

THE WEEK

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of not knowing anything.

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quality in woman, that makes them snarl
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—*Richter.*

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THE WEEK.

No. 40.

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CURRENT TOPICS.

As was to be expected in view of all the circumstances, President Cleveland has permitted the Tariff Bill to become law without his signature. This was, no doubt, the wisest and most consistent course open to him. To have signed the Bill after his vigorous denunciations of some of its clauses, and his determined efforts to prevent its passage with those clauses incorporated in it, would have been an act of inconsistency foreign to any conception of his character which is warranted by his previous record. To have vetoed the Bill, thereby not only separating himself from his party, but making it practically certain that no Tariff Bill would be passed during the session, would have been to incur the serious responsibility of depriving the whole country of the benefits to be derived from the considerable lightening of its burdens provided for in this very imperfect

measure. Happily for him, the Constitution set before him an easy way of avoiding the dilemma. Mr. Cleveland's letter to Representative Catchings gives no comfort to those protectionists who are half persuaded to accept the Bill in the hope that it will be the end of the agitation for tariff-reform, for some years. On the contrary, he intimates that the present measure will be regarded as an advance position captured from the enemy, and used for the starting point for another vigorous campaign. The success or failure of that campaign will depend very largely upon the visible effects of the considerable lowering of the tariff effected by the present Bill.

The somewhat ominous though guarded references in the Queen's prorogation speech to the diplomatic trouble with France, combined with the reports concerning the new treaty between France and the Congo State, which was signed the other day, give good reason for believing that the situation between the two nations has been a good deal strained. Nor is it at all certain that the clouds have yet passed from the diplomatic sky. It is well known that Great Britain, true to her settled peace policy, will do everything in her power, consistent with the national interests and honor, to avoid a rupture with her neighbor across the Channel. If it were equally certain that France is peaceably disposed, there would be no cause for disquietude, as it is not in the least likely that there can be any inherent difficulties in the African question such as to prevent a friendly understanding being reached under such circumstances. But it has been apparent for a long time that the French Government and people are in anything but an amiable mood towards England. And yet it is incredible that they can be so maddened by passion as to really wish to provoke a quarrel with so powerful a neighbour, while Germany stands frowning, like a mighty giant armed to the teeth, upon their border. It seems more probable that they may be counting upon Great Britain's pacific disposition, and have been emboldened by her withdrawal from her own Congo treaty, for the sake of friendly conciliation, to believe that by taking a bold and aggressive attitude they may obtain any desired concessions. It is altogether probable that when it has been seen just how far Lord Rosebery and his Cabinet can be made to yield, and at what point they will draw the line, the difficulty will be at an end.

A Winnipeg telegram the other day spoke of a letter recently written by Mr. Goldwin Smith to one of the local papers in that city, in which that distinguished thinker laid down the principle that it is the duty of parents to educate their own children. The statement is almost a truism and, we dare say, may have been made as such, and not as laying down any new principle, educational or ethical. But it is a truth which is so nearly lost sight of in these days of elaborate public school systems, that its distinct enunciation may be of service. The notion or theory that it is the duty of the state to educate those who are to be its future citizens is so prevalent, and is so generally accepted as if it were an axiom, that we have been sometimes taken severely to task for laying down the simple principle for which we are now glad to be able to quote so good an authority. It has often seemed to us that the overlooking of the natural theory and the acceptance of the other is responsible for very much of the difficulty and confusion in connection with school education, which threaten the peace of the country. If only all parents recognized their duty in the matter, and if all were able and willing to discharge it, the less the state should have to do with the matter of education the better. Under a purely private and voluntary system the religious difficulty would not occur, for only those would act together who were agreed as to the place and the nature of religious training in the schools. The difficulty which renders the interference of the state necessary, arises from the fact that so many children have no parents and that the parents of so many others are unable or unwilling to have their children properly educated. Hence the state, in self-defence, that is, in order to guard itself against the great evils which would result from the ignorance of a large proportion of its subjects, is obliged not only to insist that all children shall be educated up to a certain standard, but also to provide, partly at the public expense, a system of schools for the purpose of such education. From this necessity has arisen, as a matter of economy, the public school system as we have it. But it is becoming more and more evident to many thoughtful minds that this system is as yet far from having solved the problem.

Seldom, we believe, have eulogies of a departed public man been more sincere or more truthful than those which have been called forth by the sudden death of the Hon. C. F. Fraser, late Commissioner

of Public Works in the Ontario Government. Native talents much above the average, untiring industry, a high sense of honour, and an unsullied record of duty faithfully discharged in a position of trust, were his, it is conceded on every hand, in a pre-eminent degree. The death of such a man, at the early age of fifty-five, when, had his health been spared his friends might have hoped that a score of years of usefulness were yet before him, is indeed a most serious loss to the Province which he served so well. Mr. Fraser combined in himself, in an unusual degree, intellectual abilities such as gave him a foremost place among the orators and debaters of the Legislature, with the business capacity and disciplined energy which fitted him for an office in which those qualities are in the highest degree necessary. It is not often that the fluent speaker, the keen logician, the master of repartee, can be relied on as a patient worker and a successful overseer in matters requiring close attention to business methods and details. But in his case it would be difficult to say in which capacity he was the more successful. On the one hand, he was, in the days of his physical strength, recognized as the Rupert of debate on the Government side of the House. On the other, the man who, for twenty years, discharged the high trust of the Commissionership of Public Works, the great spending department of the Government, with an ability so conspicuous and an integrity so unimpeachable that even those who were his most strenuous political opponents are as ready as his personal friends to declare him an honest and upright, as well as exceptionally able man, certainly earned the encomiums which are being heaped upon his tomb by party adversaries as well as by political allies.

The circumstances connected with Mr. Fraser's death suggest a comment or two which it is a pleasure to make. In the first place, the generosity with which the press, controlled by those who had so long been the most strenuous political opponents of the deceased, hasten to pay their evidently hearty tribute to the splendid qualities of his character, is very pleasing. We are by no means ready to subscribe to the familiar motto which requires one to say nothing but good of the dead. There is nothing to admire in the feeling which prompts those who may have pursued with bitter detraction a public man during his whole career to turn around and speak of him with fulsome eulogy as soon as death has removed him from the arena. If the teachings and influence of such a man during his lifetime have been really pernicious, or if we honestly believe them to have been so, there is no law of charity, and certainly no law of truth, which requires that we should change our convictions, or even conceal them, because he is no longer upon the

stage. The evil that men do lives after them, and often that evil acquires a subtler and more dangerous influence by reason of the glamour which is cast over it after death. In such cases either the denunciations during life, or the eulogies after death must be dishonest, and the dishonesty is no less to be deprecated in the latter case than in the former. But in a case of this kind, when even political opponents freely admit that there never was a personal accusation against the deceased, all can appreciate the sincerity as well as the generosity which makes the Opposition press vie with that on the Government side in doing honour to departed worth. Truly we are making progress in respectable journalism, as is shown by many other indications as well.

Another observation may not be out of place in this connection, seeing that it is one which seems to be especially needed just now in some quarters. The deceased, to whose memory so many just tributes are being paid, belonged to the religious body whose members were the other day indiscriminately denounced by the leader of a new party, which boasts of its numbers and influence in Canada, as disloyal and unfit to hold office in the Dominion. We blush to find it necessary to refer seriously to so narrow and contemptible a dogma as one actually promulgated. Christopher Fraser was a Roman Catholic. He even entered political life mainly that he might defend what he believed to be the rights of his co-religionists. His views in this regard may have been right, or they may have been wrong. We have, as our readers well know, no admiration for many of the teaching and practices of that denomination. But who that has a mind, a heart, and a conscience, will dare to say that Christopher Fraser was not a loyal citizen and a good patriot, that he was not in every way worthy of his high position in the Government of the Province? Where have we a truer Canadian, a more upright and honourable citizen? Surely in the light of such an example everyone who is not wilfully blinded by religious bigotry must see that the man or the body of men who, in a country in which a very large minority of the citizens are members or adherents of the Roman Catholic church, can bind themselves together on a platform having for its chief plank the declaration that no Roman Catholic shall be permitted to hold office, write themselves down as the narrowest, the most bigoted, and the most intolerant of all Canadian citizens.

Nor the bow cannot stand always bent, nor can human nature or human frailty subsist without some lawful recreation.—*Cervantes.*

Straw hats frequently indicate the direction in which the wind blows.

APPROPRIATIONS AND PATRONAGE.

Replying in a temperate article to our remarks last week upon the subject of bribery of constituencies by means of appropriations for public works, the *Globe* of Monday, after quoting our last paragraph, says:

"Nobody supposes that either Government has ever made such a corrupt offer as a formal official act of administration. Our denial in regard to the Ontario Government went a good deal further than that. The instance we referred to was that of an individual Minister, the late Mr. Fraser, who would not announce, and would not allow his supporters to announce, that a new asylum was to be erected in his constituency. The announcement was not made until after the election. We referred also to a case where a proposed grant for a bridge in another constituency was withdrawn because it was said the object of the grant was to influence an election. As in these cases we say that 'the Government' acted properly, so we say that the Dominion Government acted improperly when, during the contests in North and South Victoria, Mr. Costigan said in a letter to an elector:—'No elector who supported Mr. Fairbairn before has any reasonable grounds to withdraw that support from him now because a subsidy was not granted last session. Mr. Fairbairn has the assurance of the Premier that the road will be one of the very first to receive a subsidy.' And Mr. Bowell wrote that the 'Pontypool and Bobcaygeon Railway had not been forgotten; that in fact, the parties were distinctly told last session that it would be one of the first railways to receive favorable consideration.'"

If THE WEEK were pleading a party cause or merely striving to get the better in an argument, it would be easy on the one hand to suggest that the location of the asylum in question may have been elegantly understood, and the temporary withdrawal of the bridge appropriation only a bit of good tactics, after it had done its work and everybody interested knew well that if the right man were elected the appropriation would be renewed. We might say, on the other hand, that the sentences quoted from certain Dominion ministers may have been simple statements of fact, necessary to counteract the effect of misrepresentations by the other party. Or we might, with a good deal of truth, plead that the late Mr. Fraser was a man of exceptionally sturdy political virtue, and that his ideas of right could not be accepted as indicating the average standard reached by other members of the Government. But we shall do none of these things. We admit that the words of the Dominion Ministers are fairly open to the worst construction, and that, granting the purest intention, it is not easy to see what more Mr. Fraser and his colleagues could have done under the circumstances. This is but a repetition in substance of the admission already made. What follows? Says the *Globe*: "Where the proof of the existence of the evil in Dominion politics is so abundant it seems to us that it would be better

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for all parties to join in fighting it than to cast about for arguments that it exists somewhere else." The readers of *THE WEEK* may judge whether it has ever failed to fight the evil as it exists in Dominion politics to the best of its ability. But if it is really the evil and not the party which we desire to fight, it strikes us that nothing is to be gained but much lost by shutting our eyes to indications of its existence somewhere else, even on a much smaller scale. We prefer to be in a position to carry on the fight all along the line. If the *Globe* means to deny that there are any such indications, we should like to ask it whether the statements in the following paragraph which appeared some time ago in the columns of the *Evening News*, are true, and, if so, what explanation can be given, consistent with the theory that the Mowat Government is wholly innocent of the crime of bribery by wholesale :

"It has been frequently shown that the colonization road expenditure of the Mowat Government exhibits a wonderful upward tendency in each year in which a Provincial election occurs. This same peculiarity is noticeable in the miscellaneous account. In 1879, when a general election was on, the expenditure under this latter head suddenly bounded up from \$79,000 to \$124,000; in 1883 the same cause led to a jump from \$66,000 to \$104,000; in 1887 (the election was held in December of 1886) there was a bound from \$86,000 to \$149,000; in 1890 the leap was from \$60,000 to \$152,000; and in 1893, in anticipation of the contest of this year apparently, the advance was from \$118,000 to \$179,000. In every year in which a general election has occurred there has been a most astonishing and suspicious jump in the miscellaneous expenditure of the Province, and in one case the increase amounted to no less than 150 per cent."

Now that we are on the subject, and it is a season of leisure in political journalism, we may as well add a word with reference to the patronage question. The *Globe* tacitly admits our statements with reference to the use of patronage for party purposes by the Mowat Government. At least it "does not deny that grave abuses may arise and have arisen" in connection with the use of patronage. It does not "contend that it is absolutely right in principle that a man should be appointed to an office largely because he is an active and influential Conservative, or Reformer, as the case may be." But it faintly apologizes for the system on the grounds that it exists in England, "whither we look for inspirations for good government;" that the "practice may be a necessary evil, like party government itself," and that it "does not, except in cases of gross abuse, involve bribery."

"The person who gets an office for political reasons has usually made his choice of his political party many years previously, and without any thought of reward. He has become an active politician from public spirit, from party spirit, from a desire for distinction among his fellows. Very likely, at some stage in his career, especially

in its later stages, the thought of office may occur to him, and may stimulate his party zeal. It is not a perfect system; nothing human is. But if it were possible to abolish it, it would be by no means certain that appointment solely for merit would take its place. For party services we might have substituted the far less manly and more detestable motive of personal sycophancy as a means of political advancement."

We do not think it necessary to discuss these propositions one by one. From internal evidence, we venture to say that the writer of them was not very well satisfied with them himself, and we are pretty sure that our readers will not be satisfied with them. The third sentence, in particular, involves a most damaging suggestion of the corrupting influence of the system under which a politician's principles and motives are liable to deterioration as he grows older. To argue for the retention of a demonstrably bad system because it is possible to change it for a worse, is a species of logic that leads to strange conclusions. England has long since, by her civil service system, taken a large amount of patronage out of the political sphere. Will not the *Globe* better promote the cause of reform by urging us, while we emulate what is good, to shun what is bad in her methods, and by joining with *THE WEEK* in advocating the minimizing, if not the complete elimination, of the twin evils of wholesale bribery by appropriations and individual bribery by the abuse of patronage, from Dominion and Provincial politics, by substituting non-partisan boards or commissions to control, or at least recommend, all appropriations of public moneys and as far as possible, all appointments to public offices?

CANADIAN POLITICAL ISSUES.

The speeches of Mr. Laurier and his lieutenants during the Western tour which he is now making may be fairly taken as indicating the political issues which will be made prominent in the next general election, so far as the party in opposition has it in its power to determine those issues. The reforms demanded, as will be seen by careful reading of these speeches, are, in effect, three: tariff for revenue, purity, and economy in administration. Negatively, expressed, they demand the elimination of protectionism from the tariff, of corruption from the administration, and of extravagance from the Estimates. It is true that the declaration of principles adopted at the Liberal Conference seemed much more extensive than this. The *Globe*, also, the other day laid down a liberal platform of no less than sixteen planks, but all these, with the exception of reform of the Law Courts, will be found to be really included under one or the other of the above heads.

Unfortunately for the carrying out of the Liberal programme, it is not given to the Opposition to choose its own issues in a contest of this kind. One of the most effective methods

of the late Sir John A. Macdonald was his skilful changing of the issues upon which his opponents wished to conduct a contest and his substitution of others of his own choosing. Whether his successor in office possesses the same readiness of resource remains to be proved. Already, however, the newspapers supporting his Government and supposed to know its views, are evidently attempting to divert attention from the main points in Mr. Laurier's addresses, and to raise other issues on such questions as imperialism, patriotism, etc. The evident desire of the friends of a protective tariff to transfer the contest to other ground is significant. It favours the impression gained from other sources that, were protection *versus* revenue-tariff the sole question before the electors, we should soon see the last of the present high tariff in Canada. Already, however, Mr. Laurier's renewed declarations in favour of reciprocity in trade with the United States are being seized upon and made the occasion for raising anew the cry of disloyalty to the Mother Country. This is a cry to which a very large and influential section of the people of Canada are always ready to respond. The fact is a wonderful tribute to the success of Great Britain as a colonizing nation. In sooth, if we may say so without danger of bringing our own loyalty under suspicion, we doubt whether the charge of disloyalty to Canada herself, if a distinction may be made between the two phases of loyalty, would produce half as much effect with a large class of citizens as that of disloyalty to the Mother Country.

And yet it would not be very difficult to show that intelligent loyalty to our own country, and wise efforts to promote its growth and strength are the very best and most effective means by which the interests of the Mother Country can be promoted in Canada. Whatever promotes the well-being, the content, the population and wealth of our own country, enables us most effectively to increase our trade with the Mother Country, to aid her in protecting our freedom in case of trouble, and to give her in return substantial help in her own time of need, should such ever arise. Be that as it may, however, it is evident—and this is our point just now—that nothing will so effectually enable the advocates of protection to discount in advance the Liberal policy of tariff for revenue, looking to ultimate free-trade, as the use of expressions by its leaders which the people can be made to believe mean or imply readiness to discriminate in trade against the Mother Country. In vain is it for the *Globe* and other Opposition journals to point out that a few British manufacturers are not the British nation, and that the interests of the latter are not necessarily identical with those of the former.

It would greatly increase the interest and the educative power of these discussions of public questions if the issues could be more squarely and frankly joined. When Mr. Laurier, for instance, asserts openly that the administration of affairs under the direction of the present Government, and at the present time, is more corrupt than it has been at any previous period, and when he points to numerous transactions in which the interests of the country have been betrayed and its coffers robbed of hundreds of thousands of dollars, even during the present Parliament, why should not the charge be fairly met, and if possible refuted? This might be done in one of two ways, either by direct denial of the alleged facts, or by a frank admission of negligence on

the part of the Government, coupled with a promise of reform. But such have not been the tactics of the Government leaders in Parliament, or in the press, and such will not probably be its tactics on the platform.

With regard to the alleged extravagance, there is perhaps less need of so direct an issue. There can be no doubt that there is at least a powerful sentiment in the country which approves of a bold and progressive policy, or of whatever can be made to appear as such. To this sentiment arguments in favor of what can be deemed by many small economies, appeal in vain. The courageous policy which built the Canadian Pacific Railroad, and which is now proposing to construct the Pacific cable and to bonus magnificently a fast Canadian Atlantic steamship service, commends itself to multitudes, probably to the majority, as better than the more cautious one which would wait to count the cost, estimate the resources, and calculate closely the probable loss and gain, until possibly the favorable moment for action might have passed. Of course, if the Opposition leaders are conscientiously unable to lend their aid to the bolder plan, they are in honor bound to oppose it, regardless of consequences to themselves as a party seeking power. We are speaking for the moment simply from the point of view of probable success in the approaching contest, in which we cannot but think opposition to these great projects will tell powerfully against them.

