the theme did not lend itself readily to that form of composition. But the entries were there, although the modulations were not, which however was owing to the unbending character of the subject. I had never heard Mr. Browne play before, but was delighted with his freedom, abandon and adeptness, as were many other musicians present. His technic is large, both on pedals and manual, and one feels naturalness, dignity and fancy in his performances.

The Ladies' Choral Club, under the direction of Miss Hillary, gave a concert in the Normal School Theatre last Monday evening to a crowded room, extra chairs being provided. The programme contained several novelties which were sung with precision and artistic excellence. A collection in aid of the Children's Shelter, and Nursing-At-Home Mission was taken, and a good round sum was realized.

The Sousa Concert Band will play one evening and matinee performance in the Massey Music Hall, on the 29th of the present month. Mr. I. E. Suckling is the local manager.



## MUSIC SENT FOR REVIEW.

"Mignon"—music by Guy d'Hardelot, dedicated to Mlle. Calvé, the eminent singer—is a song having considerable character and originality, and if effectively sung will prove grateful to both singer and listener. It is for a mezzo-soprano or alto voice.

"Where Shadows Are Not"—music by Frederic H. Cowan, words by Clifton Bingham—is an expressive song in the stereotype English-Cowan style. But it is melodious, attractively harmonized, not difficult, and developed in an effective manner. It will more than likely become popular, and can be obtained in the keys of B flat, C E flat and F.

"Jolly Jack"—music by C. Francis Lloyd—can be had in three keys, and is a patriotic jolly song, which may be well described by the first verse:

"Wherever you may roam  
There's an Englishman at home,  
And English land is washed by all the seas,  
You can't go anywhere  
But an English voice you hear,  
While the flag of England waves in every breeze."

The music expresses the character of the words very well, and the song would make a capital one for an encore if sung by a fine baritone. These songs can be all obtained at Nordheimers.

"The Encore Two Step," by Albert Nordheimer, is a very taking and melodious composition, not difficult, and effective. It will likely be popular, as it has already been played by both the Sousa and Gilmore Bands.

W. O. FORSYTH.

\* \* \*  
Art Notes.

Important as Julian's is as a training school, it is not by any means the only institution in Paris which professes to give a thorough education to the student. It is the largest atelier founded and supported by private enterprise; but of course it has not quite so high a standing as the *École des Beaux Arts*, the government school. This latter presents to the young aspirant the two attractions of being a free institution—by which I mean that the tuition is gratuitous—and it offers valuable prizes. It is here that the great competition for the *Prix de Rome* takes place; but the only students who are eligible to compete are Frenchmen. I remember the time when, in order to enter the government school, it was only necessary to go through a certain amount of red-tape, obtain a document from the Ambassador who represented your country, in which you pledged yourself to behave yourself with decorum and in which he became to a certain extent answerable for that behaviour. But some ten years ago a new order of things superseded the old regime. The student must pass certain preliminary examinations in drawing and painting and write a thesis (in French) on drawing, painting and architecture. The result is that the number of English and American students in the school is sensibly diminished, and the outside academies have a proportionate increase of foreigners. Of the private academies the most popular are Carolus Durand's, J. P. Laurens', and Lue Olivier Mergon's.

Durand, who has justly attained a high place as a portrait painter has trained more than one artist of distinction; the most noteworthy of these being John S. Sargent. Durand's personality presents other interesting features besides those that are peculiar to a painter. He is an adept in the use of the rapier, he is a musician, and, with his social address and handsome, though slightly sardonic face, he is a striking figure in a metropolis of wits, beaux and men of genius.

What attracts the *neuveau* to J. P. Laurens is the convincing, realistic force of his pictures. He is one of the earliest influences with the new-comer. In the Luxembourg is a sober, strong, historical picture which never fails to arrest the student in his early visits to the gallery; and in the Pantheon is the great fresco by the same hand. Near it are the superb panels of that master of decoration, Puvion de Chevannes; but the immense superiority of these is not always at first perceptible to the youngster, and he eagerly feasts his eyes upon the picture of the man who has

the power that is the first the student seeks for, the power to paint objects realistically—as they appear to the physical eyes. The desire diminishes as the painter acquires this faculty: and with increasing power to paint the mind becomes more concentrated upon questions of theme, or is pre-occupied with style: but undoubtedly in the earlier stages of his career, the artist frankly aims at the more modest mark of realistic imitation. J. P. Laurens' pictures have a dignity that is not always a quality of the school of realism. His subjects are historical, and the incidents chosen are usually of a kind the farthest removed from the trivial. He paints monarchs, priests, inquisitors. He loves the pageantry of courtiers, heralds and guards.

