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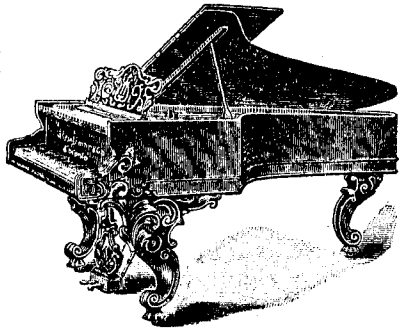
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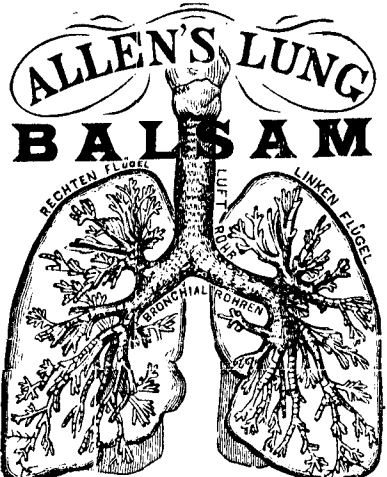
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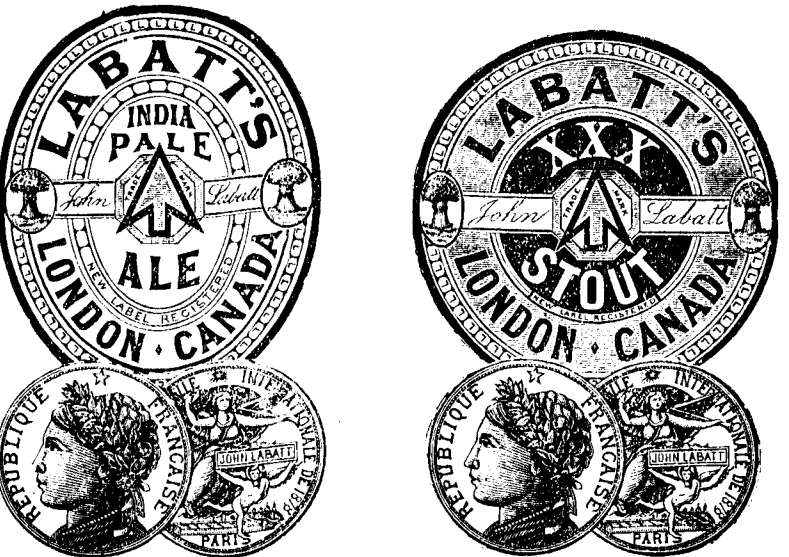
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All articles, contributions, and letters on matters pertaining to the editorial department should be addressed to the Editor, and not to any other person who may be supposed to be connected with the paper.

WITH this number THE WEEK begins a new volume and enters upon the sixth year of its existence. As it has advanced in years it has increased in influence. We are gratified that its steady growth in popular favour enables us to make the enlargement noticeable in the present number. We shall now be able to give our readers nearly one-half more reading matter in each issue than was possible heretofore. Our grateful acknowledgments are due to our contributors for their aid and to our readers for their encouragement. We begin another year with every confidence that at its end we shall be able to still further improve THE WEEK, both in typographical appearance and in the variety and attractiveness of its literary matter.

THE views of an independent Canadian, with regard to the fitness of the three appointments to the Canadian Senate which have lately been made from the Province of Quebec, will depend upon the standard by which he judges those appointments. It is unfortunate, to say the least, that there seem to be no clearly defined and well understood principles in accordance with which all such nominations must be made. Should the Senator necessarily be a man of wealth? Should he be a man experienced in public affairs, and having a recognized position as one versed in matters of legislation and statesmanship? Should any reference be had to his probable interests and prejudices touching delicate questions of trade and commerce that may come before Parliament for discussion and action? Should any attempt be made to approximate that balance of political parties in the Upper House, which, it is asserted by some of the original framers of the Act of Confederation, was understood and accepted as a basal principle? That the members of the Canadian Senate should be men of unquestioned ability, integrity, and honour, goes without saying, and so far as we have observed no one has challenged either of the recent appointments on any of those personal grounds. When we have added that each of the three gentlemen is wealthy and influential in his

own district; that each either is, or has been, engaged extensively in business; that neither, so far as we are aware, has had any experience in public life; and that one occupies at once the very honourable position of President of the Montreal Board of Trade, and the more equivocal position of chief manager of the much discussed Sugar Trust, we shall have given the principal facts necessary to the formation of a judgment. From a purely Canadian standpoint it is one of the most regrettable features of the case, that the part the Senate has hitherto played in Canadian legislation has been so unimportant, not to say feeble, that the announcement of new appointments arouses, at the most, but a very languid interest throughout the country.

THE members of the Canadian Copyright Association seem to be working with much success to enlist the sympathies, not only of all those connected with the publishing business in its numerous departments, but of the public generally, in behalf of the Bill it aims to have substituted for the Copyright Bill which was before Parliament last session. The effect of that Bill, if passed, would be to amend the present Canadian Copyright Act so as to bring Canada under the operation of the Berne International Copyright Convention. The main feature of that Convention is that all countries entering into it agree to give a copyright on all works published in their respective countries. As a general principle, such an arrangement is manifestly just and reasonable. But there are exceptional circumstances arising out of Canada's peculiar relations to Great Britain on the one hand, and to the United States on the other, which are certainly worthy of special consideration. The main objection on the part of the trade in Canada arises out of the absence of clauses, similar to those in the present Act, making manufacture in Canada a condition of securing Canadian copyright. It is easy to see that in the cases of even contiguous nations speaking different languages, there is little need of such a provision. The language itself acts as a protection to native industries. But so far as the United States and Canada in their relations to England are concerned, the case is different. The language being the same, there would be nothing to prevent the British publisher from monopolizing the American markets, so far as the works of British authors are concerned, to the great detriment of the publishing business on this side the water. The United States, it is true, in virtue of the vastness of the market they afford on the one hand, and the fact that they could retaliate in regard to their own literature, which is becoming more and more appreciated abroad, on the other, would suffer much less from the operation of such a measure than Canada. But there is little probability that the United States will pass any International Copyright Act without a clause making manufacture in their country a condition of copyright.