However uncertain the outcome of the contest might be, were the battle to be fought solely on the merits of the two old parties, as determined by their relations to the three great questions we have named, there can be no doubt that its uncertainty is increased to a degree which puts all present foresight at fault by the introduction of other and new factors into the problem. Such are the unknown quantities represented by the Patrons of Industry and the P.P.A. The former is unquestionably powerful, especially in the Province of Ontario, but on which side the weight of its influence will be most felt it is hard to determine, though on most points, notably the tariff question, their platform seems to resemble much more closely that of the Opposition. The crusade of the latter, whatever may be its strength, is directed against men, or rather against men's church affiliations, rather than against political principles, and is, therefore, still more uncertain in its effect. As the present leaders of both parties happen to be Roman Catholics, the members of the P.P.A. are, of course, bound to oppose either to the extent of their ability. As they can scarcely hope to be strong enough to brush aside the supporters of both the old parties and put a Government of their own choosing into power, it seems not unlikely that their efforts will do little to affect the balance of parties.

A STRANGE (CLASSICAL) COINCIDENCE.

The celebrated astronomer, the late Richard A. Proctor, has given almost a scientific character to the subject of Strange Coincidences by the interesting papers with this title published in his miscellaneous essays. Most persons have, I suppose, happened now and then on coincidences so strange as to seem, as the Scotch say, uncanny. But these strange coincidences, like our strange dreams, are usually left (wisely no doubt) unrecorded. If now, in violation of this wise rule, I place on record one of my personal experiences in this way, I am tempted to do so not merely because the incident seems to me exceptionally remarkable, but also because it gives me an opportunity, of which I am glad to avail myself, of associating my name with that of a very old friend, Mr. John Langton, but recently passed away after a very useful and active life unusually prolonged.

Some twenty years ago, at Ottawa, Mr. Langton and the writer, being both at that time in the public service,* Mr. Langton walked one morning into my office and after the usual greeting said, "Have you ever thought of the meaning of the expression in the Psalms, 'My lines are fallen in pleasant places'?" The question was not official, but that did not surprise me, as Mr. Langton, in spite of his onerous official duties, kept himself in touch with the world of Literature and Science and not unfrequently interjected into our official intercourse some unexpected literary or scientific query. I was obliged to admit that I had never thought of looking into the strict meaning of the words, but threw out the suggestion that the "lines" might possibly refer to the fisherman's lines. "No," said Mr. Langton, "the 'lines' are the surveyor's lines and the passage merely means, 'I have been given a goodly lot of land.' At least," he added, "that is the translation in the Septuagint,† and the word *σχόινια* used there for the surveyor's lines, is a curious one, meaning properly a reed or rope of reeds, the primitive measuring line." The word *σχόινια* seemed utterly strange and unfamiliar and I could not help feeling that my little Greek was rapidly becoming less by disuse. Hardly had Mr. Langton left my office when I remembered that I happened to have in my office a copy of Gaisford's Herodotus, picked up at an auction a few days before, and which, for some unaccountable reason, I had taken to my office instead of to my house. Thinking then of *σχόινια* and with a view to test my rustiness in Greek, I took up a volume of the Herodotus and opening it at random struggled through a page or two of the quaint "Father of History," when to my amazement I came upon the following lines in an answer of the Delphic oracle to the Lacedæmonians:‡

δώσω τοι κτλ.
καὶ καλὸν πεδίον σχοίνῳ διαμετρήσασθαι,
"I will give you to measure out with the line a fair land."

Seldom has oracular response caused more surprise. There was the *σχόινος* the measuring line, there too, the *καλὸν πεδίον*, the pleasant place or fair land§ of the Psalmist. I could hardly believe my senses.

* Mr. Langton was Auditor General and the writer Deputy Minister of the Interior.

† The translation in the Septuagint is: *σχόινια ἐπέπεσαν μοι ἐν τοῖς κασιότοις*—Psalm xvi. 6.

‡ See Her. 1-66.

§ In the Prayer-book the translation is, "The lot hath fallen to me in fair land."—Psalm xvi. 6.

Was there anywhere in the Greek classics so apposite a parallel passage as that on which I had thus strangely lighted! Herodotus in hand, I rushed down to Mr. Langton's office and holding out the volume bid him read the passage. Needless to say he was as much surprised as I had been and said that he had never met with such a remarkable coincidence. And remarkable it surely was. Consider the facts. That I, the Deputy Minister of the Interior, charged with the management of the Red Indians of the North-west and elsewhere in Canada, whose education certainly did not include Greek, should have in my office a Greek author of any kind was *a priori* highly improbable; that the Greek author should anywhere contain a passage so exactly parallel was equally improbable. Again that it should have occurred to me to look into the book for the purpose of testing myself in Greek was also most improbable, and lastly, that opening one of the volumes at random, I should have come at once on this particular passage was perhaps the most improbable of all.

I would merely say, in conclusion, that if any classical scholar can point out in the whole range of the Greek classics a passage where the *σχόινος* and the *καλὸν πεδίον*, the "surveyor's line" and the "fair land," are similarly brought into juxtaposition, I shall perhaps not consider the coincidence I have recorded as so remarkable. Until then I shall think myself justified in placing it high in the category of strange coincidences.

E. A. MEREDITH.

ENGLAND'S LAWS IN THE OLDEN TIMES.

A glance through the Statute Book gives, perhaps, as good an idea as anything of the manners and customs of England in the middle ages, besides an occasional insight into the doings of the world at that period. We hear of the blindness of justice and inefficacy of the law at the present time, but in those dark days justice was only a name, and law meant only the pleasure of the king and the powerful nobility.

For many years human life was regarded almost as worthless, often being taken in punishment of what we should deem now trivial offences. For a long time man was regarded as belonging to the soil, to be bought or sold with the land, similar to the position of a Russian serf in our days.

In those days superstition was rampant; and the dread of foreign competition exercised the minds of England's legislators to an unwholesome degree. Indeed, in the early part of the middle ages the Statute Book received its chief additions from Acts relating to the customs and trade of England, interspersed with severe denunciations of heretics, traitors and night walkers.

The Flemings were a particular bugbear, inasmuch as they wove a better class of woollen cloth than that turned out by English workmen. The import of their goods was prohibited, but they were allowed to settle in England, and bring their looms with them. The apparel of the king's "loving subjects" was the frequent cause of contention, and Parliament seemed to exercise considerable anxiety, considering the great number of acts required to settle the costume of the commonalty. In

1337, a protection Act was passed which decreed that "none should wear any cloth, but such as is made in England," and in the same year another Act prescribed "who only shall wear furs;" an Act that would scarcely be brought before the Dominion Parliament to-day. There is such a persistency in the regulation of dress by Parliament, that some confusion appears to have been made as to due distinction of class, for, after a century and a quarter of legislation on this matter, an Act passed in 1463 definitely fixed "what kind of apparel men and women of every vocation and degree were allowed, and what prohibited."

Workmen's wages were fixed by Parliament, and altered as occasion required. In 1347, Parliament attempted to solve the labour question in a very high-handed manner. It was ordered that "every person able in body under the age of sixty years, not having to live on, being required, shall be bound to serve him that doth require him or else be committed to the gaol until he find surety to serve." In the same year another Act of Parliament was passed, declaring that "if any artificer or workman takes more wages than were wont to be paid, he shall be committed to the gaol." And another Act enjoined that "no person shall give anything to a beggar that is able to labour." Trade unions were forbidden by two Acts of Parliament passed respectively in 1424 and 1436. The former prevented masons from confederating "themselves into chapters and assemblies," and the latter was passed as "a restraint of unlawful orders made by masters of guildes, fraternities and other companies."

Nearly the whole of the laws made in the middle ages, of which the lower classes of humanity were the subjects, were of great severity, and almost without exception tended to degrade their condition still more. The following is amusing in its way: "That no manner of artificer, labourer, nor any other layman which hath not lands or tenements to the value of 40s. by year, nor any priest, nor other clerk, if he be not advanced to the value of £10 by year shall have or keep from henceforth any greyhound, hound, nor other dog to hunt; nor shall they use fyrets, heys, harpipes, nor cords, nor other engines for to take or destroy deer, hares, nor conies nor other gentlemen's game upon pain of one year's imprisonment."

The game laws of England have always been severe, and even at the present time need serious revision. The first Act of Parliament, in the right direction, was passed ten years after King John met the Barons at Runnymede, when it was ordained that "no man from henceforth shall lose either life or member for killing our deer; but if any man be taken, and convict for taking of our venison, he shall make a grievous fine." Another statute in the same year, and in the following chapter, it was made "lawful for archbishops, bishops, earls or barons to kill one or two deer in view of the forester, and if he were not present he shall cause one to blow an horn for him that he seem not to steal our deer."

We all remember the election cry, a few years back in England, of "three acres of land and a cow," which is ascribed to Mr. Joseph Chamberlain. It may perhaps be a surprise to some of my readers to learn that an Act of Parliament was actually in force whereby no cottage was to built without four acres of land at the least being laid out for the use of the occupier. When we

consider and compare the scant population of the country at that time, and the congested condition of the present day, the Act is really laughable. "For the avoiding of the great inconveniences which are found by experience to grow by the erection and building of great numbers and multitudes of cottages which are daily more and more increased in many parts of this realm" it was enacted, "that no person should, within the realm of England, build or erect, etc., any manner of cottage for habitation, etc., unless the same person do assign and lay to the same cottage or building four acres of ground at the least."

What would the exponents of "Woman's Rights" think of an Act which was passed in the year 1225 and seems to suggest the total distinction of the softer sex. In that year it was decreed that "no man shall be taken or imprisoned upon the appeal of a woman for the death of any other than that of her husband."

Queen Elizabeth's Parliament is responsible for the foundation of the present English poor law system. Consequent upon the dissolution of the monasteries, the poverty of the masses increased so greatly that the poor became a social problem for the first time in English history and has remained still unsolved to the present time. In the 39th year of her reign an Act was passed "for erecting hospitals or abiding and working-houses for the poor." Subsequently Justices of the Peace were empowered to give licenses, under their seal, to poor, aged and impotent persons to beg within a prescribed limit, and anyone begging without a license was to be whipped or put in stocks for three days and three nights and fed on bread and water only.

The people's and the king's food has exercised the attention of the ancient law-givers. The sturgeon was pronounced a royal fish by a statute passed in 1343, which recites that "the king shall have the wreck of the sea throughout the realm, whales and great sturgeons taken in the sea, or elsewhere within the realm, except in certain places privileged by the king." An earlier Act ordained that things purveyed for the king's house should be praised." It required a special act to regulate the several prices of a hen, capon, pullet and goose; and an Act was passed to regulate the sale of herrings at Yarmouth. Herrings were to be sold "from the sun rising till the sun going down, and not before nor after, upon the forfeiture of the same merchandise." Six scores were to be counted to the hundred, and 10,000 herrings were to be sold for 40s., and that people who bought them at that rate should sell "for half a mark of gain, and not above."

Butchers were prohibited by Henry VII.'s Parliament, from killing beasts within any walled town, and the same privilege was also accorded Cambridge.

The Parliaments of the last of the Tudor monarchs passed many measures which seem curious in our time. The spirit of Elizabeth to appear well in the eyes of neighboring countries burns throughout the whole of the work of Parliament. Take for example the preamble to a statute for abolishing logwood in the dyeing of cloth, wool or yarn:—"Forasmuch as the colors made with the said stuff, called logwood, alias blockwood, is false and deceitful, and the clothes and other things therewith dyed are not only sold and uttered to the great deceit of the Queen's loving subjects within her realm of England, but also beyond the

seas to the great discredit and slander as well of the merchants as of the dyers of the realm." In 1545 an unique Act of Parliament (passed in 1541) was repealed. It recited, "that no manner of person or persons from and after the 1st day of August then next, ensuing, should vent, utter or put for sale, by retail, in the gross or otherwise, any manner pins, within this realm, but only such as should be double-headed, and have the heads soudered fast to the shank of the pins, well smoothed, the shank well shaven, the point well and round filed, canted and shaped; upon pain that every offender in that behalf should lose and forfeit for every 1,000 pins not sufficiently wrought and made, vented, uttered or put to sale, contrary to the purport of this Act, forty shillings."

Space will only allow me to briefly refer to a few other curious Acts. In 1236 it was declared that the day of Leap Year and the day before should be regarded as one day only. In 1331, it was made a penal act to convey gold or silver out of the country. In 1565 it was made unlawful to work hats and caps with foreign wool, unless the artificer had been apprenticed to the mystery of hat-making, and in the same year it was made a felony to carry over sea rams, lambs or sheep. In 1585 an Act was passed for the preservation of the timber in the wilds of Surrey, Sussex and Kent, and is chiefly noteworthy on account of the total absence of timber in that locality in our time. Parliament, in 1581, prescribed the true making, melting and working of wax, and in 1597, prohibited the excessive making of malt. This is perhaps the earliest appearance of the political prohibitionist. In the same year they proscribed "lewd and wandering persons pretending themselves to be soldiers and mariners." And about the same time they passed an Act against "vagabonds calling themselves Egyptians." This Act was apparently abortive to judge by the number of gipsies in our days. Tin was prohibited from export from all the ports of the realm, except Dartmouth. In 1403 we learn "what things may be gilded and laid over with silver or gold, and what not."

James I., the English Solomon, vented all his energies on the suppression of witchcraft. And many interesting Acts were passed during the Stuart period, but time will not allow me to cite enactments posterior to the death of Queen Elizabeth.

A. MELBOURNE THOMPSON.

CAESAR'S TRIBUTE.

The lady lecturer had come to town.

There was no subject under the sun, from Dante to door-knobs that she could not handle with masterful ease.

Perhaps her most brilliant success of the season was a lecture on "Canada's Contribution to the Empire." As the newspapers set it up an hour or so before the discourse was delivered: "The eloquent speaker, after demonstrating that Canada's share towards the maintenance of the Empire was less than that of any other dependency, went on to show that it was left for the women of Canada to clear their country from a stigma of hollow Imperialism.

"Let Canadian women feed, clothe, educate and elevate the submerged tenth of England. From a swarming mass of humanity, lying in worse than heathen darkness, a festering sore in the civilization of London, let Canadian women, exerting that

energy and intelligence whereby they were conspicuously distinguished, develop a useful, respectable class of domestic servants. In providing an outlet for so much stagnant feculency, not only must large districts be reclaimed and rendered available to better uses, but the released forces would flow in healthful streams through the new channels, and thus both parties be gainers. In redeeming this waste material, Canada would nobly fulfil her obligation due to the Mother Country, which the fair lecturer had taken upon herself the honour to represent."

Although the notice omitted mention of the fact, amongst the audience sat Mrs. Smith.

It had been announced that a key to the solution of the domestic problem would be presented by the talented lecturer.

That was the very key Mrs. Smith was continually looking for. She thought she had almost discovered it herself when she reduced the rule of three, a house and table-maids and a cook, to the single common factor—a general servant. The instructive myth of the ten little niggers ought to have taught anyone properly grounded in nursery lore, the melancholy result of *reductio ad nil*; but familiarity only breeds a pro-founder and more awful fear of this one little nigger working all alone. "She got married and then—there was none."

It happened that Mrs. Smith was seeking to fill just such a vacuum, otherwise being of a slightly sceptical turn mentally, and in a very weary frame physically, she could hardly have been induced to countenance the lady lecturer whose wisdom seemed too versatile to be valuable.

She went inclined to scoff, but remained to listen. The idea seemed worth adoption. Mr. Smith, of course, must hear nothing bearing the remotest allusion to "swarming humanity" and "rankling centres of vice and disease." Men are apt to spring unexpected fastidiousness upon their wives' little experiments. Mrs. Smith resolved not to tell her husband where the proposed new girl came from. He would be sure to scent Whitechapel atrocities, anarchism, and all sorts of horrors in advance. No. As the lecturer had said, "here was an enterprise in which women must work alone and prove their value to the community." And Mrs. Smith's dignity increased so much on the way home that upon Mr. Smith's starting from his nap beneath the newspaper to enquire "Well, and were you entertained?" she answered stiffly: "One is not a child to be everlastingly amused," and then, with rather more than the energy that, as a general thing, conspicuously distinguished her, began to move about as if beginning a new day's work. This woke Mr. Smith effectually. He looked surprised at the tart reply, and remarked: "You are overdoing it, my dear. Let me give you a little something. Don't set the table over night—take a little rest, do."

Fate was more opportune than usual, and tumbled into Mrs. Smith's hands the particular lump of English clay which she was to mould into a vessel of homely grace and utility.

The new importation stood in the pantry carefully disregarding the cupboards which Mrs. Smith was carefully showing her.

"I hope you understand how to wash dishes," said the lady.

"Oh, yessum—coursium."

"Because," pursued Mrs. Smith, "I am rather particular about it. I find it necessary to teach every girl that comes."

"Yessum?" superciliously.

"Yes. Now mind you have your suds nice and hot. Wash the silver first, then the glass, which must be rinsed in cold water; after that the china, and the knives in a jug last; now, remember, in a jug—so that the ivory handles shall not lie in the water. If you dry your knives immediately they will need far less polishing."

"Oh, yessum," in a bored tone.

A few further directions and Mrs. Smith turned to leave the scraggy, tallow-skinned young woman to dish the dinner her mistress had cooked.

"Oh, by the way," she said, looking back, "what is your name? I did not quite catch it at the Immigration Office."

"Miss 'Awkins, 'um."

"We are not in the habit of giving our servants the title of Miss," observed Mrs. Smith, mildly. "What is your Christian name?"

Miss Hawkins laughed slightly, lolled her head on one side. "My Christen nime is Maud," she announced. Mrs. Smith rather fancied "Mary Ann" would come more naturally to Miss Hawkins' family circle.

It took more time to set dinner on the table than had been occupied in its entire preparation, but Mrs. Smith made allowances diligently. She let this industry languish, however, when the gravy presented a shield of grease to the spoon, and the vegetables appeared scorched and messed over the side of the dishes, followed by the pudding, a boiled batter, cut piecemeal from the mould, and lying in a shapeless mass under splattered sauce. Why itemize! We all know exactly what it was like.

After dinner—din. Crash! bang! splash!

Mr. Smith set his teeth together, writhed in his easy chair as if it had been an instrument of the inquisition. Finally he put his paper down on his knee and glared at space.

Mrs. Smith knew the symptoms. She rose resignedly, and made for the seat of war.