Lue Olivier Mergon is of quite another stamp; and he is as little like Durand as he is like Laurens. He is neither a facile painter nor a powerful realist; but France can boast of few designers who are possessed of his sense of decorative beauty, or who are his equals as draughtsmen. In this last quality he is not inferior to Bouguereau, and he is infinitely greater in range of subject and versatility in mode of expression. The spirit of mediævalism breathes in his pictures; and a tender, indescribable charm pervades the work of a painter who seems to exercise his calling with a sort of religious devoutness.

E. WYLY GRIER.

Jules Roulleau, who died in Paris the other day at the age of forty, stood, in the opinion of many, at the head of the younger French sculptors. Among his works is the statue of Joan of Arc, at Chinon, near Tours. His last work is a monument to the memory of President Carnot for the city of Nolay, which he had nearly finished.

The Salon at the Champs Elysées was opened on May 1st, with an exhibition that is said to rank distinctly above the average. Among the artists represented, there are sixty-two Americans and Canadians. Mr. MacMonnies exhibits his model of Shakespeare, destined for the Congressional Library. "Fairyland," two children leaning on a table, reading a book of fairy-tales, by Wilhelmine D. Hawley, of New York, is highly spoken of.

About a score of artists gathered in Miss Galbraith's studio recently, and formed an organization to be known as the Hamilton Palette Club. The membership will be restricted to *bona fide* workers with brush and pencil. The club will be hampered as little as possible with officers, Mr. A. H. Heming, being elected Secretary-Treasurer, and it being decided to make all the members an Executive Committee. It is the intention to hold exhibitions of local work annually, arrangements having been made to get the use of the Canadian Club rooms for this purpose. The club will exhibit the work of Miss H. Rusk, Mr. J. S. Gordon, Mr. W. Blair Bruce, Mr. Henry Stubb, Mr. Lynwood Palmer, Miss Muntz, Mr. John Lyle, Mr. Lou Stewart and other Hamilton artists who are living abroad.

The Critic says that the late Asher Brown Durand is of sufficient importance as engraver and as painter to merit special notice from students of American art. The exhibition of his engravings now open at the Grolier Club is largely composed of the engraver's own proofs, and is therefore thoroughly representative. It includes many early book-illustrations and vignettes, interesting not only from the artistic qualities displayed in them, but as excellent examples of the sort of work that preceded the renaissance of wood-engraving. Among these are views of a Roman trireme, of Noah's ark, Egyptian wheat and other such

subjects which hardly call for artistic treatment; yet artistic feeling is plainly evident in their handling. The later illustrations to Shakespeare, Scott, Byron, Thomson and other British poets, after English designs, show increased skill in the use of the burin.

The *Art Amateur* (New York) is a publication which will be found very useful by those who devote any of their leisure to drawing or carving. In the April number some pleasant and bold designs are given for wood carving and painting on china, which show flowers represented both in a natural and in a conventional manner, and indicate the way to treat the natural flower in a purely decorative design. A page is also devoted to easy designs for chip-carving, an art which requires only an ordinary sharp pocket knife to produce excellent effects. There is an interesting account of Jean François Raffaelli, dealing particularly with his work as an illustrator, with several characteristic specimens, and some useful hints to beginners. In the May number we find some broad designs for embroidery, and an excellent decoration for a tobacco box for pyrography, somewhat marred however, by the legend twined among the tobacco blossoms. Under the head of Drawings for Reproduction we have some quaint illustrations by Daniel Vierge. M. Vierge lost the use of his right hand in 1882, but now has learnt to work equally well with the left. This number also contains an article on ferns for pen and ink, and one on ecclesiastical linen embroidery.

In the Royal Academy Mr. Alma Tadema, R.A., is represented this year by a single picture entitled "Spring." It depicts a procession of children laden with masses of gaily-coloured flowers, winding between the marble palaces of a Greek city. Swineburne's lines:

"In a land of clear colours and stories,  
In a region of shadowless hours,  
Where earth has a garment of glories,  
And a murmur of musical flowers."