THE case is still further complicated, so far as Canada is concerned, by the fact that, in the not improbable event of the United States failing to grant international copyright, not only would Canadian publishers be prevented from competing with the British in their own market, but the Canadian dealer, and what is of still greater importance, the Canadian reader, would be shut out by the operation of the Berne Act from access to the cheap American reprints which are now so freely circulated and read. The chief points aimed at by the bill drafted by the Copyright Association of Canada are summarized by *The Canadian Bookseller* as follows:

1. It gives the right to the British or Foreign author to register his copyright in Canada, and thus protect his interest, or, failing that, then that any native publisher shall be free, after a stated interval, to reprint such British copyright, on such terms and conditions as will be beneficial to the author.

2. It gives no rights or privileges in Canada to the American author, either directly to himself or indirectly to his English copyright publisher, so long as the United States withhold similar rights and privileges from the English or Canadian author.

3. It allows the importation into Canada from the United States of all British copyright works that are not actually printed and published in Canada.

These clauses are obviously well adapted to protect the interests of both publisher and dealer in Canada. As

Canadians are scarcely bound to consult the interests of the British publisher, who is the person most likely to complain, the only remaining question of importance, a fundamental one it is true, is, Would such an Act work injustice to the British author? The answer will depend to some extent upon the nature of "the terms and conditions" mentioned in clause 1, but will turn mainly upon clause 3. In the event of the United States adopting a somewhat similar Copyright Act, which now seems fairly probable, the main objection would be removed. In the absence of such honest international legislation on their part, there may be room for further discussion, but no such discussion can be fair or just to Canada, which fails to give full weight to the peculiar circumstances in which she is placed by virtue of her geographical relations to the great nation at her side.

SENATOR SHERMAN is by many regarded as the coming Secretary of State for the United States in the Harrison Administration. This expectation gives to his views on political questions a certain weight in excess of that which belongs to them in virtue of his character and senatorial position, whatever that weight may be. The lengthy deliverance on the relations between Canada and the United States, ascribed to him in the *New York Sun*, will, therefore, be read with considerable curiosity and interest. Assuming the genuineness of the interview and the accuracy of the report, assumptions which, considering how they do these things in the United States, are in themselves by no means small, Senator Sherman's views as to the manner in which the annexation he sees impending is to be brought about, are not at all complimentary to Canadian spirit. The wonder is that he, or any patriotic American, would be willing to receive into the bosom of the Great Republic a people so destitute of manliness as to submit to being transferred in the manner he indicates. He admits, in effect, that the Maritime Provinces would "welcome political union" only if it came "without shock to their loyal sensibilities;" that Ontario is "still as loyal as the Eastern Provinces," and that Quebec, for reasons peculiar to itself, "will be the last fortress of resistance to consolidation." The three sections which contain all but a few hundred thousands of the population of the Dominion being thus unprepared—for what can be more inconceivable than the transfer of a loyal people from one flag to another without "shock to their loyal sensibilities?"—the manner in which Senator Sherman would proceed in the business becomes peculiarly interesting. He would have the President or Senate open communication with the British Government, "and proceed thenceforth by the ordinary diplomatic methods of treaty-making." Can it be that a Senator of the United States is so obtuse as not to perceive that such a proposal would be a flagrant insult to both the parties concerned? Where in all the history of England's dealings with her colonies can anything be found to encourage the supposition that she would not resent deeply an invitation to dispose of an important colony? And what more intolerable offence could be given to a free and essentially self-ruling people like the Canadians, than to assume that they and their country could be made the subject of barter between the Mother Country and another nation? If Senator Sherman understood anything of the spirit of the people of whom he learned so much in the course of a trip from Montreal to Victoria, he would perceive that when they wish to become absorbed in the United States they will ask for it, and that in the absence of such request, any negotiations, were such possible, between the United States and British Governments, with that end in view, would arouse their fiercest indignation.

EVEN had any considerable number of genuine Canadians been disposed to entertain seriously the thought of political union with the United States, the events of the late election must have, one would suppose, pretty effectually changed their minds. To say nothing of the insult and contumely which President, Senators and Representatives vied with each other in heaping upon Canada, the revelations of political principles and methods that were and still are being made are surely enough to repel all honest and self-respecting Canadians. It is possible that the spasmodic attempt at improvement which resulted four years ago in the casting of a large Independent vote by

citizens of the better class, and in the election of a President pledged to Civil Service Reform, may have not been without its influence on Canadians. But any hope founded upon such incidents that the better classes, the honest citizens of the United States, were henceforth to take the government of the country into their own hands, have since been pretty thoroughly dispelled. Never, probably, in the history of even American politics, was a campaign disgraced by such exhibitions of servility, destitute of either pride or principle, on the part of leaders, or of corruption so vast and unblushing on behalf of parties. Canadian political methods are bad enough, no doubt, and we are not sparing in their denunciation; but we trust it may be long before a Canadian political leader will dare to avow openly such a principle as that we quoted last week from the pen of the President of the American Senate. We trust it may be still longer before Canadian public sentiment could tolerate a state of things under which it is possible for such journals as the *New York Mail and Express* and the *New York Tribune* to publish articles shamelessly avowing that an immense sum of money (\$150,000), had been paid by the Republican Committee a few days before the election for the purchase of Democratic votes, and, without a word of condemnation for the gross immorality of the transaction, complaining only that 39,000 less votes were delivered than the number contracted for. It may be hoped that when, if ever, the Canadian people transfer their allegiance, it will be with a prospect of being lifted higher in the scale of national virtue, rather than of being dragged into depths of political degradation far deeper than any they have yet fathomed.

THE announcement that the Queen, in other words the British Government, has cancelled the appointment of Sir H. A. Blake to the Governorship of Queensland may be almost said to mark the beginning of a new era in colonial administration. Many of those who hold old-fashioned notions in respect to the scope of the prerogative would not think it much exaggeration to say that it marks the beginning of the end of all genuine colonial administration. The Acting Governor of Queensland in his telegraphic despatch to the Colonial Secretary says the disapproval of the people of the colony was accentuated because the appointment followed closely "upon a constitutional crisis, where the rigid adherence to the exercise of prerogative came in direct antagonism with responsible government, when the former had to give way." But it is clear that the case in question is generically different from the previous difficulty referred to, in that no constitutional question was now involved. The self-ruling colonies have never even asked, so far as we are aware, for a voice in the appointment of their Governors. The latter represents not the colony but the kingdom; consequently, so far as the principle of the thing is concerned, it would seem sufficient that he should have the confidence of the kingdom, not necessarily that of the colony. Of course, as we have before said, it might be wise, as a matter of policy, were the British Government to adopt some means to assure itself that the person about to be appointed was not objectionable to the colonists. Unpleasant friction might thus be avoided. But to withdraw, at the instance of a colony, unless for some sufficient cause not known at the time of appointment, a nomination already made, seems very like giving up all claim to anything worth the name of control. We do not say that it may not be wisest and best in this and similar cases to do so, but the act is obviously equivalent to giving the colonies affected the right of virtually selecting their own Governors. The latter, in that case, becomes in effect their elected President rather than the repository and representative of Imperial supremacy.