"Try not to make so much clatter," she suggested, and took the opportunity to look into the process of dish washing. To her horror, silver, glass, greasy dishes, knives, handles and all, were jumbled into the dish pan together. Worse than this—the scraps floated on the chilly water. Mrs. Smith curbed her wrath, and explained the futility of trying to cleanse things in weak soup, and showed how pitching spoons and forks down from a height scratched the plate. In the midst of her patient instructions, Mr. Smith was heard to stumble in the hall on his way from the drawing room to the more distant morning room upstairs, where he might be out of sound of Bow Bells.

"Why on earth is the gas not lit here?" he thundered.

"Please 'um, I'd a lit that gassum, honly I couldn't find a tiper."

"Why, there are the matches in front of you, Maud."

"Oh. In Englandum we alwus uses a tiperum."

"Well, here we use a match and a little common sense," returned Mrs. Smith, irritated by the tone of impudence perceptible under all the polite pretence of Maud's dog latin.

After the advent of Maud, Mrs. Smith could not complain of a lack of interest in life. It is the mission of tragic events, we

are told, to supply life with interest. Life with Maud was a tragic farce. All time was occupied correcting her mistakes, repairing mischief and waylaying plans.

At the most inopportune moments the ways and methods of the quiet household would be overturned. Maud always justified herself for some such innovation by announcing after the fact that she was just "miking a new rewel." On one occasion, when careful preparations for a little dinner had been completed, Mrs. S. came in to give a last glance at the table just in time to find that Maud had inverted plates and glasses at every place and spread the table napkins over the backs of the chairs.

"What does this mean, Maud?" asked her mistress indignantly.

"Pleasum, I just mide a new rewel. That was the style at the 'Ome ware I stopped once for a wile. I thought you'd like to 'ave things in propah English style, so I just mide a new rewel."

Mrs. S. broke in on the refrain. "You will be good enough to leave me to make rules in my own house. Understand this is not a reformatory."

But if it were not one in name, it came near being one in fact; grappling with reformatory problems and rewarded by about the usual success.

Mrs. Smith found daily new depths of ignorance, irrepressible contumacy, and condite vices in her handmaiden.

Arrangements for contraband supplies, including "Bee-ah for my me-ools," were intercepted; a horde of followers disbanded; surreptitious rambles by moonlight, after the house was locked for the night, were guarded against, but reform remained as far off as ever.

And Mrs. Smith, who had always shared pleasures and worries alike generously with her husband, was bearing the burden of her sociological experiment alone, so that at times she almost felt as if this reserve placed her on an equal with her peccant servant.

One day discovering Maud, who was supposed to be cleaning the front steps, just returning with a molasses bottle full of something, Mrs. S. asked sternly, "What have you there?" Maud, with unshaken cheek, replied airily, "Honly harnica for a bruise on my arm." It was arnica, and although the girl had had the impudence to charge a quart of it to her mistress' account, and finding that the high-shouldered black bottle did not contain a substitute for the prohibited beer, Mrs. S.'s relief was such that upon after reflection, she feared she must be losing her own sense of right and wrong.

Last scene of all in this sad, eventful history. Mrs. Smith was doing an afternoon's calling. The weather looked a little doubtful, so instead of putting on her nicest outfit, second best was decided upon. Her husband could not have told the difference; but between the two in Mrs. Smith's mind lay a gulf of sentiment and regard only to be bridged by a pontoon of innumerable new articles, from a Paris bonnet to a Burt shoe.

Contrary to her apprehensions it did not rain, but the wind and dust were so great she could not but congratulate herself on having spared her silks and laces from exposure.

The most particular people (by which, dear reader, we usually mean not those we love best, but those whom it is most desirable to impress with the length of our capi-

PARIS LETTER.

tel I) the most particular people fortunately were not at home.

So Mrs. S., having made a good afternoon's score in cancelled civilities, proceeded homewards.

A figure was hurrying before her. Looking at it from the feet upwards she semi-consciously followed every detail. What! No! Surely it could not be! Yes, it was Maud.

Maud, who was supposed to be cleaning silver in the pantry at home. Maud, decked out from top to toe in all the glory of her mistress' sacred best apparel. Recognition struck home first through the bonnet. Amidst the overwhelming flood of her feelings, Mrs. Smith remembered, as a drowning man might remember the paint blisters on his boat, how her husband had remarked that one would recognize that bonnet anywhere.

Mrs. S.'s first instinct was pursuit. But fate intervened. A carriage and pair were rolling up the street. In the vehicle sat "the most particular person." She stopped the coachman, alighted, and made a pretty little rush for Maud, holding out meanwhile a pink envelope. Mrs. S. heard her say in her high-pitched voice, "Oh, dear Mrs. Smith, I have just been to your house; how odd we should meet."

Then a reply in still higher tones, in Maud's Cockney drawl, disclaiming identity with "henny Mrs. Smith."

A side street afforded the real bearer of that name an avenue of escape, down which she dashed in a tempest of wrath and mortification that whirled her home five minutes before Maud.

Not for an instant did Miss Hawkins lose her presence of mind.

When Mrs. Smith opened the door to her, she began as nimbly as possible, though without any stops, "Oh did you knowum as Mrs. Bigley Wigginton was 'ere she wanted to sell you tickits for 'er buzzaar wich this is me new frockum me sister sent me bout from 'ome."

Mrs. Smith's contribution to the *Empire* was never completed. She met the lady lecturer some time afterwards at a friend's house. She was holding forth in full swing upon the mission of Canadian women. In one of her rare pauses some one ventured to remark that the lower order of English emigrant girls was a difficult class to deal with. The speaker was told that patience was required, of course. Moral suasion must succeed. If these girls were taken the right way, and so forth, whereupon Mrs. Smith made her first little speech. The room was full and everybody heard her.

"I do not know whether it is living so near the States," she said, "that makes one feel so, but it is very disagreeable to be told that we are the meanest colony England has. No one could wish more strongly than I to render unto Cæsar the things that are Cæsar's. London servant girls we would all return with thanks. Having tried your suggestion, Mrs. Gushley Spouter, I can only say that if your worst classes are to be reclaimed on Canadian soil, the task will have to be undertaken by English women such as yourself, whose patience and endurance are probably greater than ours. As for our share in this great work, why, we will give you all the room you need in which to carry it on." And so saying, Mrs. Smith bowed and made her adieux.

K. A. CHIPMAN.

An ocean of trouble sometimes comes out of a pint bottle.

M. Charles Malo, is the most authoritative writer on military events in France. He has taken a survey of the relative strength of the Japs and the Celestials, while bearing in mind that the former are 44 millions and the latter a little on the shady side of 300 millions. The Chinese forces are of a very composite nature, but do not form that *quantité négligéable*, which cost France, ten years ago, to unlearn, to her cost. It is not now as in 1860, when the Anglo-Franco army had a walk over in the Flowery Land; or when Chinese Gordon taught the present dynasty how to suppress the Taepings. Since, the Chinese, despite their still many ancient customs, have made much military progress, thanks to the instructors brought from Europe. General Palikao, after the 1860 campaign, observed, it would be fatal for civilization to make the Chinese military people. But the evil, the wind has been sown. The aristocracy of China are addicted to letters, not to arms; it is their casteaxiom, "The least glorious peace is superior to the most brilliant victory." The weakness of China lies in her very vastness; she is as mosaic as Austria, and is a dynasty as the Jews are a religion—rather than an empire. Patriotism is not understood in China as it is in Japan; hatred of "foreign devils" and of Christianity are the two levers for raising the masses. But time is required to do this, and that, is perhaps, what the Western Powers may not accord, while not in their hearts opposed to weakening China—the only way to open up the latter, many maintain, is to smash her up. But the grabbing for the fragments by Europeans! The seizing and hinterlanding in Africa would be as nothing to the rush for the debris of the Celestial Empire.

In the European sense of the word, observes M. Malo, there is no army in China; there are Chinese troops scattered over regions and provinces. China, properly said, comprising Manchuria, Mongolia-Thibet, and Eastern Turkestan, have each their own military system, of varying value; some parts of each are slightly modernized. Tehi-Li commands the only real army of China, 115,000 men, well-trained and scientifically armed; it includes 4,000 cavalry and 189 cannons. The "Green Standard" army has 568,000 men, but of no military value. The volunteers or "braves," count 1,200,000 men—if they could be collected. But how concentrate these forces at a given point? Peking is as ignorant of that as is Paris.

The Japs can put 60,000 men immediately into the field; then there are 40,000 reservists, and behind these, the armed nation or "lansturm;" altogether Japan can count upon a human wall of 4,000,000. The Japanese army is perfectly organized up to date and directed by the best European tactics and strategy. Japan can at once enter on campaign with 150,000 men, all effectives, and if invaded, she has her reserves.

The Japanese are the spoiled children of Europe. If they can keep command of the sea, and having an island home, they can wear out China, who would have to send her armies into the Corea, overland, by Manchuria. It is likely the rush will be for ironclads and cruisers, etc. Chinese pride is terrible, and views the Japanese as brats; the Japs estimate the Celestials as fossils, belonging to the prehistoric age. But the belligerents will have to count with the Western Powers, who, after fully allowing them to exercise the efficacy of the modern weap-

ons of slaughtering, will compel a peace. Pity Turpin's rocket bullet-showering machine is not quite ready. If he could sweep both armies away, while securing himself from the bullet avalanche, he would do more perhaps for peace in general than triple or dual alliances. Japan and China attest that a dual protectorate is as impracticable in the Corea as in Egypt.

President Casimir-Perier's resident estate is close to the village of Nogent-sur-Seine, and which contains a population or 4,000. It is in the department of the Aube, which is partly composed of slices of the ancient provinces of Champagne and Burgundy. The estate is called Pont-sur-Seine; the original castle was built in 1630, and in schismatic times was held by the unfortunate Admiral de Coligny, who opened the list of victims of the St. Bartholomew massacre. It had been the residence of Napoleon's mother, but was burned in 1814 during the invasion. Col. Thornton, an Englishman, bought the estate, and in 1824, the grandfather of the President purchased it, and erected upon the ancient foundations the present mansion—style Italian. A special entrance from the railway to the castle had been constructed, but M. Casimir-Perier decided, and very properly so, that his first official visit to his ancestral home should as usual pass through his native village. That was a kindly act. It is his aged mother, a remarkably active lady, who directs the official preparations for her son's arrival. The furniture is a collection of all the styles, from the First Empire down to to-day. The mansion consists of two wings united by a gallery; the latter is furnished with priceless artistic treasures, and contains the family portraits extending over 150 years. There is plenty of accommodation for visitors, and the scenery from mountain and plain is superb; the Seine winds in the lowlands as a vast silver belt.

France is blest this year with a splendid grain harvest, but prices are so low that the farmer's heart does not rejoice. The gardeners are in equal good luck; never was the supply of every kind of fruit so abundant, but strangest of all, the prices remain permanent for Paris—that is to say, relatively high. The profits go into the pockets of the commission merchants. In some parts of the country it does not pay to gather several kinds of fruit. The gardeners sell their cherries at one sou per lb., and peaches are declined to be sold for double that sum; growers prefer to prepare them as preserves in large porcelain barrels for winter sale. Grapes will be very plentiful, and just commence to arrive from Algeria; they are also rapidly ripening in the South of France. The harvest in France is being rapidly gathered in: the French farmers are in the habit of employing Belgian harvest men, the native hands demanding too high a price. But now the Belgians insist on higher wages, and threaten, after commencing work, to go to other farms that will give a few sous per day more. It is at this stage that an American, in the Beauce district, has bought some reaping machines and cuts out all the harvest men, whether home or foreign. And the farmers have bound themselves to employ his machinery during the next five years. That's business.

Some five years ago, M. Jules Simon was delegated to represent France at the International Workman's Congress at Berlin. Being a Senator, an Academician and a distinguished writer, the Emperor

took much notice of Jules Simon. The latter relates, that he believes Emperor William never dresses in civilian clothes, mostly in the uniform of the White Hussars, because the loose sleeve is alleged to hide his left arm. Now M. Simon observed no difference between either arm. His Majesty is very slender, and recalls a coronet; he has no mannerisms, is very affable, but he is not a man to quarrel with. He is always gay and youthful, and his hair is a golden blonde. But to see him sitting on a throne he is as impassable as marble, looks splendid under his fur mantle, and he wears all the decorations of all countries. He speaks French like a Parisian, and reads all French novels, when he has a quiet—if he be ever quiet—half hour after his simple dinner, to the Empress. He prefers Olivet, and detests Zola as mere filth, and which gives the standard of French morality. He assured Jules Simon that since he ascended the throne, he found it was better to promote the welfare of men than to cause them dread. He said the reorganization of the French army had made wonderful progress, and could not say what the result of a duel between France and Germany might be, but with Germany's alliances he saw what the end would effect.

The long-looked-for moment for school boys, the season's scholastic wind up, has at last arrived, and the youthful population is in delight. Quite a stampede with them has apparently set in to quit the capital; it recalls the prison house of knowledge. The streets are full of little children, in elegant toilettes and costumes, returning from the distribution of prizes at their schools, and bending under the burden of a collection of gorgeously bound volumes, the rewards of victory. What becomes of all these volumes, they are the same, distributed year after year, all stereotype work, and glitter and color, where red, crimson and the blues dominate? No matter, it makes the young folks happy, the girls above all, and pleases parents, and these are the main points. But as every pupil gets a something, a consolation prize, the big gooseberries ought not to be too proud.

Three years ago M. Vallier was a dock porter at Cette; he is a young man, powerfully built, with regular, though sarcastic features. He was overheard singing a drinking song, and his voice, a basso, was so full of natural and pleasing richness that a friend volunteered to pay for his education in Paris. He was first taught to read, write and take lessons in social intercourse; he then was admitted to the Conservatoire where he has studied singing during three years; he has just passed his diploma examination with flying colors, and has been secured to sing next season at the National Opera. That's the romance of talent.

It is consoling to turn to Astronomer Flammarion for not only the latest but surprising news; like certain chocolates, it is comforting and refreshing. The twentieth century will be the age of diamond—the "precious" stone age; it will be the rehearsal of the millennium; the world will be a Land of Canaan. Man by means of science shall have discovered all the secrets of nature; he will have tamed the elements as he did the wild beasts; there will be no more struggle for life; the latter will be "beer and skittles," as machinery doing everything, and producing all things, mankind will only have to play. Each will love his neighbor as himself. There will be charity when there will be nothing to give, and gratitude will become obsolete, since

there will be nothing to receive and to forget. There will be no anarchy since there will be nothing to covet. Paris, at the end of the twentieth century, will contain a population of nine millions, some seven more than at present, or an increase by leaps and bounds, every fourteen years, of one million; the Republic will be the existing form of government, but it will be that of the United States of Europe, with Paris for capital. As there will be no more geographical States, there will be no more country, no patriotism. Oh! if the anarchists were not in such a hurry they would thus have obtained all their ends without bombs or poignards. Ministers will be a superfluity; they will be merely administrators, lookers on, or "walkers" as men in big shops. All this bliss that will commence in A.D. 2099, will last then, perhaps, three thousand centuries. "May we be there to see," as John Gilpin would say. Then the lease of terrestrial life will finish and our earth will become a dead globe like the moon.

No more Italian silver money is taken; to enable the latter to pass at its legal tender value as heretofore, the image of King Humbert is battered into non-recognition. Z.

SOLOMON.

A double line of columns, white as snow,
And vaulted with mosaics rich in flowers,
Makes square this cypress grove, where fountain-showers

From golden basins cool the grass below;
While from that archway strains of music flow

And laughings of fair girls beguile the hours.

But brooding, like one held by evil powers,
The great King heeds not, pacing sad and slow.

His heart hath drained earth's pleasures to the lees,

Hath quivered with life's finest ecstasies,
Yet now some power reveals as in a glass
The soul's unrest and death's dark mysteries,
And down the courts the scared slaves watch him pass,

Reiterating "Omuia Vanitas!"

FREDERICK GEORGE SCOTT.

A WOMAN'S REFORM MOVEMENT.

In one of the early meetings of the National Council of Women, the Countess of Aberdeen, president of the body, described the new society as one which was not religious, though members of all religious bodies belonged to it; it was not educational, though all bodies of women having to do with education were represented in it; it was not philanthropic, though all women interested in philanthropic objects may cast in their lot with it; it was not a domestic economy society, but women having to do with the furtherance of domestic economy, and of true and happy homes could join the council. In a word, the society was none of these things and yet it was all of them. This woman's movement is not formed on the old line of forty years ago. It does not ask for the ballot or for women's rights. It has branches, which are represented in the central body, but each local council retains its perfect independence, and all kindred societies affiliating with the National Council have the same privilege and autonomy. The rule governing federated societies admits any society of women, the nature of whose work is satisfactory to the executive committee, to become members of the local

council, and the women of any organization composed of men and women may associate themselves by their own vote and join the local council. The society pleads for unity of thought, sympathy and purpose, and urges the application of the Golden Rule to society, custom and law.

It was out of the Women's Congress Auxiliary held last year in Chicago, that this organization for the welfare of women was created. A similar society, but on a smaller scale, was initiated ten years ago in Scotland by Lady Aberdeen, and its success, probably, prompted the ladies of Chicago at the close of their great meetings, which were attended by delegates from all parts of the world, to take the matter up. Lady Aberdeen was elected president of the International Council of Women. The society will meet every five years and the next meeting will be held in London in 1898. At the Chicago session, it was decided to induce all countries represented at the Congress to form councils of women on the programme outlined here. Canada was not represented at this meeting, but a number of Canadian ladies were visiting the World's Fair, and they held a meeting of their own shortly afterwards, with the energetic Countess of Aberdeen at their head. While this meeting was altogether non-official in character and not at all binding, yet the subject took such hold that it was immediately decided upon to introduce the new order into all the chief towns of the Dominion. This has since been done and a National Council has been established at Ottawa, the seat of Government, with Lady Aberdeen as president. The society is making headway in the United States, many earnest women being connected with it, and by the time that 1898 rolls round the gathering in London may prove to be one of the largest assemblages of women ever convened.