—form the explanatory motto of this delightful idyll. Sir John Millais, R.A., sends a large picture of the "Death of Stephen," treated in an unexpected manner. The lifeless form of the young martyr is lying on the confines of a wood, and in the distance a group of persons, presumably his destroyers, are holding excited converse. The convincing merit of this picture is so far from obvious that the announcement of its purchase for the nation under the terms of the Chantry Bequest has occasioned no little surprise. Another dramatic subject from the brush of the same artist, who, by the way, has not fallen in with the prevailing vogue for high colour, is entitled "Speak, Oh Speak!" It represents a young man disturbed in his slumbers by the apparition of a vision of female loveliness parting the curtains of his four-poster. The "St. Cecilia" of Mr. J. W. Waterhouse, R.A., is a brilliant and beautiful mosaic of colour in which the real and the imaginative are happily blended. The virgin soul of music, seated in an antique stone chair with quaint and curious carving, has dropped off into slumber, the ancient book whose pages she has been conning having fallen on the sward beside her. Near her feet kneel two winged figures bearing musical instruments. At a little distance the pipes of an organ are hinted at, and below the gay-coloured garden, with its massive stone ramparts, wait a number of galleys at anchor in the deep-toned blue waters surrounding the pleasure ground. The beauty and refinement that everywhere characterises the picture reaches its climax in the faces of the figures. —From the *London Literary World*.

\* \* \*  
Literary Notes.

Mrs. Ward's "Marcella" is in its twelfth edition in London, which means that the twentieth thousand is now on sale.

The next issues of the "Aldine Poets" will be "Falconer," edited by the Rev. J. Mitford; and "Cowper," in three volumes, edited by Mr. John Bruce.

The University Extension Summer Meeting at the University of Pennsylvania will extend from June 29th to July 26th. History and political science will be the main subjects.

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Professor Hugo Munsterberg, of Harvard, on behalf of the American members of the Helmholtz Monument Committee, invites subscriptions for the proposed memorial of the great scientist.

Mr. Gosse is reported as saying that "Sig. Gabriele d'Annunzio and Mr. Rudyard Kipling are probably the most gifted persons under the age of thirty now writing verse in any part of the world."

The expected biography of the late Prof. Freeman, by Dr. Stephens, to be issued by Messrs. Macmillan & Co., will contain many extracts from Mr. Freeman's correspondence on literary, historical, and general topics.

The author of "The Curse of Intellect," published anonymously by the Blackwoods, is said to be Lady Gwendolen Cecil, the daughter of the Marquis of Salisbury, who has frequently contributed fiction to *Blackwood's Magazine*.

Macmillan & Co. have just published an exceedingly original and dramatic story by a new writer, Joseph Conrad. It is called "Almayer's Folly," and the scene is laid in the Malayan archipelago, with Malays, Arabs, Dutch traders, and half-breeds for its *dramatis personæ*.

Professor Corson's little book on "The Aims of Literary Study" has gone already into its second edition. It has won warm appreciation everywhere, *The Nation* voicing the general opinion in declaring: "A wide reading of this book by those engaged in literary teaching would be productive of much good."

In their "Iris Series," Macmillan & Co publish next "A Lost Endeavour," a story of the Pacific, by Guy Boothby, illustrated by Stanley L. Wood. It will be followed by Miss Jane Barlow's "Maureen's Fairing," "Typhena in Love," by Walter Raymond, which formed the first volume of the series, has gone into its second edition.

Mr. Murray announces new editions of Mr. W. Robinson's work on "The English Flower-Garden," and also the late Sir Charles Lyell's "Students Elements of Geology," with upwards of six hundred illustrations. The greater part of the latter book has been re-written by Prof. J. W. Judd, F.R.S., of the Royal School of Mines.

A most notable gathering of the National Council of Women of Canada, is to be held in the Normal School buildings, on the 27th, 28th, 29th, 30th and 31st of May; and on the evening of the first day Her Excellency the Countess of Aberdeen, the President of the Council, will hold a reception at the Parliament Buildings from 9.30 to 11 o'clock p.m.

The Rev. Dr. James Martineau, the great philosopher and theologian, has lately celebrated his nineteenth birthday. He is still in fine health and endowed with vigorous working power, as witness his criticism, just published, of Balfour's "Foundations of Belief." Dr. Martineau has received a flood of congratulations from English and American representatives of philosophical and religious thought.