THE significance of the Imperial Government's withdrawal of Sir H. A. Blake's appointment is greatly enlarged by the fact that the Government of the colony based its demand, not only on specific objections, but on general principles. "It is impossible" urges the despatch, "to make the appointment from an Imperial point of view alone. A gentleman appointed simply as the conservator of Imperial interests can in no adequate sense be called a governor. The governor of a colony with responsible government must work heartily and loyally for the interests of the colony. When Imperial and Colonial interests clash the Government's Ministers have always sought out and advised a course that would harmonize both. The Colonial Legislature votes and the colony pays the governor's salary. The amount voted and the fact of payment imply approval of the occupant of the office." This may

be sound constitutional doctrine; it has at least the merit of novelty. According to this view the Colonial governor is no longer to be regarded as the emissary of the Queen and representative of her sovereign authority, but rather as a kind of arbitrator chosen by mutual consent to mediate between the two parties. Not only so, but the fact suggested in the last paragraph, that the mediator looks to the colony for his pay, seems to give the colony decidedly the advantage. The English papers just to hand, of a date previous to the announcement of the Government's decision, assume that the sole ground of objection to Sir H. A. Blake was that he "has the misfortune to be an Irishman who has not identified himself with the Home-rule movement." This some of them naturally deem altogether insufficient as a reason for his withdrawal. We are curious to see whether their objections to the Government's action will not be intensified, rather than removed, when they find that the act of withdrawal is made doubly significant by the assent it must at least imply to the strange doctrines and arguments we have quoted. Of course, the Home Government assenting, no colony could possibly object to so liberal a view of the meaning of the Colonial Governorship. In expressing our surprise at the fact we are by no means disposed to cavil at the new doctrine, or to fail to appreciate the high compliment it implies to us in common with our fellow colonists.

A SERIOUS debate was raised a week or two since in the Imperial Parliament, nominally on the Attorney-General's salary, really, on the question whether the law officers of the Crown should do other work or not. The question is not without interest in Canada. Sir Henry James argued that an Attorney-General could not do justice both to the State and to his clients. The *Spectator* hints at the strong, if not insuperable, practical objection to debarring those officers from outside practice. Under the party system of government no one could have a certainty of holding the office for any length of time, and it might be feared that no first-class counsel would be willing to give up his private practice for an office with so insecure a tenure. Assuming the necessity of continuing the office for economical and other reasons, The *Spectator* suggests that perhaps the best compromise would be to leave things as they are, but establish an etiquette that the Attorney-General should accept no contentious briefs requiring him to go into court, except from the Crown. He could then still advise in important cases.

THE absence of the usual Lord Mayor's "Show" in London this year was a brave and praiseworthy innovation. Lord Mayor Whitehead, who was described on the banners as one distinguished for "charity and kindness," and for "integrity and uprightness," in some measure justified his claim to this "high character," which was likewise certified to by so eminent an authority as Lord Coleridge, at the installation in the High Court of Justice, by determining that the public money usually spent on an empty pageant had much better be given in some form or other for the help of the starving masses. So instead of lavishing money on tawdry circus displays he gave a feast to 10,000 workhouse inmates and recipients of outdoor relief in the city. He sent in addition £100 to aid in providing a feast for the East end poor in connection with Mr. N. F. Charrington's mission. With the help of other liberal contributions Mr. Charrington was able to provide a substantial meal to 3000 guests. Tickets were distributed by mission workers, in the homes of the poor, "preference being given to the most needy, men out of work, struggling widows, ill-fed and over-worked sewing girls, mothers of large families with little to keep them, and the like." The *Christian World* gives a graphic picture of the scene at the feast, two incidents of which are, in different ways, touchingly suggestive. One was so determined a struggle of a crowd of uninvited outsiders to force the gates of the banqueting hall, that "seventeen police fought desperately to keep them back; and Mr. Charrington himself, like a new Horatius, helped to keep the gate until the arrival of a strong reinforcement of police." The other was that the pork-pies weighing three-quarters of a pound each, which constituted a part of the contents of the huge bag served out to each, "were generally carefully preserved," with what motive the onlooker could without much difficulty guess.

ONE reflection forces itself upon the mind of the reader of such a description. Whatever spice of enviousness there may be in the familiar criticism that "the English can do nothing without eating," one is struck

with the prominent place given to an occasional feast of this kind in connection with the dispensation of English charity, and with the painful insufficiency of such a mode of relief to lessen the vast sum total of suffering amongst the starving thousands of the great cities. One can almost believe that such a transient gleam of sunshine, falling for an instant upon a little section of the great black cloud of human wretchedness, must serve but to intensify the blackness of the darkness which in an instant again enfolds thousands of dreary, hungry, hopeless lives. It would be a mistake to under-estimate the possible effects of such occasional tokens of Christian remembrance and sympathy, in restoring courage to fainting hearts, and planting helpful memories of brotherly kindness in lives which would be otherwise deserts of unbroken despair. But on the other hand one cannot avoid querying whether much more might not be accomplished could every such little stream of benevolence be but turned into the channel of some comprehensive, permanent, and wisely managed system for developing and encouraging the power of self-help. It would, for instance, have been no little gain could the cost of a single charity meal have been so employed as to have enabled the able-bodied recipient to return a *quid pro quo* in the shape of labour of the value of one-half the sum expended. He could thus have received two meals instead of one at no increase of cost to his benefactor, and at less sacrifice of his own self-respect.