The promoters of the new movement, which has certainly much to commend it, are faced with the very natural demand for more information about its object, scope and aim. They reply that there are three main objects of the National Council—one, to prevent waste; the second, to produce force, and the third, to promote unity. Indeed, there is no end to the good work which a faithful band of women, working harmoniously, could do. The difficulty may be that the programme is too extensive. Too much in the way of a general reform may be attempted. The National Council is not aggressive. It does not shock anyone's feelings, and it does not interfere in politics. It does not ask for dress reform, or the divided skirt, nor does it plead for the privilege of voting. The members wish to be womanly and not mannish, and their constant aim is to ameliorate the condition of the gentler sex. Thus, for instance, the Lily Band, which, as has been stated, was formed a decade ago in Aberdeen, and which still exists and boasts the same general aims as the National Union, took up, as part of its duty, the care of female factory operatives. A small sub-committee was appointed to attend to this function. The "half timers" are children who go to school one day, and work one day in the factories. Naturally, they were neglected. The sub-committee induced many hundreds of them to join the Band. The younger girls only were taken in at first, and ladies held classes for them in the evening, giving them instruction and affording them recreation. The plan worked wonderfully well, and those who identified themselves with the movement soon noticed a great change in

the appearance and position of the children thus rescued. A free registry for servants was established by another sub-committee, as well as a training home for servants, a home for factory girls, clubs for the girls employed in shops and stores, and readings in literature. The scope of the society was, from time to time, enlarged, and at present it embraces almost every branch of moral reform. The National Council is not restricted. It can, practically, take up anything that may suggest itself in connection with women, their work or aims in life. At some of the meetings, it was suggested that cooking and nursing lessons might be arranged for by the local councils for mothers and girls. At the annual general meetings of the central body, as well as at the local unions, papers are read which deal with woman's work, and these are afterwards debated.

The non-sectarian character of the National Council is a strong point in its favor, as the women of the country may meet together for mutual benefit, and learn each other's methods, and know each other, in fact, on a common plane. No question of dogma invades their domain, and members of every sect under heaven, can sit together and work for the common end. Naturally enough, when the society was first started, this very question intruded itself, and objection from more than one quarter was made. But the objection was soon disposed of by the statement that all members of religious bodies would be admitted simply as adherents of their particular faith, the society having nothing to do with religious teaching of any sort. Without a rule of that kind, Roman Catholic ladies could not work very well with their Protestant sisters, so tightly are the lines drawn to-day, even in matters purely social and philanthropical.

Of course, a very important feature about this movement is that it will draw together the workers of the various women's societies in different sections of country, thus making them personally acquainted with one another, and allowing them the opportunity of exchanging ideas and plans. The society has not escaped criticism or the shafts of ridicule. No new reform has ever escaped them. But it is too soon to assail the National Union, whose aims are certainly laudable. Every chance to flourish should be given it. If its aspirations are too high, experience will not be slow to reduce the programme to a limit which will prove workable. The key note of the society is unity. It is also its strength.

GEORGE STEWART.

A JAPANESE SYSTEM OF BUDDHIST ETHICS.

Every action of man proceeds (I am here quoting from a series of papers by the Rev. Mr. Unsho of the Shingon sect) from one of three sources, the body, the mouth, or the will (*shin gu i*).

Actions which proceed from the body are those which cannot be done without the complicity and instrumentality of the bodily organs, and the sins of this class are classified as three—murder, theft, adultery.

Sins which proceed from the mouth are those which concern our speech, and these again are divided into four—lying.

And finally those sins which proceed from the will or the heart of man are those sins which can be entirely concealed within a man, and are the three roots from which the other sins spring. These again form a

group of three—covetousness, anger and depraved thought.

The ten Commandments may therefore be classified as follows :

- A i. *Fusessho Kai*, "Iki mono wo korosanu imashime." "The prohibition against taking life."
- ii. *Fuchuto Kai*, "Iito no mono wo kasumennu imashime." "The prohibition against theft."
- iii. *Fuja in Kai*, *Fugi itadzura senu imashime*. "The prohibition against adultery and impurity."
- iv. *Fu nogo Kai*, *Uso iwanu imashime*. "The prohibition against lying."
- v. *Fukigo Kai*, *Taokoto iwanu imashime*. "The prohibition against equivocating or jesting, which is unseemly."
- B vi. *Fuaku Kai*, *Warukuchi iwanu imashime*. "The prohibition against abusive language."
- vii. *Furyozetsu Kai*, *Nakagoto iwanu imashime*. "The prohibition against backbiting and a double-tongue."
- viii. *Futonyok Kai*, *Mono wo musaboranau imashime*. "The prohibition against covetousness."
- C ix. *Fushin-i Kai*, *Hara tatenu imashime*. "The prohibition against anger."
- x. *Fujaken Kai*, *Yokoshima no onoi wo okosanu imashime*. "The prohibition against harbouring depraved thoughts."

We will now proceed to consider these ten Commandments somewhat in detail.

I. *The Commandment against taking life*. We shall notice at once that this commandment is wider in its scope than the corresponding commandment in the Christian Decalogue, as ordinarily interpreted. "Thou shalt do no murder" is limited to the taking of human life. "Thou shalt not kill" may be extended into a prohibition against all taking of life. It is worthy of notice that in the Biblical account of the Creation it is the herb and the fruit tree that are given to man for food (Genesis i. 29, 30). It is not until after the flood, when mankind has taken a lower level, further removed from Paradise, that he is allowed to become a flesh-eater. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things (Genesis ix. 3).

The Buddhist may almost claim then that in going back to the prohibition against taking all life, he is really going back to a tradition older than the current Christian one.

The reason given for thus absolutely prohibiting all taking of life is the teaching which we have already touched upon in treating of the *Shi On*, the absolute unity of life which pervades all sentient beings. If there is an absolute chain (nay network) of relationship connecting each individual man with the whole of sentient creation, if the physical life which animates the mollusc be the same in essence as that which sets in motion the brain of a Kant or a Hegel, then we can see that there must be the same sacredness of life in each. Life, whether in the mollusc or in man, is equally the gift of God, and if we Christians have received permission to take animal life for our own sustenance, we must take it as a concession on the part of God to the weakness of man.

In the beginning it was not so. It is doubtful whether it will be so in the end.

The benefits arising from the observance of this commandment are next noticed. They are arranged under ten heads :

(1) Were this commandment to be fully carried out there would be a general feeling of security amongst all living creatures. From this would arise (2) a general promotion of kindness towards animals and amongst animals. The lion would once more lie down with the lamb. (3) One of the great causes of anger, hatred, revenge, would be removed. The body would consequently (4) be more free from suffering than it is now, and (5) life would be longer. The feeling of kindness would spread upwards and man would (6) gain the protection of the *Hinen* (beings higher in the scale of existence than man, explained as *oni* "spirits"). As a consequence (7) the sleep of man would be sound, and there would be a banishment of terrifying dreams. Man's life would be set free from the restraints now set upon him by (8) envy (*onketsu*), and (9) fear. The gates of Paradise (10) would once more be open to him and after death man will be re-born in heaven.

(N.B.—According to this commandment Buddhism should be one vast Society for the Prevention of Cruelty to Animals. It is as yet very far from being such, though great efforts are being made in many quarters in Japan to bring about a more humane feeling. There has been consequently a very great improvement in many respects, for which we can be very thankful.)

II. *The prohibition against theft*. This prohibition rests on the same grounds as the Eighth Commandment of the Christian code; and it does not therefore call for any special remark from us.

The resultant benefits are again catalogued in much the same way as before. There will be a great increase of national wealth (1) and a general discouragement of extravagance. (2) Mutual goodwill will be promoted amongst men and (3) inasmuch as lies are often resorted to as a means for concealing a theft, one of the motives for deceit will be removed. (4) Universal praise will redound to the credit of the nation or person who observes this commandment. (5) There will be no fear about losing one's property. (6) He who practices honesty advances one step towards the attainment of perfection (good name) and (7) he passes his life without fear from others. The fruits of civilization (8) abound; practical charity (9) is promoted, and in this case too, as before, the gates of Paradise (10) are unlocked by the observance of this commandment.

III. *The prohibition against adultery*. This prohibition has been variously interpreted by Buddhist authorities. It has been taken to be only a prohibition against irregular sexual connections, incest and prostitution. Those who hold this view maintain therefore that concubinage and consequently polygamy are not forbidden by this commandment. Both customs are certainly practised in all or nearly all Buddhist countries.

Our author takes a stricter view. He not only discountenances concubinage and polygamy, but he even insists on due continence within the limits and sanctions of wedlock. In other words, he takes the view of St. Paul: "Dwell with your wives according to knowledge."

The observance of this commandment entails four advantages. (1) The continent man maintains the health and well-being

of every organ of his body. (2) Whether in wedlock, or out of wedlock, he is preserved from those cares and anxieties which always beset the incontinent. (3) He gains that respect from his fellow men which is always given to those who are chaste. (4) He is on the safe path to preserve the happiness of the married life.

In connection with this subject we may mention that the table of consanguinity and affinity in Japan is much the same as it is in the Church of England, and that although divorces are easily obtained, the proportion of divorces to marriages in Japan is smaller than it is in the United States.

When we come to the second group of commandments, those, namely, which relate to the sins of the mouth, we get, as we have before seen, the following, viz. :

IV. *The prohibition against lying.* Lying is defined not only as the making of false statements in words, but also in actions. It is not only "saying that what is is not," but also "pretending that what is is not," as, for instance, "claiming to be a learned man when one is not so." Everything, therefore, that makes against the truth, whether in deed or word, falls under this prohibition. Even the little white social lies which are so common in all society, and especially so in Japanese society, are condemned by our author.

On the other hand, the advantages accruing from the observance of this commandment are carefully set forth. He who observes this commandment will always preserve his mouth "pure" from the defilement of deceit, and "fragrant" with the odor of sanctity. He will gain the confidence of the world and the reverence of Heaven. He will be able with comforting words to solace the afflicted, for it will be known that his consolations are sincere. He will reap in their fullest sense the "three fruits of the wheel." Conscious of its integrity his heart will be at peace, and he will be able to make sure progress towards perfection, in spite of any outward obstacles which may beset him.

V. The next commandment reminds us of the "jesting which is not convenient" condemned by St Paul. It is translated into modern Japanese by *taogoto iwane imashime*, and *taogoto* may be translated into Biblical phraseology by the word "stumbling-block." It is therefore a prohibition against saying anything which shall cause thy brother to offend.

It is observed in the commentary which follows that the man who follows out this commandment, will, while acting with perfect sincerity towards his associates, never sin against those usages which indicate good breeding. He will gain the respect of angels and men by his gravity, and preserve the bonds of friendship unbroken by his sincerity. He will be a man who loves to be found not in the whirl of fashionable life, but in the calmness which characterizes those great souls who are in the world but not of it. He will love that reasonable conversation which is denominated as the silence of saints, avoiding all association with bad or worthless companions. And from the habits of mind thus formed he will merit to be born hereafter into a righteous sphere (zen-dō).

VI. *The prohibition against abusive language.* Like the two preceding commandments, it is shown that this commandment is only a secondary commandment, i.e., that it depends really upon the heart rather than of the mouth.

Neither is it to be for one moment sup-

posed that the man who uses abusive language in any sense injures the person whom he abuses. The injury is to himself, and this to be seen best by contemplating the language and condition of the man who keeps himself pure from this sin.

English literature and history, nay (to our shame be it spoken) the daily conversation of so many Englishmen, makes comment perfectly unnecessary.

VII. Neither need we dwell long on that refuge for cowards of all sorts—the sin of *backbiting and of a double tongue*. Who has not seen instances of the man that is always "on the fence" waiting for the results of events before he declare his opinion, and in the mean time giving expression to such colourless sentiments as shall enable him to take up whatever views shall prevail with as little prejudice to himself as possible; or who has not often times succumbed to the temptation of speaking the truth of an absent neighbour?

There are lots of people in Japan, who are always ready to sit on a fence, especially in religious matters. There are some who do so in England, and snake fences are not unknown on the great western Continent. I suppose that so long as this material body remains as a veil for the concealment of opinions, there will always be people "on the fence." Old-fashioned walls in England used to have broken pieces of glass fastened on the top, so as to prevent this objectionable practice but they were only partially successful. It was only the comparatively harmless physical "fencing" that they prevented.

We are now brought to the consideration of the last group of sins, those which concern the heart.

VIII. *The prohibition of covetousness.* Covetousness may be defined as the desire of unlawful possession. Its cure is to be found in the absolute indifference to all possessions. In all ages and countries, covetousness has been at the root of all social evils. It is so now, and the various efforts that are being made to combat the social evils—wealth and poverty, labour and capital—all come under the head of this commandment.

To cut off all desires is to free the soul from all wants because the possession of the soul alone is greater than all material wants. It is to free the soul from ambition, from desire of all sorts. Even virtue and happiness are not desecrated because he who has abandoned covetousness already possesses them. It is to make man absolutely perfect and self-contained and man can want no more than that.

Our writer does not, however, point out that to cut off desires is not the way to kill the sin of covetousness. Covetousness can only be killed by thoroughly *satisfying the soul*.

It is just here that Buddhism fails. It is merely negative: the soul of man wants something to satisfy it. The very history of Japanese Buddhism shows this. In its earliest stages, as represented now by the older sects, the Tendai, Shingon and Ten, it represents a pure negation. Quench your desires and you will be happy.

In its later developments it seems to have come to the consciousness of the fact that the soul of man cannot be satisfied with mere negations. Hence, in the Jōdo and Stūn sects Amida is offered to the soul as a personal saviour who can satisfy its longings. And then, as though conscious that Amida is not a reality, the Nichiren sect arises, which, in spite of its stern de-

nunciation of Amida as a fraud, one invocation of whose name will bring with it a thousand years of purgatory, is, nevertheless, reckoned as a true Buddhist sect.

The historical Jesus Christ alone can kill the sin of covetousness by satisfying all desires, and the very fierce conflict and opposition which rages around His person and name will serve to bring this more clearly into prominence.

IX. *The prohibition against anger.* Here Christian and Buddhist are on the same ground, as, indeed, they are throughout this decalogue. He that has conquered the sin of anger has overcome pain, for anger is the result of pain in the heart. He has also conquered selfishness, and desire of having the mastery; and has learned patience and meekness. Such a man can "receive" that heart of practical mercy which distinguishes the saints; nay, the very aspect of his countenance, and his bearing will show the peace that is within his heart. He has conquered this world; patience and meekness have opened to him the world of the Buddhas.

X. Lastly, *the prohibition against harbouring depraved thoughts* is set before us as the sum total of all the commandments. It is at the root of all the others. If a man has learned to regulate all his thoughts he is master of himself. Master of himself, he is master of the universe. He is perfect, and can live henceforth without any restraint, because he has become a law unto himself. He is perfect, and henceforth attains to the completion of knowledge and enlightenment. It is, in fact, equivalent to the triumph over pain and ignorance which leads to Nirvana.

In a further lecture on the Decalogue, Mr. Unsho points out that there are two sides to these prohibitions—a negative and a positive. Not only are certain vices prohibited, but the contrary virtues are commanded. The same distinction will be found in almost any Christian treatise on our Ten Commandments.

The Decalogue further finds its perfection in the six transcendental virtues; they are the source of all goodness, they are absolutely necessary and indispensable. They are: charity, morality, patience, energy, tranquil contemplation, wisdom.

But we ask on what authority are these commandments based? They are to be found in several of the Sutras. We will quote at length from one which will serve as a pattern of the rest.

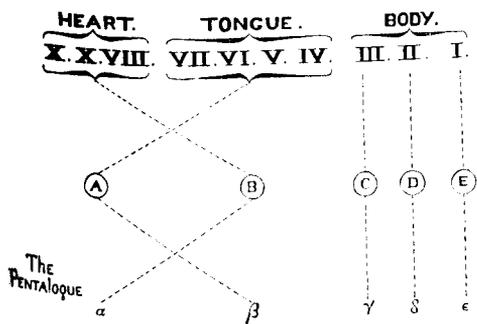
The Karma Vibhaga Sutra says: "Buddha declared that there were ten kinds of works which led to birth in human form: 1. Not to kill; 2. not to steal; 3. not to commit adultery; 4. not to use immoral language; 5. not to equivocate; 6. not to slander; 7. not to lie; 8. not to covet; 9. not to indulge in anger; 10. not to envy or indulge in partiality."

The above quotation I make from Mr. Beal's *Catena of Buddhist Scriptures from the Chinese*. It will be noticed that his terms are not quite those that I have used, but I think that I have faithfully represented my Japanese authority.

There is another catalogue of sins and prohibitions called the *Go Kai*, which sums up all these precepts under five heads. The subjoined table adapted from a similar table in a Japanese paper* will show the correspondences between these two sets of commandments and also the five Confucian principles of morality.

* The *Bukkyo*, Nov., 1893.

The ten Commandments are arranged thus:



The five Confucian principles of morality are:

- A. Truthfulness.
- B. Wisdom.
- C. Ceremonials (good manners).
- D. Justice.
- E. Benevolence.

The five Buddhist commandments are those most usually found in Japanese books of morality:

- a. The prohibition against intemperance.
- β. The prohibition against lying.
- γ. The prohibition against adultery.
- δ. The prohibition against theft.
- ε. The prohibition against taking life.

It will be seen that this classification is not nearly so complete as the other. I think myself that it is due to an attempt at harmonizing Confucian and Buddhist Ethics.

There is again another classification which divides prohibited actions into eight classes. This is called in Japanese the *hak-kai* and corresponds with the Noble Eight-fold path propounded by Buddha in the earlier stages of his teaching. The sins thus prohibited are: 1. Taking life; 2. theft; 3. fornication; 4. lying; 5. wine drinking; 6. lying on a large bed; 7. personal ornaments; 8. dancing and singing. Some of these prohibitions as, e.g., No. 6, are absolutely unnecessary in a country like Japan, whilst the tenth commandment of the Jū Zen covers all that is harmful in wine drinking, personal ornaments, dancing and singing.

It remains for us to point out that morality by itself is not a sufficient guide. Morality must be accompanied by enthusiasm, and enthusiasm must be kindled by a person or a personified principle. In the case of Buddhism, the person is Sakya Muni, the personified principle is supplied by the Buddhas of the Great Vehicle, those mysterious Buddhas who are supposed to have come forth "out of the Nothing into here," to develop and complete the teachings of Sakya Muni, and who are themselves in some way mysteriously connected with the Buddha. There seems to be abundance of personified principle to kindle the enthusiasm of humanity, and yet it is just here that Buddhism in Japan has been weak.