The magnificent gift of a million dollars, to be devoted to a library building for Columbia College, is a signal illustration of true philanthropy, on the part of Mr. Low, the President. The donor wishes the library to stand as a memorial of his father, the late Abiel Abbott Low, "a merchant who taught his son to value the things for which Columbia College stands." The announcement of this gift was accompanied by that of a gift from Mr. W. C. Schermerhorn, of three hundred thousand dollars, for the construction of another department building, the giver suggesting his preference for a scientific laboratory of some sort. Since President Low's inauguration, five years ago, Columbia has been made the recipient of gifts amounting altogether to more than five millions of dollars.

At a recent meeting of the Committee of the Carlyle House Purchase Fund, in London, the Secretary reported that considerable progress had been made with the arrangements by the sub-committee in the matter of repairs and other things necessary for the preservation of the house. In the repairs and alterations changes only that are absolutely essential will be made, so that the house may be preserved for the nation in as near as possible the same condition as when Carlyle occupied it. The committee is hopeful that enough money to complete the purchase and effect the necessary improvements will be raised very soon, but, as there will also have to be a maintenance fund, contributions are urgently solicited.

Hugo's faculty of observation was extraordinary. His physical vision was very quick and of such vigor that he never used glasses even in his old age. "His eye never rests upon a tower," says Sainte-Beuve, "without his counting the angles, sides, and points." But it seems that, while his eye was attracted by the strongest reliefs, the most salient points, it was little sensible to colour; his own pencil and crayon sketches are lacking in colour distinctions, but exhibit strong light and shade effects. Psychologists tell us that a person's manner of seeing affects his manner of visualizing, and it is therefore not surprising that Victor Hugo's poetic images are almost always marked by strong contrasts. Antithesis is the strongest characteristic of his style; not only his language, his form of expression, is antithetical, but he thinks in antithesis, and the contents of his poems and chapters, the characters of his dramas and novels, are almost without exception combinations of opposite elements.—A. Lodge, in *Modern Language Notes*.

In his monthly chat on "Men, Women and Books," in *The Critic* of May 18th, Mr. Zangwill complains of the autograph-hunter, and proposes that authors shall only sell their autographs, the proceeds to be devoted to charitable purposes. His plan, he thinks, would be applicable as well to musicians, actors and all professions "admitting of notoriety." The Tennyson Beacon Fund increases steadily, the editors announcing that it now amounts to \$1,034. Of Miss Frances E. Willard's "How I Learned to Ride the Bicycle," *The Critic* says that it gives the machine "a standing in literature hardly lower than that of the horse or the ship. . . . It acquired a soul, a voice, and spoke to her mind's ear." "Do not forget," says the paper in conclusion, "that she is the first to give the machine life, to make it a symbol, a winged word, a myth." Of interest is a half-page picture of the Columbia Library presented to the College by President Low, with a diagram of the grounds and a description of the different college buildings as it is proposed to build them. A portrait of Seth Low accompanies this article.

Gustav Freytag, the German writer, died in Wiesbaden, April 30. He was born July 13, 1816, in Kreuzberg, Silesia, and came of a very old German family of high social position. Freytag was one of the most versatile and prolific writers of modern Germany. His poems and prose writings began to appear in 1834, and have continuously adorned the columns of the German press ever since. In 1835 he wrote his first play, which was so well received by the public as to bring him immediately into popular favour. From 1835 to 1848 he was a voluminous writer, producing poems, dramas, scientific studies, art criticisms, book reviews, and short stories. In June of the latter year a complete edition of his works was published in Leipzig. They then already amounted to five volumes, and he has since trebled that number. Of his novels, "Soll und Haben" had reached its twenty-eighth edition in 1883, and his "Verlorene Handsehrift" the thirteenth, apart from translations into most European languages. Of his plays, "Die Journalisten" is the most popular. In 1863 he wrote a book on "The Technique of the Drama," which has recently been translated into English. His largest work is entitled "Die Ahnen," and consists of six volumes of historic tales, in which German conditions during the past are vividly pictured. Freytag was a thorough scholar, and wrote a clear though somewhat diffuse style. Scherr called

him the "favourite author of the tradesmen and professors' wives."—*New York Evening Post*.