THE passage of the Oaths Bill through the House of Lords a few days since marks the end of a long and earnest struggle. The most important clause of the bill as it finally stands is as follows: "Every person, upon objecting to being sworn, and stating, as the ground of such objection, either that he has no religious belief, or that the taking of an oath is contrary to his religious belief, shall be permitted to make his solemn affirmation instead of taking an oath." As originally introduced by Mr. Bradlaugh, this clause ran, "Every person, upon objecting to being sworn, shall be permitted to make his solemn affirmation instead of taking an oath." When, however, the measure was extended so as to be made applicable not merely to oaths of service, or oaths relating to the future, but to oaths of witnesses in courts of justice, even Mr. Bradlaugh admitted that the more general form involved a dangerous laxity, which might, and probably would, tend to defeat the ends of justice by opening a way of escape for the class, far too numerous, of witnesses who will tell a lie but will not swear to a lie. It was with very great reluctance, as may readily be believed by those familiar with the controversy, that many members of the Upper House bowed to necessity and permitted the bill to pass. One strong objection was urged by the Lord Chancellor, who said that "he did not think that one who professed to have no religious belief was a proper person to sit in judgment on his fellow-citizens." In reply to an unsuccessful amendment embodying that principle, the Solicitor General forcibly argued that "It would be an outrageous thing that those who honestly declared themselves to be atheists should be marked as a class who were not to come into a jury-box, while the atheist who had not the honesty to declare it was to have that privilege." There is good reason to believe that, in the case of this, as of so many other innovations viewed at first with dismay and alarm, the test of experience will prove that the evil forebodings are founded on mistaken views, and that the disastrous results predicted do not follow in practice.

A FEW recurrences of such a storm as that which lately swept over a portion of the Continent would give a great impulse to the movement for putting electric and other wires in the great cities under ground. Interruptions of electric service, such as occurred during and after the storm in New York, are extremely injurious to business, from two days to a week being sometimes occupied in repairing damages. An efficient subway system would not only greatly promote regularity and efficiency of service, but would save the companies owning the various systems of wires a considerable part of the heavy charges for repairs, to which they are now constantly liable. These considerations, in addition to the other and weighty arguments adduced, such as the removal of a source of danger to citizens, a serious obstacle to firemen in the discharge of their duties, and an unsightly array of poles and wires from the public streets, cannot fail, it may be confidently concluded, to bring about this reform in all the principal cities, so soon as the system of subways now in process of construction in New York and elsewhere, shall have been completed and proved successful.

## GERMAN FOREIGN POLICY.

A NOT unlikely rumour for a time prevailed that the Chinese Government, in its wrath at the summary and discourteous exclusion of its citizens from the United States, was about to retaliate in kind by prohibiting all Americans from landing in China. The latest advices do not bear out this statement. On the contrary, the Chinese statesmen are said to be exercising wonderful forbearance in the matter. This may be partly due to their knowledge of the peculiar circumstances under which the objectionable Act was so hastily passed. It is more probable, however, that the Chinese are too astute to inflict further injury upon their own people for the sake of revenging themselves upon the foreigners. Meanwhile it is said that retaliation in a more effective form is being inflicted by spontaneous action of the Chinese traders. Former residents of China, now resident in New York, report that the large trade in American cotton fabrics, formerly done in China, has dwindled almost to nothing. The Chinese will not now buy American goods of any kind which they can procure from other nations. This seems perfectly natural. But if our neighbours find themselves compelled to pay cash for the immense quantities of tea, raw silk, matings, fireworks, etc., which they cannot procure from elsewhere, and cannot do without, they will feel the keen edge of the retaliation in that very sensitive part of the national anatomy—the pocket. It would not be surprising, now that the election is over and the politicians are coming to their senses, should the outrageously harsh provisions of the Chinese Exclusion Bill be reconsidered and modified so as to bring them more nearly into conformity with some standard of national honour, dignity and justice.

THE semi-official German newspapers seem to be dissatisfied with the manner in which the British are co-operating with them on the South African coast. So far as the ostensible object of the blockade, the restriction of the slave trade, is concerned, they will no doubt find the British earnest allies. But if, as is suspected by many, Germany had ulterior designs in proposing the joint blockade, and is really more anxious to restore the German Colonization Company to its lost foothold, and to use the *prestige* of the British flag in its conflicts with the natives, than to put down slavery, she is likely to suffer disappointment. The success of the Germans as colonizers seems in inverse ratio to that of the English. Severely as the latter are often, and no doubt with some justice, rated for their superciliousness in dealing with inferior races, they generally manage to gain, in a good measure, the confidence of the natives. Germans, on the other hand, whether from native incapacity, or the effects of a more despotic training, seem specially unfortunate in their dealings with the aborigines in the countries they attempt to occupy. They fail to inspire confidence. This is evidenced just now, not only by the revolt of the East Africans, but by the state of affairs in Samoa. In the latter case, indeed, the Germans seem to have attempted to carry matters with a high hand, and to have aroused the hostility, not only of the majority of the natives, but of the foreigners on the island as well. Neither in Samoa nor in East Africa can the British afford to allow themselves to become classed in the minds of the natives with the Germans. The evident annoyance exhibited by the Berlin press, or a section of it, is no doubt the outcome of this feeling on the part of the British, who, apart from their fear of imperilling their own good standing with the natives, are not, we dare say, very much disposed to aid the colonizing efforts of their rivals.

ACCORDING to the meagre accounts by cable, the Baudin demonstration in Paris, which had been looked forward to with so much trepidation, proved a very tame affair. The Boulangists refrained altogether from taking part in the ceremonial, though their committee in its manifesto declares that they venerate the name of Baudin. This gives some reason to suppose that the Boulangists were sincere in their belief that the Government were laying a trap for them in connection with the affair, and seeking a pretext for the arrest of their leader. It is scarcely safe to judge the excitable French in their present uncertain mood by such tests as might be applied to other peoples, else it would seem that such tactics as those of the Prefect of Nevers, in preventing Boulanger's public reception, and permitting only those provided with tickets to attend the banquet in his honour, would be ill advised, as tending to create sympathy for one so arbitrarily treated. There can be no doubt that Boulangism is at the present moment a strong and dangerous force, though it is hard to believe that the Government's evident dread of it as a revival of Cæsarism can be well founded.

NOT very long ago Germany was looked upon and referred to as "the peace-maker of Europe." She had just beaten a rival, had come into possession of a new goodly slice of territory, was resting from warfare, and had many domestic problems to occupy the attention of her statesmen—or statesman, for to the world at large Germany is represented by Prince Bismarck. To-day, however, nobody refers to Germany as a peace-maker. She is bestirring herself. Her unification and consolidation being completed, and her armaments being placed on an enormous and powerful footing, she does not hesitate to actively concern herself, in no wise always in amicable mood, in international and foreign relationships. Jeshurun has waxed fat and now kicks.