In the first place, it acknowledged its weakness soon after its first arrival in Japan, when, at the beginning of the 9th century of our era, the Shingon and Tendai sects, the oldest sects now existing, bodily adopted the whole of the native Pantheon into their system, and identified Amaterasu, the sun-goddess, with Dainiche (= Vairocana) and the war-god Hachimman with Amida. Here was the first confession of weakness. Its next weakness lies in the fact that each sect bases its teachings on different Sutras, and that the personified principle is different in almost every case. Thus the *Shingon*

sect trace their teaching back to Vairocana, an Indian disciple of Sakya Muni. Vairocana, however, is only a re-incarnation of Sakya's spirit; the same spirit has been incarnate under the name of Dai Nichi, he is said to have been incarnate again in the person of Kobo Daishi, the Japanese founder of the sect. The *Tendai* sect base their teachings on the *Saddharma pundarika Sutra* only; the *Nichirea* sect read the same book, but complicate matters by regarding their founder Nichirea as being himself a later manifestation of the Buddha who first delivered this Sutra. The *Jodo* sects, on the other hand, read totally different Sutras, and pin their faith on Amida Buddha alone. The consequence is that the historical Buddha is left out in the cold: at the celebrated temple at Ikeganie, near Tokyo, the shrine of Nichirea is crowded with worshippers,—the *Shakado* or hall of Buddha is deserted. And if you ask the ordinary Japanese layman a question about Buddhism he will answer that he does not know, and in nine cases out of ten his answer is correct. He does not know and by degrees he does not care.

It is a tremendous relief to the mind to turn from the bewilderments of Buddhism—especially Great Vehicle Buddhism—to the simplicity of the Christian faith, with its one God, one Lord, one Canon, one Holy Scripture. It is like turning from a hurried rush through a crowded picture gallery to the contemplation of a single, beautiful, living person.

And yet it is no small task that the church has set before her—in grappling with this venerable and in many respects admirable but *human* institution of Buddhism. If this paper has been of any service in clearing the ground for action its writer will feel himself to be amply rewarded.

In the meantime what the church seems now to be most distinctly called upon to do is:

1. To make clear, definite, carefully-worded statements of the Christian Faith. It is awful to think of the souls that have been lost to the Faith by the mistaken views of those whose zeal, alas! has been often without knowledge.
2. Not to look for any immediate result in Japan. The seed has been sown abundantly. It is going through the process of dying now; and it must die before it can bring forth fruit. And that fruit will not be brought in until the Lord of the Harvest shall appear.
3. To contend at home so earnestly for the faith once delivered to the saints that our heathen friends shall not be able to taunt us with the cry that modern Christianity is only a civilized heathenism.*

A. LLOYD.

MONGHOLS—ELECTORAL FRANCHISE.

A strange issue has just been raised by one of the "Revising Barristers" in Montreal (Mr. Cranshaw) as to the admissibility of Japanese to our voting list, though duly naturalized by permanent residence and all compliance with our laws for naturalization, as British subjects. The point has come up in the case of Mr. T. K. Takahashi, a gentleman of marked intelligence and evidently possessed of every quality and recommendation for full British citizenship. Though a native of Japan, he has, by residence and business (as bookseller and news

* There have been one or two articles on this subject in a Buddhist periodical in Tokyo.

agent) in Montreal for some ten years past, become thoroughly a *Civis Britannicus*, and as such has ever claimed, and hitherto has exercised, unchallenged, his electoral franchise in the city.

The prohibition invoked by Mr. Cranshaw is that of the statute which specifically excludes "Mongols" and "Chinese," *ad hoc*, but does not mention Japanese. Mr. Takahashi, writing in the *Montreal Gazette*, contends that the Japanese are not "Mongols," nor "Chinese" in any sense, but are a distinct race and not within the purview of the prohibition.

As to the prohibition itself, it is difficult to conceive its *raison d'être*. It is most un-British. Any *Black*—of Darkest Africa—may in "Proud England" acquire, by his simple will and act of allegiance, full civil liberty and vote for Parliament, yea, himself be member of it, like that Salisbury "Blackman" (Noranji, or some such name), M.P., now representing in our Imperial Parliament one of the wealthiest—if not wealthiest constituencies in the City of London, England. The anomaly may have its excuse. That aside!

The point that I would now advance is this. The Japanese are not, in race, or slightest trace of race—origin (historical or traditional) physical, mental, moral, or civic life, language, character, etc., or in anything—Mongolian, nor even Chinese. Nor are Chinese, Mongolians. The only contact between Mongol and Jap. that ever occurred was in conflict at arms when, A.D. 1271-90, the great Khublia Khan (successor to Genghis), conqueror of Asia, after sweeping through China, dashed in vain his hitherto unconquerable hosts against Japan.

Even as to China, the contact then in conquest, by Khublai, was ever keenly antagonistic; the Chinese, different, radically, in race and habit of life, political and social—so that when the sons of "Tchin" rose in their might and expelled the *lue* to his own Monghol country in Central Asia, not a drop of their blood remained in China.

These are facts of general historic record, but evidently not known to the Dominion Legislature of Canada, when some eight years ago, after an "exhaustive" debate of several weeks, it passed this "Electoral Franchise Act of Canada." Possibly, the drafter of the Act may have been led into the error—for it is clearly, an accidental mistake—by some Imperial Act applying to Hong Kong where, in civic life, the Chinese element may (properly) be a subject for such outguard.

As to Japanese it is otherwise. They have, for themselves, really improved on our constitution. Are, in fact, models for the world; even to us, of the "Western Nations." I say so from book and best authority.

BRITANNICUS.

Sorrow is a kind of rust of the soul, which every new idea contributes in its passage to sweep away. It is the putrefaction of stagnant life, and is remedied by exercise and motion.—*Dr. Johnson*.

The bee, though it finds every rose has a thorn, comes back loaded with honey from his rambles; and why should not other tourists do the same?—*Haliburton*.

How poor are they that have not patience! What wound did ever heal but by degrees?—*Shakespeare*.

GLIMPSES AT THINGS.

Here are a few scraps of conversation :

"How lazily he casts his fly!"

"With the repose that marks the cast of Vere de Vere."

"She has not a single estimable quality—"

"Except self-possession."

"And that she is likely to retain. No one ever wanted to expropriate her."

"How she delights in teasing him!"

"And the only possible cure for her he cannot try because he is a gentleman."

"Then that pretty shrew should never have married a gentleman."

"It is lucky for quadrupeds that they are not drunkards."

"Why?"

"Because they would be sure to take their tails for snakes. They would see them double, of course, and their punishment would always be before them, or, more strictly speaking, behind them."

It is said that a youth connected with the advertising department of a certain great American daily was suddenly set upon by thieves. In his tribulation he cried, professionally, for aid: "Help! HELP WANTED!! HELP WANTED MALE! HELP WANTED FEMALE!"

The hundred and odd members of the British Parliament who have appealed to the newspapers to eliminate from their reports all details likely to influence brutal or sensual instincts have done a good thing. If the reading of a newspaper could be wholly confined to adults, it would do comparatively little harm by freely exposing the seamy side of life. But, read by hundreds or thousands of young persons in their formative and flexible ages, detailed reports of current barbarities and indecencies are extremely debasing and dangerous. In its general reluctance to publish prurient details, the press of Canada compares favourably with that of the United States or Great Britain. But even in Canadian newspapers there is ample room for improvement, and there are few that one can prudently leave in the way of children. If a fourth of the time and space wasted by them in controversial warfare, in the pulpit and the press, were devoted by the clergy to awakening journalists to an understanding of their great responsibilities and obligations, it would be a gain for morality and civilization.

The abuses of "society journalism," including "society" columns in the dailies, have also grown great enough to deserve the attention of the clergy. The magnifying of frivolities is of itself an evil. But the names of persons present at "functions" strongly encourages the ignoble struggle, already too intense, for being ranked as fashionable. It is a race whose petty prize, when it does not come unsought, is won by fawning, flattery, extravagance and self-advertisement. The pursuit of social recognition involves some neglect of serious work and often, though not of necessity, the acceptance of snubs and coolness to humble relations and old friends. Naming the wearers of handsome dresses creates jealousy and tempts silly women to go beyond their means to rival their richer acquaintances. Indeed, all special mention

of individuals by "society" writers is generally dictated by partiality, where it is not actually paid for, as is sometimes the case in large cities. For some people are willing to pay for what their grandmothers would have resented as intrusive impertinence.

Not long ago a society writer, in referring to private entertainment, observed that "all the lucky were there, only the unlucky were absent." I felt uncertain whether this phrase was sarcastic or merely silly, for there are some houses which are strictly closed against the unlucky, friends and benefactors included. And I had just been told of a gentleman who spends largely on the entertainment of lucky people, and who had not even answered a letter from a very old and starving friend who had made his first appeal for assistance.

It is a pity that *Baedeker's Handbook to Canada* (Leipzig, 1894; 5 marks), should appear almost at the close of this year's tourist season. For, notwithstanding "the inevitable imperfections in the first edition of a guidebook," which the editor speaks of, it is far ahead of any other handbook both in the accuracy and range of its information. It is, in fact, a marvel of intelligent condensation, and its occasional criticisms are always impartial and generally true and wholesome. The publisher is wholly dependent on a large sale to recoup him for a great outlay, for there is not a suspicion of puffing from cover to cover, and the editor announces "to hotel-proprietors, tradesmen and others," in his preface, "that a character for fair dealing and courtesy towards travellers forms the sole passport to his commendation and that advertisements of every kind are strictly excluded from his handbooks." The nine introductory articles and the seventeen maps and plans, as a rule, are excellent.

According to the recently published "Establishment Lists of the Active Militia for 1894-5," the 66th Battalion, Princess Louise Fusiliers, of Halifax, has been raised to a strength unprecedented in the Dominion. It is to consist of 663 men of all ranks, about the average strength, I believe, of a battalion in the regular army. The next largest regiment in our militia is, according to the "Establishment," the Winnipeg rifles, with a total of 462 of all ranks. The abnormal increase of the 66th is doubtless intended both as an experiment and as an encouragement to officers who labour to improve the efficiency of their regiments. For the officers of this battalion feel a not unnatural pride in their crack corps and have not spared work or money to add to its numbers, as well as to the excellence of its drill, its morale and its regimental music. Its soldierly colonel in particular has united tact with firmness and geniality with justice to a degree which has won him both the affection and the esteem of his officers and men.

F. BLAKE CROFTON.

Those men who destroy a healthful constitution of body by intemperance as manifestly kill themselves as those who hang or poison or drown themselves.—*Sherlock*.

In all great arts, as in trees, it is the height that charms us; we care nothing for the roots or trunks, yet it could not be without the aid of these.—*Cicero*.

CORRESPONDENCE.

"WHAT IS THE MATTER WITH CANADIAN LITERATURE?"

To the Editor of The Week :

Sir,—A writer in one of your contemporaries dolefully asks, "What is the matter with Canadian literature?" and goes on to exhort us to patriotic effort for the purpose of setting it on its legs. Without any disparagement of our native genius, we must answer that no such thing as a literature Canadian in the local sense exists or is likely ever to exist. "Canada" is a political expression. There is no literary unity, there is not even unity of language among the several seats of population, some of them divided by great spaces from the rest, of which the Dominion is made up. A writer in Ontario has hardly any field outside his own Province. Quebec, saving the British quarter of Montreal and the British remnant in Quebec city, affords him none. There is very little chance of his reaching beyond Quebec to the Maritime Provinces. On the other side neither Manitoba nor the Territories have as yet much of a reading public, and British Columbia is in another world. Ontario is his sole constituency, and Ontario is a farming Province with little over two millions of people; while among the wealthy class reading is not very much the fashion nor are libraries very often seen. If the British population of all the Provinces could be thrown together, three millions and a half would still be a small constituency for a first-class writer. Holland, which has four millions and a half, is a case almost as exceptional as Athens; and Belgium, which has six millions, is in literary union with France.

A writer of mark appearing in Ontario, still more one appearing in any of the minor Provinces, would seek the larger market of England, that of the United States, or both. For the English market publication in a colony is a great disadvantage. From the American market the Canadian writer is practically excluded unless he publishes in the United States, since he cannot have American copyright if he prints here.

Memoirs or essays on local subjects may find a local market; though the source of material for them has been pretty well drawn upon. A local, or rather a personal market may be found for those photographic appeals to personal vanity of which so many are peddled about. But we can hardly hope that a writer on any general subject will publish in a Canadian Province.

In the field of periodical literature what chance can our Canadian publishers have against an American magazine with a circulation of a hundred and fifty thousand and a splendour of illustration such as only a profuse expenditure can support? The idea that Canadian patriotism will give preference to the native product is not borne out by my experience. I fear the reverse is nearer the truth. The *Canadian Monthly*, with which, during the early part of its course, I was connected, was, I believe, at one time just making ends meet, but it was aided by unpaid contribution. The *Nation*, which was largely literary, was also, I believe, just making ends meet when the departure of its two chief contributors compelled its withdrawal. But in this case again the principal contributors were unpaid. The little *Bystander* had a pretty good circulation; but it was a sort of literary yacht, and as a commercial speculation would not have long been carried on.

No reliance can be placed on voluntary effort. Nor can you have the best articles in this any more than in other lines, without paying the best price. This the public knows and it rejects the unpaid or inadequately paid contribution. The breasts of some of our Canadian birds of song throb with patriotism, but on opening an American magazine you will find them, at least as soon as they are feathered, warbling on a foreign bough.

There is no use in attempting to galvanize into life anything, whether literary, political, or commercial, which has not life in itself. Canadian writers may distinguish themselves in the literary world of Great Britain or the United States and may bring back the honour to us in Canada. We have a fair list of such authors to show, but the publications are Canadian in the local sense.

Those who have spent time and labour in the vain attempt to build up the "Athens of the Dominion," as the writer to whom I referred calls Toronto, can bear the sad testimony of experience to unwelcome fact.

Yours faithfully,
GOLDWIN SMITH.

ART NOTES.

Mr. Robert Louis Stevenson does not like the portraits of him which are given to the world—and no wonder. "The pictures they publish of me," he complains, "vary considerably. They represent every type, from the most godlike creatures to the criminal classes; and their descriptions of me vary in proportion—from a man with a 'noble bearing' to a 'blighted boy.' I don't mind what they say as a general rule, only I did object when somewhere in the States an interviewer wrote: 'A tall willowy column supported his classic head, from which proceeded a hacking cough.' I could not forgive that!"

Constable's pictures have had another stiff boom in London by reason of the energetic Mr. William Agnew, a dealer who bounced "The White Horse," by Constable, up at one bid from \$9,500 to \$25,000. In 1855, this picture sold at the same auction-rooms (Christie's) for \$3,000; but the other day it climbed from \$25,000 to \$31,000, at which sum Mr. Agnew bought it. Sir Edwin Landseer's "Chevy," sold some years ago for \$25,000, brought only \$18,000. It went to Agnew, as did also a landscape by Gainsborough, for \$18,000. These are fancy prices based on the growing fashion among collectors for the British school of the last century and the limited number of works in the market.

The *Literary Digest* finds two criticisms on the Paris salons, one by William Sharp in the *Art Journal*, London, and the other in the *Revue des Deux Mondes*, Paris. Mr. Sharp says: "One salon must be right, and one wrong; but as neither will admit the possibility of its being wrong, the puzzled outsider may decide for himself at hazard. Never has French art stood more in need of union. Everywhere the stranger is knocking at the doors. This year, there is an immigration en masse of British, American, Scandinavian, Dutch, Germanic, Slavic, Italian and Spanish artists in all genres; an invasion which is really a serious matter, for, already French, painting is undergoing something of that decomposing process which has been introduced in French literature by alien and Franco-foreign in-

fluences. 'We haven't a contemporary literature,' wrote an eminent Parisian *littérateur* recently; 'what we have is a mass of nondescript books, *c'est un melange*.' French art, at the salons, if not in so dire a strait, is more than ever *un melange*. Not only is the foreign element conspicuous in a marked degree, but the influence of certain foreign painters upon their French *confreres* is unmistakable." Going into detailed analysis, the writer says: "The only really fine, austere, simple and convincing example of what is called religious art at either salon is a small picture of Christ, by Dagnan Bouveret, at the Champ de Mars, wherein the Saviour is portrayed with absolutely no extraneous aids to sanctity; but is simply and convincingly what in the beautiful old-world phrase He is called, the 'Brother of Sorrow.' Leaving aside for the moment landscape and seascape, the genres which we expect to see most numerous represented at the salon are religious pictures, military pictures, sanguinary pictures and nude pictures. This year expectations will be disappointed. Imagine a Salon—a dual salon, let us say, without a single notable nude painting, and not very many of secondary, or still inferior quality; with almost as few 'military' as 'religious' canvases; with no horrors, and fewer 'sanguinities' than nudities at Burlington House in a Horsleyan year; and Edouard Détaillé become a civic illustrator, Bridgman changed into a decorative designer and Rochegasse converted from his passion for bloody feuds to themes of idyllic symbolism, and a manner directly inspired by Claude Monet. It is as though in the year's literature we were to discover scarce a Baudelaire, hardly one Satanique, a few disheartened *décadents*; as though Zola were to emulate Jane Austen, or Huysmans to pursue the method of Bulwer-Lytton, or Jean Richepin to change his skin for a Lewis-Morrisian felt." The writer in the *Revue des Deux Mondes* is more severe than the English critic: He says: "The two salons are neither better nor worse than their predecessors—possibly a little better. The artists are the same men who, yesterday, gave us democratic realism, and who, to-morrow, will fall into medieval mysticism. This new form of dilettanteism, tired and restless, will become, in its time, the mode of fools and tradesmen." The writer denounces in wholesale the modern art-schools represented in the two salons.

MUSIC AND THE DRAMA.

Nordica has been re-engaged for the Metropolitan Opera House, New York, for next season.

At the inaugural ceremony of the exhibition at Yverdon, Switzerland, a new "March Overture," composed by Bernard Van Berck, of Geneva, was performed by the United bands of Lausanne, Neuchâtel, Grandson and Yverdon.

For the opera season in Malta have been engaged the prime *donne* Giuliani, Angelica Pandolfini, Zeldà and Rubens; the tenors, De Gamberell, Lombardi and Carneiro; the baritone, Borghi; the basso, Travaglini, and as musical director Mæstro Riboldi.

Puccini and a friend visited recently Malta, carrying along a photographic camera, taking snap shots. They were both arrested

as spies, but were liberated when their identity became known, with a warning to keep away from the fortifications and to limit their field of activity to fences and crows.

A Chinese opera entitled "Tsai Tsung" will shortly be produced at the Grand Theatre, Marseilles. The text and music is by Guimet. The libretto is taken from Chinese history. The music is teeming with genuine Chinese melodies which Guimet has collected and arranged during his stay in China.

Tivadar Nachez, the violinist, will accompany Mr. Ben Davies on his next German tour, which will extend from October 22 to November 17. Mr. Davies has been presented by the Queen with a portrait bearing the royal autograph "as a souvenir of the several occasions when Her Majesty has had the pleasure of listening to his singing."

While Mascagni's opera "Ratcliff" will be produced in Berlin during the coming season, there is another opera by that name which will be brought out at the German Theatre, Prague. This opera was composed by Varrinez, with the libretto in the original German by Heine. The libretto set to music by Mascagni for his opera was taken from an Italian translation.