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We quote from *The American Naturalist*, April, the following summary of a note in *La Revue Scientifique*, on the recent cold weather in Europe: "Wild boars, which are very numerous in the forests of Luxembourg, driven by cold and hunger, roam through the streets of the villages. Also the wolves have come down from the Vosges Mountains to the plains in vast numbers. If these animals are experiencing such suffering through cold, it is not surprising to hear that the game birds in the preserves of Marly and Rambouillet are perishing from the same cause. Each day the guards find great numbers of pheasants and partridges frozen to death. In this connection is mentioned a singular fact observed by an English farmer. He owned four peacocks which were in the habit of coming to his call. He noticed that for two days one was missing. The third he saw two of the peacocks vigorously scratching away the snow to the depth of a meter. On going to their assistance he found the missing bird buried in the snow and fastened down to the ground by his tail, which was frozen in a pool of water. A few hours after his release the peacock had perfectly recovered."

The Hamilton Spectator: To the *Globe's* standing query, "Has the National Policy made you rich?" the London *Advertiser* adds this: "Has the National Policy kept you honest?" All that remains now is for the Montreal *Witness* to ask, "Has the National Policy saved your soul?"

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## Personal.

M. Francois Coppée is expected to visit the United States before the end of the year, with a view to lecturing.

The Earl of Westmeath has reached Washington prepared to assume his duties as attaché to the British Embassy.

M. Gaston Boissier has been elected Secretary of the French Academy, to succeed the late Camille Doucet.

The death of William Alexander Louis Stephen Douglas Hamilton, twelfth Duke of Hamilton, in Algiers, at the age of 50, is reported.

Mr. Ernest M. Satow, British Minister to Morocco, has been appointed Minister to Japan in room of the Hon. P. Le Poor Trench.

Mr. Hugh John Macdonald has telegraphed to Montreal that he will be present at the unveiling of the statue in memory of his father on the Queen's Birthday.

It is announced that the Turnbull lectures on poetry for 1896 will be given by Dr. Geo. A. Smith, of Glasgow, and that "Hebrew Poetry" will be his subject.

The Royal Society at their last meeting elected the following officers for the ensuing year:—President, Dr. Alfred R. Selwyn, Ottawa; Vice-President, his Grace Archbishop O'Brien, Halifax; Secretary, Dr. J. George Bourinot, Ottawa; Treasurer, Prof. J. Fletcher, Ottawa.

Mr. M. A. Mackenzie, B.A., Trinity University, Toronto, 1887, and M.A. of Selwyn College, Cambridge, 1890, and 25th Wrangler, has been appointed professor of mathematics at Trinity University in place of the Rev. Dr. Jones, who has been appointed Bursar. Dr. Jones will also continue to act as Registrar of the College.

Prof. William Peterson, principal of the University College, Dundee, has been appointed principal of McGill University, Montreal. Dr. Peterson, though still a young man, has had a brilliant career and great things are promised for him in his new position. He is a graduate of Edinburgh University.

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Browning Anniversary Number.  
 May, 1895.  
**ANNALS OF A QUIET BROWNING CLUB. I. N.**  
 Coy (Historian).  
**"MR. SLUDGE, THE MEDIUM"** Rev. Francis B.  
 Hornbrooke.  
**RUSKIN'S LETTERS TO CHESNEAU: A Record of**  
 Literary Friendship. II. Pre-Raphaelitism. Wit-  
 liam G. Kingsland.  
**THE COST OF A POET: Elizabeth Barrett Brown-**  
 ings' "A Musical Instrument." Prof. Hyman Corson.  
**URIEL ACOSTA. IV. Karl Gutzkow. Translated by**  
 Richard Hovey and Francis Stewart Jones.  
**"THE AIMS OF LITERARY STUDY." P. A. C. Some**  
 Elizabethan Books: Spenser, Lyly, and Ford.  
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**SCHOOL OF LITERATURE: Poems illustrative of**  
 American History; Discoveries: Lowell's and Whit-  
 man's Columbus. (Conclusion.) P. A. C.  
**NOTES AND NEWS. In Memoriam Miss Helen Bell-**  
 Ibsen.—Boston Browning Society. E. E. M.

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Public Opinion.

The Hamilton Spectator: Canada's pro-  
 position to establish a police force instead of  
 naval school in Newfoundland was rather sig-  
 nificant. But a good police force seems to be  
 what the turbulent codfishers need more than  
 anything else.