Many little straws show in which direction the wind is blowing—a wind that may some day rise into a gale, and that not a favouring one for more than one European Power. What the Vienna correspondent of the *London Times* refers to as "the periodical attacks of the German semi-official press on France," are known to all who keep an *courant* with the varying phases of the European situation. Indeed it is quite within the bounds of possibility to imagine that there are many, even outside France, who think that in the history of Franco-German rivalry during the past few years it is the Teuton and not the Gaul who is most to blame for flinging taunts and gibes at his foe. Against Russia too, despite all the embracings and philanderings of Czar and Kaiser, the German semi-official press not seldom wags its tongue. Two years ago the *Cologne Gazette* was hot upon the subject of Russian credit, and now that Russia has effected a loan of twenty million pounds with the *Banque de Paris et de Pays Bas*, Messrs. Hope & Co., of Amsterdam, and some German banks, it returns to the attack.

The most noteworthy sign, however, of Germany's change of foreign policy is seen in her treatment of England in this East African affair. *Punch* sums up cleverly the relationship of the two Powers in a cartoon representing a fox carrying a wallet labelled "German Interests" requesting the British lion's aid in suppressing the slave trade. The British lion, rubbing his chin, replies only "Humph!!!" This keen desire to, in the words of the German Embassy's official "Memorandum" to Her Majesty's Government, "satisfactorily fulfil the task of Christian civilization in East Africa," is, as every one sees, merely a blind to get England to help extricate her from the blunders of the German company. Fortunately for large-hearted England, Lord Salisbury must have smelled a rat, for in his note to Sir E. Malet he says, "The blockade will be strictly limited to the two objects I have named"—searching slave dhows and preventing the landing of munitions of war. But the German Government very soon showed its hand. On some little misunderstanding arising, the semi-official press (as usual) remarks that the time may come when England may value Germany's friendship. In this phrase is found the key of Bismarck's foreign policy. He has built up Germany, has made her the first land power in Europe, and now he intends to make use of this power in her relationships in Europe and abroad. It is natural, it is legitimate; but it would be pleasanter for all parties concerned if it were done amicably, not menacingly.

## TAXATION.

THE dispute which has been going on for a number of years between those who think that there should be no exemptions from taxation and those who think that churches and church property should be exempt has received an unexpected illustration from a decision made the other day by the Court of Queen's Bench in England. It has been decided that bequests to heathen missions and to the education of the children of missionaries are not charities in the sense contemplated by the Income Tax Acts, and are liable to be rated for income tax.

The *London Spectator*, of the 10th of November, discusses the subject with its wonted ability, and with arguments which apply with much force to the claim made here for the exemption of churches and church property from taxation.

"Ought Charities of the kind created by Mrs. Bates' will to pay income tax or not to pay it? We feel no doubt whatever that they ought to pay it.

"This opinion is not based merely on the doctrine that all charities whatever ought to pay taxes. We do, indeed, hold this doctrine most strongly. It is of the very essence of a charity that it should be a free gift. If I am rated for the relief of the poor, or for the building of churches, or for the education of children, my contribution is in no

sense charitable. I pay, not because I wish, but because I am forced to pay. Now, in so far as a charity is exempted from paying taxes, it ceases to be a free gift and becomes a tax. The charity is richer by the amount of the tax excused. There is that much more money to be devoted to the objects of the charity. But by whom is the additional money contributed? Plainly, by the taxpayer. A given revenue has to be raised, and the taxes are calculated at the figure sufficient to raise it. Whenever any single taxpayer is excused there is a deficit equivalent to his contribution to be made up by the remaining taxpayers, and this extra payment of theirs is simply an enforced contribution to the excused charity. None of the arguments urged in defence of the exemption touch this essential point. The object of the charity may be as excellent as you please; it may have the best possible influence on the community; to contribute to it may be a most admirable and economical way of spending public money. But all the same, to exempt it from taxation is to transfer that much of the burden of supporting it from the voluntary giver to the involuntary. The taxpayer is made to pay for the maintenance of a charity which is professedly maintained by somebody else.

"The law as it stands does not tax charities. Mr. Gladstone's arguments in favour of doing so have never been answered, but the opposition to them has prevailed all the same. We are now confronted by a different inquiry. Allowing that charities are to be exempted, is the word to be taken in a restricted or in an unrestricted sense?

"The answer to this question is as simple as the answer to the last. Assuming that charities of some sort are rightly exempted from taxation, this exemption ought not to extend to religious charities. So long as the charity is limited in the way just specified [to the relief of bodily need or suffering and to general education] the taxpayer is at least troubled by no doubts as to the object for which his money is taken. He does not deny that hospitals are good things, that almshouses are good things, that schools and colleges are good things. All he pleads is, that he ought not to be made to contribute to them merely because it has pleased other people to set them up. But when it comes to religious charities, the taxpayer may have the gravest possible doubts as to the object for which his money is taken. There are some people, no doubt, who have an impartial interest in the spread of any form of Christianity. They all—so they argue—do some good, and though some may be better than others, any one is better than none at all. But this is very far from being a universal doctrine. A great number of persons are of a quite opposite opinion. They are not all prepared to admit that all religions are good. They rigidly confine that complimentary statement to the religion they themselves profess. Consequently, to exempt missionary enterprises from taxation is to force them to give practical effect to a doctrine they repudiate. They might be ready enough to give charitable aid disguised under the name of taxation to the propagation of their own creed; but when it comes to the propagation of other people's creeds, it is a different story. Why should members of the Church Association be compelled to make up the deficit in the income-tax caused by the exemption of some Society for the promotion of Ritualism? Why should strong Churchmen be placed under similar pressure to compensate for the deficit caused by the exemption of a College for the training of Dissenting ministers?

"Again, even those who hold that all forms of Christianity are good, may still be of opinion that they are only good one at a time. They may be quite willing to pay for the propagation of any missionary enterprise, provided that they are left free to stipulate that the process of evangelisation shall only be brought to bear on those who are not already furnished with a gospel. Missions to the heathen, yes; but not missions undertaken by one Christian body for the conversion of another. Why should the man who thinks Catholicism and Protestantism equally good, find money to help to make Roman Catholics Protestants, or Protestants Roman Catholics? Neither, as he holds, will he be better for the change; yet he is made to pay other people's taxes in order to bring it about. Nay, more, he is made pay other people's taxes in order to bring about, not one of these changes, but both. The State is so anxious to encourage conversion, that it sets up a seesaw, and pays Catholics to convert Protestants, and Protestants to convert Catholics. It is extraordinary that with the present dislike to concurrent endowment, and of any rate that can by possibility be turned to denominational purposes, this most singular form of concurrent endowment, this direct taxation of the community for the most aggressive ends that a religious denomination can propose to itself, should have gone so long unchallenged."