A considerable number of artists at present in London will visit this country during next winter's musical season. Besides those engaged for the Metropolitan Opera House in New York, there are negotiations pending for the appearance of Margaret MacIntyre, whose success in South Africa has been noted. Antoinette Trebelli, E. Lloyd, Ben Davies and Watkin Mills will be here; so will be Paderevski, Pachmann, Ysaye, Cesar Thomson, Koszalski and Hollman, not to forget to mention the report that Emma Nevada will play the heroine in Wagner's early opera, "The Fairies," on an American tour.

We glean the following interesting remarks on the Pianoforte from a review of Mr. E. Q. Norton's book entitled "Construction, Tuning and Care of the Pianoforte," edited by Mr. H. Fisher, Mus. D., Cantab:—The pianoforte of to-day is one of the most elaborate pieces of mechanism we possess. Simple as seems the object to be attained, viz., striking a graduated blow on a stretched string, which shall respond according to the force with which it is struck, and then to let the string resound until the finger of the player is removed from the key, in reality to accomplish this in the perfect way in which our manufacturers have solved the problem, is a very difficult task. It has taken centuries to perfect the operation and bring the pianoforte to its present condition, an instrument fit for an artist, on which to express his emotion. The mechanism of the dulcimer, the clavichord and the virginal, the three direct progenitors of the pianoforte, was of the simplest kind, yet the several special features of these three types of instruments can be discerned in the mechanism of the pianoforte of to-day. Of these, the ancient dulcimer, in playing which the hammers were held in the hands of the performer, and the strings were struck direct without the intervention of any mechanism, was the most artistic of all the instruments, the tone of which was produced from a vibrating string stretched on bridges over a sound board. The skilful player graduated his

blow. This could not be done with the clavichord, in which the strings were struck by a "tangent," and the sound ceased almost immediately; nor by the "jack" of the virginal, spinet, and harpsichord, by which the string was plucked, and then allowed to vibrate until damped by the simple arrangement of a piece of cloth touching it when the key fell into its position of repose. The moment Christofori discovered the method of striking the string with a hammer, and then letting this immediately fall back so that the sound might be sustained, the aim so long sought for was accomplished. We had then presented to us a keyed instrument on which we could play *forte* or *piano* as desired. The pianoforte was invented, and there was an end of all the previous essays that had been made. The simple dulcimer still lingers in our country, and in Hungary, under the name of *ceballo*, it is in common use, quite wonderful effects in volume of tone and technical mastery being obtained from it by the native players. There is a vast difference between the early piano makers and that employed the mechanism of by the manufacturers of to-day. With the increasing weight and higher tension of the strings, and the extended compass of the pianoforte, has come much stronger and novel modes of construction. The striking mechanism has been elaborated to a remarkable extent, the quality of the tone, as well as the dynamic result of the blow of the hammer are both under the finger control of the player. He can do anything with the instrument, whereas in the old time he could make it sound and no more. With the elaboration of means and complication of the pianoforte mechanism has arisen a long list of accidents which may happen to the best and most carefully constructed action. Players, and those who have the care of pianofortes, ought to be able to remedy these, unless something very serious has happened. And they ought to know something of the construction of the instrument itself.

LIBRARY TABLE.

D. L. MOODY VERSUS HENRY VARLEY ON ATONEMENT. By Rev. W. Rilance. Toronto: William Briggs.

Mr. Rilance is a Methodist minister of the Montreal Conference, and the author of "Criticism on Christian Science." He dedicates his book to the three thousand who listened, with apparent surprise, to the false doctrine presented by Mr. Henry Varley, of London, England, on the afternoon of Sabbath, October 22nd, 1893, in the Centre Music Hall, Chicago, Ill. The Rev. W. I. Shaw, of Montreal, writes an approving introduction to the book without, however, having seen the author's manuscript. The work will, no doubt, interest a large number of Methodists.

DICTIONARY OF POLITICAL ECONOMY. Edited by R. H. Inglis Palgrave, F.R.S. Sixth part. London and New York: Macmillan & Co., 1894.

As there is no work of a character exactly corresponding to this Dictionary in the English language, its value to students and others actively interested in political economy will be great. We have examined the parts already published with care and interest, and find every evidence of the most painstaking labour on the part of the editor. It is not only in the main subject that we notice this thoroughness; the innumerable allied subjects are treated fully and well, whilst the explanations, both of legal and of business terms, leave but little to be desired. Six parts have been published, completing volume 1. The publication in parts

will now be discontinued, and the remainder of the dictionary will appear in volumes only.

THE NAVIGATOR'S POCKET-BOOK. By Captain Howard Patterson. New York: Charles Scribner's Sons; Toronto: William Briggs.

This little volume is aptly termed the "Navigator's Pocket Book," and, as its name implies, is of just a convenient size for the pocket. The subjects are arranged alphabetically, so that ready recourse may be had to any and all of them.

To give an idea of the wide scope and completeness of this clever digest, it is to be explained that the book contains four hundred definitions in addition to all the practical rules for working middle-latitude, Mercator's and great circle sailings, as well as finding the ship's place by numerous chart considerations, and the latitude and longitude by dead-reckoning and by the sun, moon, planets and stars; and all of these are worked by methods at once short, simple and reliable. The book also deals with the arithmetic of navigation, compass deviation, nautical astronomy, the instruments employed, laws of storms, manner of keeping a log, magnetism, logarithms, the measurement of altitudes, Sumner's method, time, weather, etc. Another very valuable feature that we ought to mention is that a set of useful danger-angle tables is to be found at the end of the book.

THE THEORY OF SOCIOLOGY. By Franklin H. Giddings, M.A. Philadelphia: American Academy of Political and Social Science.

Prof. Giddings' paper on "The Theory of Sociology," is published as a supplement to the annals of the American Academy of Political and Social Science. The Professor intends to publish a book on the Principles of Sociology presently, and in that book he will describe and defend more fully the theoretical positions he sketches in this brief treatise now lying before us. He has his hands pretty full, as there is as yet no definite agreement among scientific men as to what the word Sociology shall be understood to mean. It is an immense relief to know, however, that Sociology refuses to look upon humanity as outside of the cosmic process. And we are delighted to learn that it can volitionally shape its own destiny, and can become theologically dynamic. It seems to include everything, from the husbanding of corn and wine to electioneering contests in the Institute of France. But, fortunately for the student of Sociology, Professor Giddings reduces it to three main quests: to discover the conditions that determine mere aggregation and concourse, to discover a law that governs social choices, and to discover the law that governs the natural selection and survival of choices. It is clear that Sociology is a very big thing. Is it not a little too big?

LIFE OF ST. FRANCIS OF ASSISI. By Paul Sabatier. Translated by Louise Seymour Houghton. New York: Charles Scribner's Sons. Toronto: Wm. Briggs.

We have pleasure in calling attention to this scholarly and able translation of a well-known and far more than ordinary valuable and interesting book.

Francis of Assisi is pre-eminently the saint of the Middle Ages. Owing nothing to church or school he was truly *theodict*,* and if he perhaps did not perceive the revolutionary bearing of his preaching, he, at least, always refused to be ordained priest. He divined the superiority of the spiritual priesthood.

The charm of his life is that, thanks to reliable documents, we find the man behind the wonder worker. We find in him not merely noble actions; we find in him a life in the true meaning of the word; we feel in him both development and struggle.

How mistaken are the annals of the saints in representing him as from the very cradle * "Nemo ostendebat mihi quod deberem facere, sed ipse Altissimus revelavit mihi quod deberem vivere Secundum formam sancti Evangelii."—*Testamentum Fr.*

surrounded with aureole and nimbus! As if the finest and most manly of spectacles were not that of the man who conquers his soul hour after hour, fighting first against himself, against the suggestion of egoism, idleness, discouragement—then at the moment when he might believe himself victorious, finding in the champions attracted by his ideal those who are destined, if not to bring about its complete ruin, at least to give it its most terrible blows. Poor Francis! The last years of his life were indeed a *via dolorosa*, as painful as that where his Master sank down under the weight of the cross; for it is still a joy to die for one's ideal, but what bitter pain to look on in advance at the apotheosis of one's body, while seeing one's soul—or thought—misunderstood and frustrated.

If we ask for the origins of his idea we find them exclusively among the common people of his time; he is the incarnation of the Italian soul at the beginning of the thirteenth century, as Dante was to be incarnated a hundred years later.

He was of the people, and the people recognized themselves in him. He had their poetry and their aspirations, he espoused their claims, and the very name of his institute had at first a political signification: in Assisi, as in most other Italian towns, there were *maiores* and *minores*, the *popolo grasso* and the *popolo minuto*; he resolutely placed himself among the latter. This political side of his apostolate needs to be clearly appreciated if we would understand its amazing success and the wholly unique character of the Franciscan movement in its beginning.

PERIODICALS.

"An Unfashionable Slum in Manchester" is the title of the opening contribution to *The Quiver* from the pen of Arthur G. Symonds. This paper is followed by "Dependence with Liberty," by the Rev. C. A. Berry. C. C. C. Weigel tells a rather good story entitled, "An Interrupted Proposal." The Rev. Arthur Finlayson contributes the first of a series of papers on "Science and Theology, or the Science of the Soul." E. S. Curry commences a story in four chapters, which should prove readable enough. Eliza Turpin's serial, "A Prince's Part," is continued in this issue.

Edith Robinson commences the current issue of *Outing* with a serial entitled "The Chain of Destiny." Edward A. Raleigh contributes a ballade under the exclamatory heading, "Ho! For the Pines." "Gypsy Camping in Arkansas" is the name of a pleasing sketch by Lora S. La Mance. F. M. Turner contributes his third paper on his experiences "In the Land of the Bread-Fruit." "Trolling Among the Thousand Islands," by A. R. Carrman, will be interesting to Canadian readers, while "Touring in Europe on Next to Nothing," by T. Perry Worden, may be considered of general interest even by the skeptical. On the whole this is a very fair issue of *Outing*.

A gentleman writing under the *nom de plume* of "Aremel" contributes an article to the current issue of *Cassell's*, entitled "At the Sign of the 'Golden Pills': Pawnbroking Mysteries." This sketch, although short and relating to a woefully familiar topic, contains some statements which many will consider curious. Lucy Farmer is the author of an interesting tale called "The Search in the Sawdust," which is followed by a paper from the pen of A. H. Japp, D.D., F.R.S.G., under the strange heading, "Animals as Bargain Makers." Bessie E. Duffet concludes "The Edge of a Precipice," and draws a clever sketch in three chapters on the subject of "His Philosophy."

"The Cavalry Arm of the British Service" is the subject of the opening paper in the August number of *Blackwood's*. "The most pressing desideratum in our cavalry," says this writer, "is the extension of responsibility, and the making of every officer the tactical as well as the disciplinary leader of his men." The serial, "Who was Lost and is Found," reaches the twelfth chapter in this issue.

"Ancestor Ridden" is the title of an amusing "play in one act." "The Confession of Tibbie Law" is not only a pretty "litteresque," but, in some respects, a powerful story. Amongst much more of undoubted interest the general reader would perhaps find most pleasure in the keen remarks of "The Looker-on," which bring this number to a close.

The opening contribution to the August *Macmillan's* is a remarkably amusing story by G. W. Hartley entitled "Sir Simon's Courtship." George Saintsbury commences a series of papers on "The Historical Novel." "The Beginnings of the British Army" under the heading "Artillery and Engineers" is discussed by a forcible writer in this issue. "The Unconscious Humorist" is a clever sketch which should appeal to almost every type of reader. "The Post-Office Packets," being "a forgotten chapter in naval history," is an account of more than one heroic contest against considerable odds between the Post-Office Packets and Her Majesty's foreign enemies. The author of the celebrated "Tom Brown's School Days" contributes an address delivered by him at Rugby School on June 24th, 1894. The subject of this is William Cotton Oswell, and in a few pages of print a type of English manhood at its best is placed before us—vivid only because it is real. A paper entitled "The French Republic and Her New Allies," a paper which no reader of this issue should skip, completes an excellent issue of *Macmillan's*.

Fifteen articles embracing all sorts of subjects from mud-daubing to heresy and schism make the *Nineteenth Century* for August a number which appeal to all classes of readers. The papers "starred" by the American publishers are Mr. J. S. Jeans' on the Labour-war in the United States, and Professor Geffcken's on the War-chests of Europe; but Mr. Gladstone heads the list with a valuable article on the Place of Heresy and Schism in the Modern Christian Church. The distinguished writer appears to maintain that heresy and schism cannot be regarded now as they were in Apostolic days, for we have been constantly extenuating the responsibilities which attach to heresy and schism, and tampering with the securities for the maintenance of the true Apostolic doctrine. Mr. Charles Whibley writes excitedly of University Extension, and calls it a farce. That the English race is not degenerating is strongly affirmed by Mr. Hugh Percy Dunn, F.R.C.S., who has much to say about the health and beauty of the English maiden. A. P. Sinnett, of theosophical fame, tries to take us behind the scenes of a ghost. There are other articles of great interest, notably that on Mutual Aid in the Mediæval City by Prince Kropotkin.

LITERARY AND PERSONAL

"The Religion of India," by Professor Hopkins, is in the press of Messrs. Ginn & Co.

Thomas Stevens's interesting record of adventure, "Around the World on a Bicycle," is to be issued immediately in a new and cheaper edition by the Scribners. It will appear in two volumes as before, in attractive new binding, and with all the original illustrations.

A new edition of Mrs. Oliphant's well-known book on the "Makers of Florence" is coming from the Macmillans in September. It is in four volumes intended for separate distribution, a volume each being devoted to Dante, Savonarola, The Castle Builders, The Piagnoni Painters.

The heroism displayed by Mr. James V. Wright, formerly president of "The Grip Company," in rescuing from a watery grave a woman and two children in Toronto's treacherous bay, a week ago, is beyond all praise, and we think it is a fair case for the Royal Humane Society to take up.

The Roumanian Government, according to the *Vienna Neue Freie Presse*, has purchased the splendid scientific library of Professor Karl Vogt in Geneva. It has agreed to pay that scholar a yearly rent of 12,000 fr. during his lifetime, and in that event of his decease before his wife a yearly sum of 4,000 fr. to his widow.

Dr. John George Hodgins, the librarian and historiographer of the Ontario Education Department will soon publish a work on the Documentary History of Education in Upper Canada from the passing of the Constitutional Act in 1791 to the close of Rev. Dr. Ryerson's administration in 1876. The first volume is now in the press.

Mr. Stockton was at a dinner in Washington at which the hostess had the cream brought to the table in two forms—one of a lady, and the other of a fierce-looking tiger. In response to the question, "Which will you take, the lady or the tiger?" Mr. Stockton responded, "Some of both, please." The important question is still unanswered.

At the age of seventy-six years, and just after a long illness, Mr. George Jacob Holyoake is helping to bring out a new penny monthly, to be called *Labor Copartnership*. It will be devoted to the principle of "copartnership," which claims to end the conflict of capital and labor by giving to the worker a share of profit as dividend or bonus on his wages.

Professor Blackie seems to have discovered the secret of perpetual youth. On July 28 he celebrated his eighty-fifth birthday at the lovely Perthshire village of Pitlochrie, and, save for a touch of asthma, was almost as hale and sprightly as ever. The villagers joined in congratulations to their distinguished visitor, who declared he felt very well indeed.

A letter of Robert Browning was recently sold in London, in which he speaks enthusiastically of the liberal treatment his wife received from American publishers. They paid her \$100 apiece for her poems, and offered \$2,600 a year for an amount of labor which would cost his wife and himself but a single morning a week. The letter was written from Florence in 1860.

Messrs. Harper & Brothers publish, on or about the 24th inst., the following important books: "Micah Clarke," by A. Conan Doyle (new library edition, illustrated by George Willis Bardwell); "The Fur-Seal's Tooth," by Kirk Munroe; "The Water-Ghost, and Others," by John Kendrick Bangs; "A Scarlet Poppy, and Other Stories," by Harriet Prescott Spofford, and "In Old New York," by Thomas A. Janvier.

Oscar Wilde received an invitation to become a member of a club formed to attack superstitions. He made this characteristic reply: "But I love superstitions," he said. "They are the color elements of thought and imagination. They are the opponents of common sense. Common sense is the enemy of romance. The aim of your society seems to be dreadful. Leave us some reality—some shred of the poetic. Don't let us be too offensively sane."

At a recent London sale the following prices were obtained for the books named: "Oliver Twist," with illustrations by Cruikshank, £14; "Don Quixote" (engravings by R. Smirke), £7 15s.; "Shakespeare, Comedies, Histories and Tragedies" (1664), £52 10s.; "History of Surrey," by Man-

ning and Bray (1804-14), £16 10s.; "Peaks, Passes and Glaciers," by the Alpine Club, £5; Defoe's novels and miscellaneous works (twenty volumes), £7 15s.; "History of Free Masonry in England," £29.

The Fountaine collection of books which was sold in London some time ago contained some volumes of note. Among them was a prayer-book of 1544, impressed on vellum, which had belonged to Henry VIII., and was given by him to his daughter Mary. It contained an inscription in the King's handwriting: "Myne own good daughter." It had passed from Mary to her mother as a gift, and Mary had written, "Your moste humble Daughter and Seruant Marye." This prayer-book was sold for £640.

Messrs. Macmillan & Co. announce that they will soon publish a new and complete concordance or verbal index to words, phrases, and passages in the dramatic works of Shakespeare, with a supplementary concordance to the poems. This important work is edited by Mr. John Bartlett, the well-known editor of "The Dictionary of Familiar Quotations." It is interesting to note that the references are given not only to Acts and Scenes, but to the *lines* as numbered in the "Globe" edition of Shakespeare, from which this concordance was prepared.

G. P. Putnam's Sons will publish at once Part II. of "Social England; A Record of the Progress of the People in Religion, Law, Learning, Arts, Science, Literature and Manners, from the Earliest Times to the Present Day," by various writers. Edited by H. D. Traill, D.C.L. Part I. presented the narrative from the earliest times to the accession of Edward I. Part II. continues the narrative to the death of Henry VII. They will also issue, uniform in style with the "Ships That Pass" and "In Varying Mood," a story entitled "An Altar of Earth," by a new English writer. This will be published simultaneously in London and New York, and is duly protected by American copyright.