Montreal Gazette: Mr. Gladstone is out  
 with a letter commending the suggested union  
 of the Scottish and other Presbyterian  
 churches. He seems to have sounder ideas of  
 the benefit of union in church matters than  
 his political opponents hold him to have in  
 national affairs. He keeps his separatist  
 views for Ireland's use.

The Hamilton Herald: Business is on the  
 mend and wages are going up in Free Trade  
 Britain as well as in Protectionist United  
 States. You see the depression was general  
 and the return of prosperity is general, the  
 winds of finance blowing one day from the  
 east and the next day from the west over  
 free trade mountains and protectionist valleys  
 alike. All of which goes to show something  
 or other.

The Montreal Star: The Government have  
 escaped a most dangerous blunder by de-  
 ciding not to economize at the risk of per-  
 manently injuring the militia. There are  
 some parts of the public service with which  
 the politicians should not play pranks. We  
 want economy badly enough; but it would be  
 better to reduce the indirect contributions to  
 the campaign fund than to discourage the men  
 who have made our militia.

Montreal Gazette: Mr. Wallace in his  
 speech of Wednesday night reminded the Op-  
 position that the rate of increase in the ex-  
 penditure of the Conservative Dominion Gov-  
 ernment at Ottawa had been only a small  
 fraction of that of the Liberal Governments  
 in the Provinces. It is a peculiar fact that  
 while the Liberal party is most pronounced in  
 its professions of economy, there has never  
 been in the Dominion a Liberal administra-  
 tion, either federal or provincial, but has in-  
 creased the expenditure, added to the taxes  
 or augmented the debt. Most of them have  
 done all three.

Ottawa Citizen: The anti-Confederate  
 Party in Newfoundland seem to be as unre-  
 sonably anxious to obtain premature informa-  
 tion concerning negotiations not yet concluded  
 as Mr. Davies has shown himself to be. They  
 are circulating all kinds of rumours upon the  
 subject, among other things saying that the  
 scheme has been abandoned and that the pro-  
 vincial Government is going to the United  
 States for a loan. No heed need be paid to  
 these rumours. When Sir William Whiteway  
 decides to change his policy he will not prob-  
 ably allow the change to be first made known  
 by his enemies.

The North Simcoe Free Lance: It is about  
 time some member with sufficient nerve took  
 some steps in the House to bring the dual lan-  
 guage business to an end. Mr. Ouimet says  
 the French in Canada, not only command at  
 Ottawa, but they have really conquered the  
 conquerors. True. They have fastened the  
 dual language upon us, they have riveted the  
 chains of Separate Schools in Ontario, have  
 made a foreign and middle age Province of  
 Quebec, and have got the "head of the Gov-  
 ernment in chancery," and are pounding its  
 eyes with remedial legislation, in order to  
 made Manitoba another Quebec on a lesser  
 scale, so that Bishops and Priests may fatten  
 on the ignorance and poverty of their hard-  
 working followers.

The Hamilton Herald: When positive an-  
 nouncement is made regarding the deal be-  
 tween the T. H. & B., the M. C. R. and the  
 C. P. R., it will probably be found that it is  
 merely a mutual arrangement as to running  
 rights. If the T. H. & B. should pass into  
 the hands of the C. P. R. it would forfeit its  
 right to the bonus of \$225,000 voted by the  
 people of Hamilton, and it is hardly likely  
 that the company would be willing to let this  
 go. But in the absence of definite informa-  
 tion as to the details of the arrangement, it is  
 perhaps idle to speculate about it. The two  
 things that seem clear are that the C. P. R.  
 is coming to Hamilton and that the Niagara  
 Central part of the Radial Railway scheme  
 has gone permanently up the flue.



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 or any of the ailments  
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 "Prescription." I was  
 only in labor a short  
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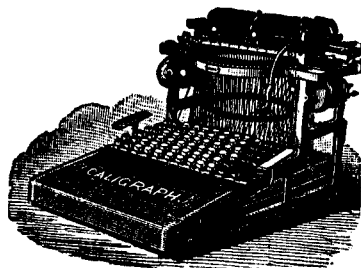
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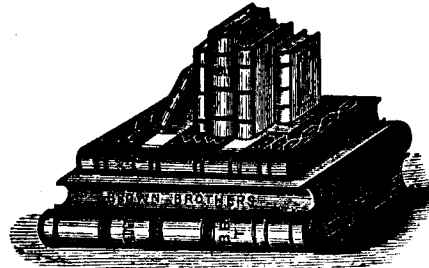
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