Does not the same reasoning apply with full force to taxes on churches and church property? Why should the man who would not willingly propagate Roman Catholicism contribute to do so by paying a portion of the sum by which taxes are increased through the exemption of the churches and church property belonging to Roman Catholics? or why should the Roman Catholic through the same cause help to teach and spread Protestantism? The true and only rule as it seems to us is that there should be no exemption from the liability to taxation—then all property will contribute in fair proportion to what all have had the benefit of.

THE largest college in the world is said to be a Mohammedan institution at Cairo, which is credited with 300 teachers and 10,000 students.

## SONNETS.

NOVEMBER.

THE glory from the Autumn woods hath gone,  
Plucked by the hand that granteth no reprieves,  
And tears are falling on the sodden leaves  
From clouds which dim the glowing light that shone.  
A drooping elm stands lonely on the lawn,  
And for the Summer vanished grieves and grieves;  
As one at life's twilight whose bosom heaves  
When gathering gloom brings memories of dawn.

Too soon, too soon have come November days!  
They cloud my life with dimness of a pain,  
The loss of thee the light of life hath slain;  
Too great in splendour was October-blaze,  
Thereof remain but faded memories  
All driven to the earth by beat of rain.

DECEMBER.

DARKLING the sky, and black the earth below,  
When white as is the pureness of a maid,  
O'er all the earth her mantle she hath laid,  
The white-winged silent angel of the snow.  
The crispy breezes 'mong the trees that go  
No dalliant whispering of leaves hath stayed;  
The earth in a stillness lieth, unafraid,  
Reflecting like the moon a silvern glow.

November loneliness thus passed away:  
Thou ere I called wert floating near to bless,  
And thoughts of purity and tenderness  
Fell from thy loving spirit day by day,  
Until enwrapped in peace and joy I lay,  
As if with white robe of thy holiness.

WILLIAM P. MCKENZIE.

## KEEPING CHRISTMAS.

"CHRISTMAS comes but once a year" were words familiar and dear to English childhood. They were uttered by the band of mummers who came into the halls of the gentry on Christmas Eve to exhibit their rude traditional disguises and play their uncouth antics, earning thereby the half-crowns wherewith to make themselves a merry Christmas. If you had traced the pedigree of the mummers, probably you would have found that they, like Punch, represented the actors of some mediæval mystery or morality play, now fallen in its estate, since the Church of the Middle Ages, with all its sacred pageantry and dramaturgy, had passed away. Punch will die only with Shakespeare, but the mummers probably by this time the policeman of a refined civilization has ordered to "move on." Besides the roughness and absurdity of the exhibition, these fooleries enacted by the lower class to amuse the upper class and draw money from them did smack somewhat of the old régime and even reminded one a little of the Saturnalia of the Roman slave. More than two centuries before, Puritanism had banished forever the Lord of Misrule, under whose reign of tipsy jollity and folly the lawyers of the Temple were once fined for having failed to perform their customary dance before the judges. The Lord of Misrule, while he lasted, was kept up in a style incredibly elaborate and expensive. He had a mimic court, with officers answering to those of the real court, and for a season ruled the realm of pleasure as absolutely as the monarch whom he counterfeited and partly supplanted ruled the State. Mr. Francis Vivian, who was Lord of Misrule or Christmas Prince in the reign of Charles I., spent £2,000, equivalent probably to \$100,000 now, on the maintenance of his mock dignity, besides his allowance from the Crown. To all this the more serious and austere spirit which was then gaining ascendancy in Merrie England was fatal, and the Restoration, though it brought back the May-pole, failed to revive such laborious and thoroughly antiquated tomfoolery as the reign of the Lord of Misrule. "Our Christmas Lords of Misrule," says Prynne, "together with dancing, masques, mummeries, stage-playing, and such other Christmas disorders now in use with Christians were derived from these Roman Saturnalia and Bacchanalian festivals, which should cause all pious Christians eternally to abominate them." The words are quoted in Mr. Hervey's "Book of Christmas," where all the lore concerning the Lord of Misrule will be found. Prynne is right in connecting the reign of Misrule, morally at least, with the Saturnalia; it was not only a vast "spreed," but, like the Saturnalia, a temporary relief from the rigidities of social arrangements and a sort of social safety-valve at the same time. Another festival which used to be celebrated in England when I was a boy, and which had a strong and most pathetic tinge of the Saturnalia, was the festival of the chimney sweeps on the first of May. Those hapless boys, mostly parish apprentices, and the lowest and most miserable slaves of civilization, had that one privileged day of merriment and feasting in the year. They used to dance on the lawn round "Jack in the green," clattering their brushes and wooden shovels, after which they were regaled by the charitable with beef and plum-pudding. Happily that caste of misery and degradation has now ceased to exist. If the mummers have departed, I hope the "Waits" have not departed with them. Their music was hardly an equivalent, especially in the rural parishes, for the song of the angelic choir heralding the nativity, which I suppose it professed to reproduce. But its sound in the dead of night made a strong impression, half awful, half pleasant, on the ear of childhood.

Sunday and Christmas are now pretty much in the same position as institutions which have lost or are fast losing their old theological basis, but rest securely on a basis of another kind. It is impossible to insist on the obligation of keeping the Jewish Sabbath, the day on which the Creator rested after the six days' work of Creation, especially as we do not keep it, our Sunday being the first day of the week and not the seventh. But the Sabbath has glided into the Day of Rest, of spiritual rest for those who are spiritually minded, of rest at all events for all, and of Sabbath stillness after the noise and bustle of the week. The French Revolutionists, when they undertook to make new heavens and a new earth on the principles of Reason and Rousseau, substituted the tenth day for the seventh, found it would not do. Sunday has ceased to be an article of the law, but it remains an article of human nature. So it is with Christmas. Christians in the Middle Ages thought that they were keeping the actual birthday of the Saviour, as they thought when they went on a pilgrimage to Jerusalem that they saw the identical spots where the scenes of His Passion had been enacted and the Sepulchre in which He had been laid. We know that the day of Christ's birth is totally uncertain. Clement of Alexandria, a Father of the second century, speaks of those who affected to assign the day as "over curious," and his confession of ignorance is decisive. All attempts to settle the point by reference to historical landmarks, to ecclesiastical tradition, or to the Shepherd's Calendar are vain. Probably the time of the winter solstice, the birthday of the year, was fixed on for the nativity of the Sun of Righteousness. The old Latin hymns seem almost to admit as much by coupling the coming of the Saviour with the return of light. Not only the day of Christ's birth but the year is uncertain, and the French Revolutionists had that fact upon their side when, proceeding to regenerate chronology as well as society, they substituted for the Christian era that of the enthronement of Reason, personified by a prostitute, on the altar of Notre Dame. Nevertheless, we let this article of the mediæval calendar stand, and still on the traditional day celebrate the birth of Christianity and of all that Christianity has brought with it to society, to the home, and to the heart. Even those who in this critical and sceptical age have ceased to be Christians in name may celebrate the festival of humanity. For they can hardly deny that it was with Christianity that the sense of a common humanity and of the brotherhood of man with all its duties and charities, and with the civilization which is grounded on it, came into the world. A Greek philosopher might point out the close fellowship which united mankind; but that same philosopher pronounced slavery an ordinance of nature, and when he spoke of mankind probably thought only of the free. That there were no hospitals or alms-houses before Christ may not be strictly true; but it is certain that there was nothing in ancient civilization like the vast system of Christian charities. The Comtist religion of Humanity, though it presents itself as a new creation, is, as has been often and fully said, nothing but Roman Catholic Christianity, with a new set of saints, sacraments and festivals. Those who cannot keep Christmas Day as the holiday of a revealed religion may keep it as the holiday and the annual renewal of human brotherhood, social beneficence, and family affection.