"To see themselves as others see them" is a "giftie" that many an Indian administrator has craved in vain. That the picture would often be startling has already been shown by Mr. Rudyard Kipling in his native's view of the Mutiny, but a much more authentic document is published, in extracts, by the *Indian Antiquary*. Lala Sohan Lal Suri, a wakil at the court of Ranjit Singh and his successors, wrote a long history of the Punjab from Aurangzib downwards, and his account of the English Embassies to the court, and of the two Sikh wars, differ in several ways from our own current reports. Sohan Lal had every opportunity of knowing the facts, and was a most intelligent observer.—*Literary World* (London).

A curiosity of journalism is a paper published in Alaska. It appears but once a year and is issued by missionaries at Cape Prince of Wales, Behring Sea, under the title of the *Eskimo Bulletin*, and appears on the arrival of the solitary vessel which visits the Eskimo village once a year. It is printed by hektograph on one side of thick leaves of paper, twelve by eight inches. The contents are in Eskimo and English. In Greenland, a little annual paper used to be printed some thirty years ago, entitled *Atugagdilititnalingingnarmik Iusarumin-asassumik*, meaning "Something to Read, Reports of All Kinds of Entertaining

News." It published occasional pictures, and may still exist if it has survived its name. Another Greenland paper, which appears oftener, is the *Kaladlit*.

In the city of Edinburgh, where he was the United States Consul, the death of Dr. Francis Henry Underwood is much regretted. He was a Massachusetts man, educated at Amherst, who, with the national versatility, became schoolmaster, barrister, and Clerk of the Massachusetts Senate. He was a prominent anti-slavery speaker, and to assist the cause founded, and for many years conducted, the *Atlantic Monthly*. When he came as consul, first to Glasgow and then to Edinburgh, he continued his literary activity, publishing biographies of Longfellow and Lowell, with whom "The Poet and the Man," published last year, also deals. A lecture "On the Memory of Burns" is very popular in Scotland, and he became LL.D. of Glasgow six years ago.—*Literary World (London)*.

In the ephemeral world of books, any work which lives and continues to be read for over four centuries must possess some hidden value which warrants such a long existence. Of all extant books, except the Holy Scriptures, it is certain that no work has been so widely read, or so highly esteemed, as "The Imitation of Christ," by Thomas à Kempis. This is shown by the fact that from the time when the first edition was printed, in 1470, no less than 5,000 different editions are known to have been issued. What editions beyond these may have been produced and lost no one can now tell; but when this calculation is taken in conjunction with the fact that "The Imitation" has been translated into fifty-six languages, some vague conception can be formed of the millions of copies which must have been circulated and read down to our own day.—*The Athenæum*.

By the death of Mr. Walter Pater, Oxford has lost one of its formative spirits. He was born in London in 1839, and was sent to King's School, Canterbury. As an undergraduate he was at Queen's College, where he only took a second class in *Litteræ Humaniores*; but three years afterwards he was elected to a fellowship at Brasenose, and as dean, tutor, and lecturer he remained the most vigorous intellectual force in the college till the last. Only those who did not know him well used to wonder that the tone of the stronghold of athleticism was not distasteful to him; in reality the Greek ideal, with its aim after *askesis*—a very favorite word with him—reconciled him to the sports which he would have been the last man to join. The delicate balancing of words and sentences, which was the marvel of those who saw the corrected and revised and rewritten notes for his lectures, was always subordinate to the thought which he desired to express, and which was itself so attractive and clear that it inspired that aesthetic movement which his good sense would have preserved from the absurdities into which it fell. "Marius the Epicurean" was his masterpiece, but "Imaginary Portraits," "Appreciations," and the "Plato and Platonism" of last year all added to his reputation. He wrote numerous magazine articles and essays, which it may be hoped will be collected and published in volume form.—*Literary World (London)*.

A man with a memory never credits the promises of the young man who wants to be his son-in-law.

PUBLICATIONS RECEIVED.

- W. Rilance: World's Fair Souvenir. Montreal: C. W. Coates. Toronto: Wm. Briggs.
 B. O. Flower: The New Time. Boston: The Arena Publishing Co.
 General Dabney Herndon Maury: Recollections of a Virginian. New York: Chas. Scribner's Sons. Toronto: Wm. Briggs. \$1.50
 Capt. Howard Patterson: The Navigators' Pocket-Book. New York: Chas. Scribner's Sons. Toronto: Wm. Briggs. Mor., \$2.00.
 Louise Seymour Houghton: Life of St. Francis of Assisi. New York: Chas. Scribner's Sons. Toronto: Wm. Briggs. \$2.50.
 Anthony Hope: A Change of Air. New York: Henry Holt & Co. 75 cents.

READINGS FROM CURRENT LITERATURE.

SARDOU'S EARLY STRUGGLES.

Before his reputation was established, or more correctly before achieving his first success, Victorien Sardou had worked strenuously, manfully, to gain before the millions of the future a commanding place. Quite young, having already written a tragedy which he destined for Rachel, *La Reine Ultra*, and one *Bernard Palissy*, Victorien Sardou thought he had won his place when he produced a comedy in verse at the Odeon entitled *La Taverne des Etudiants*, which was outrageously hissed. It represented some German students who were drinking beer, after the fashion of German students, and the students of Paris thought that in presenting these drinking-scenes the author of the new play insulted the college youths. And how they protested! I do not know whether the piece was finished, but at all events it was brought to an end in the midst of an indescribable tumult. The poor *Taverne des Etudiants* had also very bad luck. In the middle of an important love scene, on which Victorien Sardou had counted much, the gas suddenly went out, and for fully a quarter of an hour the whole theatre was plunged, like Orestes, in profound darkness. The audience availed themselves of this opportunity to make a deafening uproar, while the unfortunate author, broken-hearted at the shipwreck of his hopes, helped behind the scenes. But Sardou was not one of those who allow themselves to be beaten. "I have never been unsuccessful," he said to me one day, "that the failure has not rebounded and conducted me to greater success." He was cast down by that tempestuous *debut*. He said he would lift himself up again. But he had to live and as Emile de Girardin has said, the great thing in this world is to *endure*. In order to endure, that is to say exist, Victorien Sardou worked at all the honest trades that a poor scholar could find. He wrote historical studies at one sou a line for Firmin Didot's *Biographie universelle*, every line of which cost him two or three hours of research and labor. He showed me an essay on Erasme written at that period, a marvel of rare learning. The *Biographie* of Didot contained a life of Jerome Cardan, by him, which showed an amount of erudition which was extraordinary. It was also saturated with the spirit of the sixteenth century, which Meyerbeer's *Huguenots* and Michelet's writings have brought so conspicuously forward, and of which he later on made such a thrilling episode in his fine drama of *Patrie*. In order that he might not fall the next time he should try his work at the theatre, he

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Admire
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We have "whole" pearl rings from \$2.25 up, very chaste and very impressive, amongst them some magnificent stones at \$75, \$100, \$175, \$225, \$315, \$400 each, stones that will delight the heart of any connoisseur.

RYRIE BROS.,

Cor. Yonge & Adelaide Sts.

divided his time between two occupations—his biographical work and his *metier* of dramatic author—and the means which he employed to learn were both simple and very heroic. When he went to the theatre he listened with passionate attention, noted the good points and the faults, and returning to his home he would reconstruct and rewrite his play entirely, labour which others would have found unnecessary, but which enabled him to acquire the touch of a master. He has besides, much later in life, utilized in his work these fragments and exercises of his youth.—From "My Contemporaries," by Jules Claretie, in *North American Review for August*.

"WHAT IS THE LUMINIFEROUS ETHER?"

A few days ago Sir Gabriel Stokes, Bart., F.R.S., who now occupies Sir Isaac Newton's professorial chair at Cambridge University, gave the results of his investigations on this subject, which he, as a man of science, has made his speciality; the occasion chosen was the annual meeting of the Victoria Institute (at London, England), of which he is President. Sir G. Gabriel Stokes was supported by His Excellency the United States Ambassador to England, and a large number of home, foreign, and colonial members. Although the hall was densely crowded in every part, yet many letters of regret at not being able to be present were read from others, among these the Dukes of Argyll, Westminster, Fife, and special communications were also received from Lord Halsbury, Vice-President, and Lord Kelvin, the President of the Royal Society. The report for the year was read by Captain F. Petrie, the Honorary Secretary, and showed that the home, colonial, and American members now numbered 1,450. The Society's scientific work had tended to bring about a truer appreciation of the results of scientific inquiry, and to show that there is an absence of real opposition between science and revelation. Sir Gabriel then described the Luminiferous Ether, which had been termed a medium whose vibrations are supposed to cause light, pervades all space, is imponderable and infinitely elastic. He explained the results of the investigations of home and foreign men of science into the nature of that substance, and said that it was quite conceivable that further great discoveries might be made as regards it. What its nature was we could only assume; for instance the results of modern astronomical calculation had shown that

light travelling at the rate of 186,000 miles a second, would take four years say, to go from the nearest star to the earth; now as we saw the fixed stars there must be some link of connection between us and them. There were two theories of light; according to one, light was a substance darted forth from the luminous body, according to the other it was a state of change taking place, propagated by a medium intervening between that body and the observer. Sir Isaac Newton held that there must be such a medium, either material or immaterial, but the question arose how far did it extend; was it infinite like space? Science could give no answer; if it were limited what was outside it? Was there another system subject to the same or different laws? if there be such then, according to phenomena open to our investigation there can be no communication therewith. But the properties of ether are no less remarkable than its extent, the question whether it gravitates towards ponderable matter, science cannot answer, but if it be connected with gravitation, it cannot be imponderable. Sir Gabriel then referred to the undulatory theory of sound, and to his own suggestion to Faraday, forty years ago, in regard to the possibility of the electricity having an undulatory motion somewhat similar to that of light. Since then Clark Maxwell had shown that the velocity of light agrees with that of electricity, and Hertz had shown that the one exhibits some phenomena of the other.

At the conclusion of the address, His Excellency the Hon. T. F. Bayard, the United States Ambassador to England, as a member of the Institute, moved, and Sir Henry Barkly, G.C.M.G., K.C.B., F.R.S., seconded a vote of thanks for the address. Canon Girdlestone and Admiral Grant, C.B., moved and seconded a vote of thanks to the Chair, and the summer list of home and colonial applicants for enrolment as supporters was begun, after which the members and associates held a conversazione in the Museum, where refreshments were served.

THE HISTORY OF THE GYPSIES.

Historians and philologists have settled among themselves, to their own satisfaction, that the Gypsies came originally from India. The supposition is that this strange race belonged to the lowest orders of India, from which country they were gradually driven by their own wandering spirit and by conquest and oppression. But that Gypsy had no other history than the history of the slave, the renegade and the vagrant in the land of his nativity, I do not believe. His faithfulness to his race—instinct bespeaks a nobler and more ancient origin than is allowed by the theory that he is offspring of a mixed community recruited from the various ranks of Indian society. A few hundred years would not suffice to weld together such a heterogeneous mass into a people whose traditions and spirit should survive two thousand years undimmed, and promise to live on for as many more. Only the remnant of a vastly ancient race would be able to scatter over the world, to separate into small groups, to live in every land and clime, to experience the sway of every form of government of which history has account, or which exists to-day, to know the influence of every form of religion and yet to be at the close of the nineteenth century what they were in the days of their expulsion from India, what they were in the Middle Ages, in no wise changed or changing, always the same, in all lands tellers of fortunes, traders of horses, dealers in mys-

tery. Though separated for hundreds of years and by leagues of space, they all speak the same language and live the same life, alike faithful by the sands of Sahara and by the shores of the Arctic Sea, by the flow of the Ganges and by our own Mississippi. That they passed through Persia and Greece their language testifies, as it also testifies to their vast antiquity, by being closely allied to Sanscrit. That immediately prior to their entrance into Europe a large body of them spent some time in Egypt, is matter of history. From this fact comes their name, Egyptians, 'Gyptians, Gypsies.

The first appeared in Europe before the twelfth century, and in the fourteenth century their numbers were largely augmented. The first notice of them in European literature occurs in the writings of an Austrian monk about 1122, who describes them as "Ishmaelites." In 1417 a band of 300 wanderers, black as Tartars and calling themselves Secani, appeared at the gates of the German cities. They bore letters of safe conduct from the Emperor Sigismund. In 1418 they appeared to the number of 1,000 at the gate of Zurich, led by "Duke Michael of Little Egypt." In 1422 according to the chronicle of Stumpf, the old Swiss historian, 14,000 of these "rogues and vagabonds" presented themselves at Basel. On the 17th of August, 1427, a band of them coming from Bohemia approached the gates of Paris which they were not permitted to enter, the authorities appointing La Chapelle Saint Denis as their place of lodgment. So the Gypsies swept over Europe. Their favorite account of themselves was that they came originally from Egypt, and that their wanderings were a self-imposed penance for a temporary abandonment of the Christian faith. But persecution soon began against them, and once afoot it followed them swiftly and ruthlessly down the centuries. Francis I. ordered them to quit France on pain of being sent to the galleys without trial whenever caught. In 1560 they were condemned to perpetual banishment. Decrees were issued against them in England by Henry VIII. and by Elizabeth. Even as late as 1748 Frederick the Great renewed the law that every Gypsy beyond the age of eighteen found in his states should be hanged forthwith. In Scotland they were more kindly received. But in 1541 an Act was passed that the "Egyptians pass forth of the realm," under pain of death. More recently measures less brutal have been adopted by the Governments of Europe toward these nomads. Maria Theresa interested herself in the education of their children and in the gradual settlement of the race as tillers of the soil. No other countries have succeeded in winning them from their wandering habits, and it cannot be said that to compel them to inhabit one spot results in any benefit to the race itself. To be convinced that the Gypsy is worthy of attention, it is only necessary to give a few statistics, not very accurate, I fear, but as nearly exact as can be obtained at this time, to show how generally and in what numbers they are scattered over the world. In Hungary, where they are known as Czizanyok and Pharaonepek—Pharaoh's people—there are 140,000; in Transylvania and the Principalities 162,000; in Spain, where they are called Zinicali and Gitonas, there are 40,000; in England and Scotland, 18,000; in Poland 2,000; in Russia, 10,000; in Germany, France and Italy combined, 40,000; in Norway, 1,500; and so on till the total number of Gypsies in the world is computed to be about 5,000,000.—Paul Kester in Field's Washington.

DOWN ON THE SUWANEE RIVER.

In that part of the long journey when we were passing through Georgia, and at the moment when the tedium was worst, the train approached a long hollow in the hills where one of those pleasant surprises occurred which go to prove how song may consecrate a locality. A river, not very broad or deep, but with a certain special grace and character of its own, lay in front of our track. We had a good view of it as we came near the wooden trestle bridge by which the line was carried across—structures which, until you become acclimatized to American travel, always make you wonder whether they will carry the train this time safely over. The river ran down from the Georgian hills in a lively current, broken sometimes into rapids and little cataracts where the red and black rocks lay across its channel, and then widening out into picturesque reaches bordered by thickets of dark green foliage and clumps of cypress and willow. In the clearings here and there between the woods which bordered it, stood isolated negro cottages, around which you could see little black children at play, and the invariable pig, which is the house guest of the nigger as well as of the Irishman. A punt was gliding along on the quiet part of the stream with a negro on board dragging a fishing-line, and the black buzzards circled over the maize fields. It was not a striking scene, but beautiful in its way, gilded as it was by the rays of a magnificent sunset. Yet I should have forgotten it in a few minutes, as I had forgotten the hundreds of other rivers which the train had traversed, had it not been that I happened to ask the conductor what was the name of this particular water.

Quite carelessly he answered: "That's the Suwanee river, mister!" The Suwanee river! In a moment the stream had for me a new and extraordinary interest. I had not even known there was such a river in geographical reality, or that it flowed through Georgia; and yet here it was—real, authentic, alive—leaping down through the Southern forests, past the maize fields and the cotton flats, to pour itself into the Gulf of Mexico. In an instant everything around appeared to be full of the song that all the world sings: "Way Down upon de Suwanee Riber." The live caks seemed to wave it in the evening air; the stream seemed to sing it as it bustled over the rocks; the birds in the thickets had it in the soft musical notes we caught, and the crickets and katydids beginning their sunset chirrup joined in the half-heard chorus. The journey was no longer monotonous. To be "way down upon de Suwanee riber" was to have come to a corner of America dedicated to that deep emotion of our common humanity—the love of home. Is there anybody who has not felt the charm of the simple nigger melody?

When I was playin' wid my brudder
Happy was I,
O, take me to my kind old mudder,
Dar let me lib and die.
All the world am sad and dreary
Eberywhere I roam;
O darkies, how my heart grows weary,
Far from de old folks at home.

There, indeed, were the old folks at home, a white-haired darky sitting on a log by the cottage door stripping maize-cobs, and, shambling about among the pigs and poultry, old Dinah, with a yellow bandanna on her silver locks, crooning some song, which might perhaps be the song of the river. So, after all, it was real! and there

was a Suwanee river, and the sunny peace and beauty of it were just what fitted well with the sentiment of that touching and tender air which has gone all through the world because it holds in its unaffected music the secret of the pathetic retrospect of life. Just the spot it was to which a tired man, be he nigger or otherwise, might look back to with attachment and affection. We travellers coming suddenly upon it and leaving it at thirty miles an hour, had, of course, nothing but the most fitting concern with "de Suwanee river." But one could imagine how dear it might be to a native born, and how sincere the original emotion was of the song-writer, or else of some darkey from whom he borrowed it, to write and to set to such soft and sympathetic music, "Dare's where my heart is turning ever." Hence forward for me that Georgian stream, with the dark groves fringing it, and the red crags, and the quiet reaches of silver water gilded by the setting sun, has a place in the thought among the famous rivers of the globe, and I never hear the melancholy music of the popular nigger-lament without a new feeling of what a song can do, far beyond history and important events, to consecrate a spot in nature for ever, and to localize a universal sentiment. Et Ego in Arcadia. I, too, have been "way down upon the Suwanee river."—*Sir Edwin Arnold, in the Daily Telegraph*

HAMILTON BOAT EXCURSIONS.

Generally it has been the custom of the Hamilton Steamboat Company to take off one boat at the end of August, but on account of Labor Day this year they intend running both the Macassa and Modjeska until September 8. Mr. W. E. Bishop, the local manager of the company, says that this has been one of the best seasons they have experienced since the inception of the company. On September 3, Labor Day, Canton Toronto, No. 7, of the Independent Order of Oddfellows, will hold their annual excursion to Hamilton and Mountain View Park. Big crowds are expected to turn out on that day.

Nothing is so fierce but love will soften; nothing so sharp sighted in other matters but it will throw a mist before its eyes.—*L'Estrange.*

UPPER CANADA COLLEGE.