Suppose some vestiges and relics of heathenism do mingle with our mode of keeping the Christian feast; suppose the Yule log does represent the sacred fire of pagan superstition and remind us of the scene in a Scandinavian hall, where our rugged progenitors quaffed their mead and sung their rude drinking songs amidst the trophies of wild tribal war. Suppose the mistletoe is the mystical plant of the Druid, though it is difficult to see how the connection can be traced between Druidism and kissing. All this only widens the circle of historic association and makes the festival in a larger sense human. Even the most orthodox among us have by this time pretty well discarded the narrow theology, uncountenanced by any rational construction of the Gospel, which puts the heathen out of the pale of salvation and consigns them to the power of evil for not having heard a word which was never preached to them or believed in miraculous events which had not then taken place. We recognize the debt which the civilization of which we are the heirs owes to its earliest and rudest founders. We recognize the debt which Christian Ethics owe to Socrates, Plato, Marcus Aurelius, and Epictetus. We scout the monkish morality which consigns virtuous pagans, with one or two arbitrary exceptions, to eternal torments. We have enlarged the bounds of Christendom to the full compass of the designation "Son of Man."

It is in vain that the Puritan has tried to dislodge the Papistical, Prelatical, and heathen Christmas by substituting for it Thanksgiving Day. His failure is almost as signal as that of the Jacobins in their attempt to substitute the birthday of their Republic for the birthday of Christendom. A holy day of any kind is always popular, and it is very right and meet that we should express pious gratitude for the ingathering of the harvest. But who, except the heirs of the Puritans, cares very much about Thanksgiving Day? With what tender and hallowed associations is its name encircled? Who particularly wishes on that day to gather all whom he loves around him, or calls up with special fondness the image of those whom he has lost? To see a man eating his Christmas dinner alone at a club makes one shudder. Would the sight of a man eating his Thanksgiving dinner alone give one the same shock? Perhaps one who is not a New Englander or a Puritan underrates the intensity of New England and Puritan feeling. But Mrs. Beecher Stowe is a New Englander, and she shows us in her *Pogonue*

how, when the burst of anti-Anglican feeling connected with the Revolution was over, Christmas, with its little Church pageantries and its genial memories, stole back to its place in the hearts of all but the most austere Puritanical portion of the people. The children even of the Puritan minister cannot keep away. One thing is certain, Thanksgiving can never, like Christmas, be a feast of mankind or of Christendom, since the time of harvest will always differ in different parts of the world. Christmas, it is true, we are apt to associate with winter, with snow, and with the storms which raging out-of-doors endear by contrast the bright fire and the happy circle within. But it may be kept, and is kept, at once in England, in America, in Australia, and in Hindostan. If the supporters of Thanksgiving Day fling any stones at Christmas on account of its association with a sacred season of the heathen, the stones may be flung back; for nothing is more certain than that the heathen were in the habit of offering the first fruits to their gods.

Let me say, however, that there have been two occasions on which I have myself been made to feel as warmly as any New Englander about Thanksgiving. Both were in the time of the Civil War. Just when the fury of the war was at its height, and the North was intensely embittered by the reports of the cruel treatment of its captive soldiers at Andersonville, I visited the Prison Hospital at Baltimore, in which a number of Confederate prisoners, convalescent as well as sick, were confined. It happened to be Thanksgiving Day, and looking into the dining hall I saw the tables plentifully laid out with turkey and all the other good things of the season, which had been sent in by the kind-hearted enemies of the prisoners. The incident was the more striking because nowhere was the rage of parties so fierce as in the border city of Baltimore. The other occasion was a Thanksgiving dinner party in New England when, though the quarrel with England about the *Alabama* was going on, and our host was a fervent patriot, and had lost relatives in the war, he gave us a toast after dinner, "The President of the United States and the Queen of England."

The custom of giving presents at Christmas and the New Year certainly cannot be acquitted of heathen associations: it is too clear that *etrennes* is derived from *strenue*. An ancient ecclesiastical writer consequently denounces the custom as "diabolical," the religion of the heathen and everything pertaining to it being supposed to be the direct work of the Devil. The youthful recipients of the *strenue* will be inclined to retort the malediction. In ancient times, as in modern, the gifts were accompanied with good wishes for the coming year. The practice is too natural to call for any learned explanation. With us it has been developed into a round of visits on New Year's Day, of the formality of which society seems to be growing a little weary, so that the custom is likely to fall into disuse. We shall have reason to be sorry for its departure if it has served, as I have heard people say that it has, to terminate, without the awkwardness of a formal reconciliation, any misunderstanding or coolness that may have arisen during the past year. The end of the old year coming with the birthday of the religion of charity is a good time for writing off from the ledger of the memory all the evil debts of unkindness and opening a new book of mutual goodwill.