W. H. Beatty, Esq., barrister, Toronto, President of the Upper Canada College O'd Boys' Association, has given the College two open Scholarships, one for fifth form work of \$150.00 tenable in the sixth form, and in the fourth form of \$100.00, tenable in the fifth form. Any boy, whether he is connected with the College or not, can compete. The examination for this year will be held on October 2nd, 3rd and 4th. In subsequent years the examination will be held in June.

You have lost no reputation at all, unless you repute yourself such a loser.—*Shakespeare.*

He who goes round about in his requests wants commonly more than he chooses to appear to want.—*Lavater.*

How many women who fondly love the golden symbol of their wedding vow, know why they wear it on the third finger of the left hand? That particular digit was chosen because it was believed by the Egyptians to be connected by a slender nerve with the heart itself. And these ancient worshippers of Isis held this finger sacred to Apollo and the sun, and therefore gold was the metal chosen for the ring.

PUBLIC OPINION.

The Woodstock Sentinel-Review: Grand juries may have their uses. One of them has just discovered that through criminal carelessness and neglect the city of Memphis and the State of Tennessee have been defrauded out of about two millions in the last eight years. As a result of their discoveries, 736 indictments have been returned. While Canada shows up pretty well at Ottawa, our neighbours are still ahead of us in municipal stealing.

The Guelph Mercury: The retirement of Mr. Hall from the Quebec Government is likely to raise a heap of trouble in that Province. The business men of Montreal are grievously complaining over the oppressive local taxes imposed on them by the Legislature, and they declare that there is an unjust discrimination between them and the business men of the city of Quebec. Every dollar is squeezed out of Montreal that can be, while Quebec is let easily off. In consequence the Montreal men claim that as they contribute so largely to the revenue the city should have a representative in the Cabinet.

The Montreal Star: Admirers of a Republican form of government are invited to read the following editorial item from the New York Advertiser, and then try to spur their imagination into substituting in it the name of Queen Victoria for that of President Cleveland: "Mr. Cleveland dead-headed from Gray Gables to New York on a Government light house tender and dead-headed from New York to Washington on President Roberts' private car. He arrived at the White House a little after 8 o'clock and it is to be hoped that some of the neighbors had sent in a nice warm supper for the Presidential d. b." The imagination baulks, eh? Well, then, don't you think it a good thing to have the head of the nation above the splash of the party cess-pool?

The Hamilton Spectator: Professor Goldwin Smith believes that, while no religious denomination should be allowed any special educational privilege, it is still the right of any citizen to have his children educated at a school in which religion is made the basis of education, and that if he uses this right he should not be taxed for the support of any other school than the one he selects. That is a fair condensation of Dr. Smith's opinion as expressed in his letter to a Winnipeg paper. It is not difficult to see the result if the principles here outlined were acted upon. That result would be the abolition of the public school system and the establishment of almost as many separate school systems as there are religious denominations. The people of Ontario are not yet prepared for such a solution of the educational problem.

The Ottawa Free Press: The judiciary committee, sitting in the State of New York, has proposed an important amendment to the constitution, having for its object the suppression of bribery at elections. The special object of the amendment is to prevent indirect bribery. This, of course, is a very potent agency, as we know, in Canada. The proposed amendment prohibits the use of money to promote the nomination of any candidate except such as shall be specially permitted by law, and the contribution by any corporation to an election fund. The latter shall not, says the amendment, contribute money "in aid of any political party or organization or for

PIERCE Guarantees a CURE

to every nervous, delicate woman, suffering from "female complaint," irregularity, or weakness. In every exhausted condition of the female system, Dr. Pierce's Favorite Prescription is an invigorating restorative tonic, fitted to the needs of nursing mothers, and women approaching confinement.

South Bend, Pacific Co., Wash.
DR. R. V. PIERCE, Buffalo, N. Y.:



MRS. BAKER. Dear Sir—I began taking your "Favorite Prescription" the first month of pregnancy, and have continued taking it since confinement. I did not experience the nausea or any of the ailments due to pregnancy, after I began taking your "Prescription." I was only in labor a short time, and the physician said I got along unusually well. We think it saved me a great deal of suffering. I was troubled a great deal with leucorrhoea also, and it has done a world of good for me. Sincerely yours, Mrs. W. C. BAKER.

or in aid of any candidate for political office." It is notorious that the sugar and other "trusts" regularly plank down large sums in the States for election purposes. The same evil exists in Canada and it would be well to take a hint from the neighbouring republic and legislate against the custom.

The Brockville Times: For a number of years the Liberals have run what was seemingly a pretty strong club in Toronto. Of this club Sir Richard Cartwright, if we mistake not, was president. Now it is authoritative-ly announced that the said club have gone into liquidation. We wonder whether this is a proof that Sir Richard had a hand in the management of its finances? If so, this makes the third concern with whose finances Sir Richard has had to do with equally fatal results. A number of years ago he was president of the Commercial Bank. There are men still living who regret exceedingly that they ever had anything to do with that bank because of the woeful failure that was made of its management. Sir Richard's next venture was as Finance Minister of Canada. Successive deficits and an increase of forty million dollars of indebtedness with nothing to show for it, with a decrease of sixty millions of trade, tell the story of his record in that office. The third is the Toronto Liberal Club, and it has gone the way, it appears, of all financial things that the great Liberal financier has had anything to do with. The Knight from South Oxford ought to confine his attention exclusively to the manufacture of bilious epithets.

Every bird has its decoy, and every man is led and misled in his own peculiar way.—*Goethe.*

- I was CURED of a severe cold by MINARD'S LINIMENT. R. F. HEWSON, Oxford, N.S.
- I was CURED of a terrible sprain by MINARD'S LINIMENT. FRED COULSON, Y.A.A.C. Yarmouth, N. S.
- I was CURED of Black erysipelas by MINARD'S LINIMENT. J. W. RUGGLES, Inglesville.

MISCELLANEOUS.

Sea-water has been converted into a beverage! A little citric acid or citrate of silver is added to the briny liquid, chloride of silver is precipitated, and a harmless mineral water is produced. An ounce of citrate renders a half-pint of water drinkable. Seven ounces would furnish a shipwrecked man with water for a week. The question is how to secure citrate to shipwrecked men. It is recommended that those who go to sea carry with them a bottle of citrate protected by an indiarubber covering, or that such bottles should be furnished in life-preservers. If, with presence of mind, shipwrecked folk remember to take these with them, all the agonies of thirst portrayed in nautical stories may remain unrealized fiction.

Official figures just published confirm the general impression that horse-racing is becoming increasingly popular in France. The number of race-courses throughout the country is now 280. A year ago it was 272. Race-meetings have increased during the same period from 645 to 669. The increase in the total value of the prizes has been more than £40,000 sterling, the aggregate of the prizes now amounting to considerably over £400,000. In round numbers the following are the amounts supplied by the different contributors:—The State, £22,000; the Departmental authorities, £9,000; racing societies, £360,000; towns, \$22,000, and railway companies and other bodies, £15,000. Flat-racing absorbs about one-half the total, and of the other half rather less than four-fifths goes to steeple-chasing, and rather more than one-fifth to trotting races.

The insignia of the Order of the Lion of the Netherlands are manufactured, not at the jeweller's, but at the stationer's! The Spartan simplicity is stated to be based on the consideration that the value of the Order should depend solely on the honour and the valour of him who wears it. The majority of those on whom it has been conferred are content to wear the rosette, and no one looking at it would think of the modest piece of cardboard composing the real decoration so much prized in Holland, which is, however, carefully stowed away in its little case. Some years ago the Dutch Minister at Constantinople, who had been commissioned to present the insignia of the Order to the Turkish Minister for Foreign Affairs, wrote to Amsterdam, saying that he could not think of presenting that eminent functionary with an Order made of paste-board. In Constantinople, where the people are so fond of decking themselves out in gold and jewellery, the Lion of the Netherlands would run a fair chance of being held up to ridicule amid its gay surroundings. The Dutch Government, therefore, out of regard for these considerations, determined to make an exception in the case of the Turkish Minister in question, and ordered a special badge for him in gold and precious stones. So far, it is the only one of its kind made, and all other recipients, it is feared, will have to content themselves with a *papier mache* Lion of the Netherlands.

Lord Dufferin thus depicts the three sisters of whom his mother was the eldest: "The beauty of the sisters was of a different type, but they were all equally tall and stately. The Duchess of Somerset had large deep blue or violet eyes, black hair, black

eyebrows and eyelashes, perfect features, and a complexion of lilies and roses—a kind of coloring seldom seen out of Ireland. Mrs. Norton, on the contrary, was a brunette, with dark burning eyes like her grandfather's, a pure Greek profile, and a clear olive complexion. . . My mother, though her features were less regular than those of her sisters, was equally lovely and attractive. Her figure was divine, the perfection of grace and symmetry, her head being beautifully set upon her shoulders. Her face and feet were very small, many sculptors having asked to model the former. She had a pure sweet voice. She sang delightfully, and herself composed many of the tunes to which both her published and unpublished songs were set. . . She had mastered French before she was sixteen, as well as acquired some Latin. In after years she wrote in French as readily as in English, and she also learned German. Her talent for versifying showed itself very early. One or two of the pieces which she produced were written while she was still a child; for she may be said to have been married out of the schoolroom. Before either of them was twenty-one, she and Mrs. Norton were paid £100 by a publisher for a collection of songs they contributed between them."

LIZARDS IN THE STOMACH.

A REPTILE SWALLOWED WHILE DRINKING IN THE DARK.

Excruciating Agony Suffered by Mrs. Westfall—Nerves Shattered, and Death Looked for as the Only Relief. From the Trenton Courier.

The editor of the Courier having heard of this strange case of Mrs. Simon Westfall, made enquiry and learned the following facts:—Mrs. Westfall said that one evening some three years ago she went to the well and, pumping some water drank a portion. As she did so she felt something go down her throat kicking and told her mother so at the time. Little she thought of the agony in store for her through drinking water from a pump in the dark, for a female lizard found its way into her stomach and brought forth a brood. After a while the sight of milk would make her tremble and she had to give it up. The disorder increased so that the very sight of milk would produce effects bordering on convulsions. She lost her appetite but would feel so completely gone at the stomach that she had to eat a cracker and take some barley soup frequently to quiet the disturbance within. She took medicine for dyspepsia and every known stomach disease, but got not relief. She changed doctors and the new doctor having had an experience of this nature before, gave her medicine to kill and expel the lizards. For three years the poor woman suffered all kinds of physical and mental agony. Her whole system, kidneys, liver and stomach were all out of order. Her heart would flutter and palpitate so faintly as to be imperceptible, and a smothering feeling would come over her, that it was often thought she had given her last gasp. Her memory was almost gone, her nerves shattered so that the least sudden movement would bring on collapse through extreme weakness. Sitting or standing she would be dizzy and experience most depressed feelings and lowness of spirits. After the removal of the reptiles, the doctor sanctioned the use of Dr. Williams' Pink Pills and she took three boxes but found no apparent relief. She then gave up their use believing she was past the aid of medicine. At this time a Mrs. Haight, who suffered twelve weeks with la grippe, and who was completely restored by taking Dr. Williams' Pink Pills for Pale People, urged Mrs. Westfall to begin the use of Pink Pills again. She did so and soon she perceived their beneficial effects. Her appetite began to im-

prove and for two months she has steadily gained strength, health and steadiness of nerve and memory. She can now do her household work and feels as well as ever. She says she cannot speak as strongly of Pink Pills as she would like to, and feels very grateful for the great good resulting from the use of this wonderful medicine.

Mrs. Haight, before referred to, is enthusiastic over her own perfect recovery from the after effects of la grippe, feeling as well as ever she did in her life. She also corroborates the above statement regarding Mrs. Westfall's cure.

These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. Sold by all dealers or by mail, from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or 6 boxes for \$2.50. There are numerous imitations and substitutions against which the public is cautioned.

A recent address on Electro-Chemistry by Professor Ostwald (*Elektrische Zeitung*, June 14) has been attracting much attention. One of its most striking statements is that which describes a galvanic cell as a machine driven by osmotic pressure. Osmotic pressure is only another name for the force that causes one liquid to diffuse into another of a different density through a porous membrane so that the level of the liquid on one side may be raised above that on the other, in opposition to gravity. According to Professor Ostwald the voltage of a cell depends on the difference of osmotic pressure of the metals, used, that is, practically, on their solubility in the acid. He believes that the problem of the efficient transformation of chemical into mechanical energy must be solved by electro-chemistry. At present the transformation is effected by turning this energy into heat, that is, by combustion, but only about 10 per cent. of the energy can thus be utilized. Electro-chemistry, he thinks, will in time be able to do better than this, though at present it is very far from it, the consumption of metal in a cell being far more expensive than that of coal in a furnace. If we were able, however, to approach the theoretical output by direct oxidation of carbon in a cell we should attain a result far more important than the invention of the steam engine, since about five and one-half horse-power per hour could be obtained from every pound of carbon. The one essential is an electrolyte that will permit the necessary chemical action while itself suffering no permanent change. While such a substance has not been discovered, it is at least satisfactory to know definitely what it is that we want.

A pound of fads doesn't weigh so much as an ounce of fact.

The rarer action is in virtue than in reverence.—*Shakespeare*.

Quarrelling about creeds ought not to take the place of care concerning deeds.

'Tis pleasant through the loopholes of retirement to peep at such a world.—*Cowper*.

The rich man who lives longest is the one whom some young woman marries for his money.

Repentance clothes in grass and flower the grave in which the past is laid.—*Earl of Sterling*.

The man who starts out to reform the world generally needs reformation himself before he gets into the next township.

QUIPS AND CRANKS.

The dentist can hardly lay claim to originality. He is all the time taking things out of other people's mouths.

Gentleman: Can I see your mistress? Sergeant Girl: No, sir: she has the toothache. "That is impossible. Why, I have her teeth in my pocket."

A girl sued a man for breach of promise and proved him such a scoundrel that the jury decided that she ought to pay him something for not marrying her.

The way to keep a husband home evenings is to give him the baby to hold just for a minute, then skip out and go over to mother's and spend the evening.

The price of a wife in Siberia is eight dogs; but not knowing the market price of dogs in Siberia, it is difficult to say whether this is cheap for a wife or not.

Teddy Sacht: Aw, Chawley, where are you going in such a hurry? Chawley Smith: I'm going home for my dog. There is a man drowning in the wiver. Ta-ta.

Guest (to waiter): What do you mean by bringing me such a small piece of meat? Have you nothing larger? Waiter: Yes, half a minute, I'll go and get your bill.

Gilded Youth: D'you think there's time for a drink, m'girl? Programme Girl: Plenty, sir. There's an interval of eighteen years before the next scene takes place.

Tommy (surprised): Why, papa, I thought one spoonful of sugar was always enough for my coffee. Tommy's Papa: This is a restaurant. Take all the sugar you want.

Smith (a physician): I tell you doctors are a necessity, but lawyers are not? Briefs: They are not? How do you make that out? Smith: Because necessity knows no law.

A strong-minded woman was heard to remark the other day that she would marry a man who had plenty of money, though he was so ugly she had to scream every time she looked at him.

Mistress (to maid): Did anyone call while I was out, Mary? Mary: Yis, mam, a young man called to see Bridget, the cook, an' she sint wurred up that she 'wan't at home till aevenin'.

A gentleman rode up to a public-house in the country and asked, "Who is the master of this house?" "I am, sir," replied the landlord; "my wife has been dead about three weeks."

Mrs. Simpson: So your servant has run off. How foolish of her to leave a good home like that. Don't you think she'll regret it? Mrs. Sampson: I'm sure she will; my husband went with her.

"My real number is six," she said to the glove man at the counter, "but my hand will bear squeezing; won't it, Edwin?" she added, turning to her lover, who was with her, and they both blushed.

Gentleman (indignantly): You praised your coal up to the skies and said it was most economical. Why, it won't burn at all! Coal Dealer (coolly): Well, what could you have more economical than that?

Mrs. Jacobs: Eva, you know we expect the new boarder to-night. Is the family Bible put away? Eva: Better than that, ma. I have left one of my pictures in his bureau drawer, accidentally, and marked it, "October 15th, 1893, aged 19."

One day recently, a Scotch publican was endeavouring to remove from his spacious bar one of his customers who had parted the shoemaker passing the door, he called him to his assistance. But the man of leather replied: "Na, na, my man; when I feenish a job, I aye pit it in my window tae show my work; so ye can jist dae the same."

Minard's Liniment is used by Physicians.

An Irishman was driving a van along a road with a very poor horse. An Englishman met him. "Why, Pat," said he, "why don't you put a heavier coat of flesh on your horse?" "Begorra," said Pat, "he is hardly able to carry what he has on."

Minister's wife: I think it is perfectly scandalous, the widow Bentley marrying again, and for the fourth time. Don't you think so, my dear? Minister: Well, it would hardly be right for me to say anything against Mrs. Bentley, my dear; she has been too good a customer of mine.

Doctor: Yes; the symptoms are very serious. You must go to bed at once, and I will call and see you twice a day. Patient: In that case it's lucky I joined the club last week. Doctor: A club case! Good gracious! Why didn't you say so! Take a pennyworth of Epsom salts; you'll be all right to-morrow.

An Irishman in France was challenged by a Frenchman to fight a duel, to which he readily consented, and suggested shillelaghs. "That won't do," said the second, "as the challenged party, you have the right to choose the arms, but chivalry demands that you should decide upon a weapon with which Frenchmen are familiar." "Is that so," returned the Irishman. "Then, begorra, we'll fight wid guillotines."

The late Ottowell Wood, one of the leading characters of New England, was once summoned as a witness in court. When he was called and sworn, the judge, not catching his name, asked him to spell it. Whereupon Mr. Wood began: O, double t, o, double u, e, double l, double u, double o, d. The judge was too thick-headed to grasp the meaning of this string of words and letters, and, throwing down his pen in despair, exclaimed: Most extraordinary name I ever heard; will you write for me, Mr.—Mr.—Mr. Witness."

A clergyman in the County of D—, in the parish of L—, was walking along the road, when he met a little boy who was a twin, and asked him what his name was. "I do not know, your reverence," was the reply. "Oh, you surely know your name." "Well, you see, your reverence, there were two of us, and one of us was baptized Pat and the other Mickey, and the day we were baptized one of us died, and my mother says she does not know which of us died. If it was Pat that died I am Mickey, and if it was Mickey that died I am Pat."

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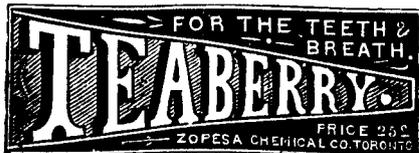
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