Nowhere is the spirit of Christmas, as it now is, of Christmas as a feast of goodwill and affection, apart from anything ecclesiastical, better embodied than in Dickens' *Christmas Carol*. Though on a small scale, the *Christmas Carol* is perhaps the most perfect work of Dickens' genius. To say that it ought to be read in churches would be profane; but much is read in churches that is not so good and certainly far less effective. By the social geniality of his writings, the author of the *Christmas Carol* and the creator of such characters as the "Brothers Cheeryble" has done more than sermons and dissertations to save the heart of society from being poisoned by Communist agitators, Labour Reformers who preach class hatred, and all the purveyors of malignity with whose venom the world abounds; and while we laugh or cry over his novels, we hardly recognize the debt which we owe him on this account. The description in "Pickwick" of the keeping of Christmas Day at Mr. Wardle's, though full of fun, is not in quite so wholesome a strain as the Carol. There is too much whiskey in it; as indeed there is generally in the writings of Dickens, who was in a perpetual state of revolt against the rule of the hypocritical fanaticism which he has pilloried in Stiggers, and sometimes gives his enemy the advantage by running into excess. We may feast and be merry without excess. Christ himself opens His mission and performs His first miracle at a marriage feast. Great changes appear to be impending, and the day may come, as the Comtists think, when man will be so refined and intellectual that he will regard taking food as an ignominious necessity of his material nature, and will retire to eat in secret. But so long as the glow of physical enjoyment retains its connection with the glow of feeling, the least sensual of all physical delights will be our Christmas dinner, and the Prohibitionist must be stern indeed who will forbid us to drink the health of all friends, present or abroad, on Christmas Day.

GOLDWIN SMITH.

THE five heaviest hammers in the world were built in the following order: Krupp, at Essen, 1867, 40 tons; Terni Works, Italy, 1873, 50 tons; Creusot, France, 1877, 80 tons; Cockerill, Belgium, 1885, 100 tons, and Krupp, Essen, 1886, 150 tons.

## LONDON LETTER.

NOTES ON AN AUTUMN HOLIDAY.

HAVE you any recollection of a delightful *Uncommercial Traveller*, in which Dickens speaks of the life led by the tramping clock-mender, as he goes ticking and striking through the country with a timepiece under his arm? I was reminded of it this morning by meeting one of those gentry *en route* for the keeper's cottage, I suppose, and who, asleep to-night at the ancient sign of the Crispin and Crispinus, will undoubtedly dream of the wonderful grey Gothic palace with its delicately-tinted Italian gardens and great hammered-iron gates, round about which he lingered on his way through the woods. As he passed by, the hour sounded from over the stables, startling the circling pigeons and grave, stately rooks. He echoed the heavy strokes with an answering light chime from his own moon-faced clock, and then, with many a backward stare at the million windows, went rustling away, across the slopes and through the fallen leaves.

Near to these very slopes, adown the cheerful broad road, once rattled a rumbling, dusty, high-swung post-chaise. By the window sat a young girl, with powdered hair and wistful dark eyes, who gazed at the peaceful, lonely park-lands through which they were driving, looking about her quietly (I think), talking gently to her round-faced, kindly companion, in his three-cornered hat and green travelling coat, till of a sudden the chariot stayed at the beautiful palace, ablaze with sunbeams, and the front doors opened wide. Bewildered, she was led through the long saloons, where the pictures smiled at her from the walls, where the flowers nodded their welcome from the tall crystal vases, till at last—so the pretty story goes, which you know as well as I,—the round-faced gentleman thought fit to throw off his disguise and announce himself, like a Prince in a fairy tale, to be the owner of these fine things:—

"And while now she wonders blindly  
Nor the meaning can divine,  
Proudly turns he round and kindly,  
'All of this is mine and thine.'"

The furniture has remained unchanged since that day, the ornaments untouched: the faces on the walls are the same, except that in the billiard-room, amongst the Knellers, Richardsons, Lelys, and Dobsons, there now hangs a charming piece by Lawrence, the centre of attraction to most of those who find their way here. This sweet, white-gowned lady, of a type that is always in fashion, has looked out of the golden frame, in company with her husband and little daughter, for close on a hundred years. But Hazlitt can never have seen this harmonious family group, as among the pictures he criticises in his well-known essay on Burleigh House, he does not mention this. Therefore, I take it, that in the days when he was a visitor in Lord Exeter's "fair domains," it must have hung in some private apartment. "I never wish to have been a lord but when I think of this story," declares the essayist, after repeating, in his terse fashion, the particulars of the idyll. Young Lawrence has so obviously imitated Sir Joshua, both in composition and colour, that the picture cannot fail to please, and with his principal sitter, at all events, it is impossible to find a fault. For my part, I would rather have this canvas, with all its inexperience, its occasional bad drawing, its various weaknesses, than any of the artist's later and more ambitious work, in which affectation and untruthfulness are too often prominent. In Bret Harte's humorous conclusion to *Maud Müller* he gives a version of what he considers to be the saddest words from tongue or pen. I could not help the rhymes crossing my memory as I looked at the Cottage Countess with her arm round the child, and noted her husband's attitude and expression. But I don't believe this graceful, pretty-mouthed girl can have spoken with a Shropshire accent. I can't think but that the Earl (very like Pope's "Sir Plume") was entirely happy and contented with his unpedigreed bride. Some of the Hodnet villagers took him to be a highwayman, it is said—he did no work and yet had always money,—and Hazlitt, at all events, makes no mention of the palette and brushes with which Tennyson poetically endows him. But the most sagacious of his humble neighbours must have thought him a farmer out of luck, if he resembles his portrait. Would you not like to have heard some of the conversations to which this still group of people have been such patient listeners? Think, too, of the sorrow they have witnessed, for soon after the skilful young painter had finished his work my lady died; and by-and-by, in the course of six or seven years, the vault was opened to receive my lord; and then the little girl was alone, the only one of the three left to stand in front of the bright canvas, all blue and white and yellow. There were boys—a child-marquis and his brother,—so the present owner is grandson of Sarah Hoggins. Would one be ashamed of the peasant strain in one's blood, I wonder, and are cottage folk never mentioned in these lordly halls? I remember that in *Choses Vues* Victor Hugo declares genius is the only thing on earth to which we should bow, goodness the only thing to which we should kneel. There is so much of the better quality to be found in Lady Exeter's sweet face that the picture would hardly be out of place as an altar-piece, with a score of candles flaming and flickering in front of it.

And now do you care to hear of the rest of the house? There are corridors, ballrooms, drawing-rooms, dining-halls, state bed and dressing-rooms, their walls looped and wreathed with the finest carvings by Grinling Gibbons, and lined with pictures, many of which are not pictures at all—dreadful Castigliones, Caraccis, Caravaggios and the like. Here is, too, in the Jewel Closet, the famous Carlo Dolce, in my eyes valueless; and here the admirable Lady Des-

mond, by Rembrandt, a head that has been well engraved; and a small Princess Mary Tudor, which (*pace* Hazlitt) I do not believe Holbein ever saw, and two or three careful, excellent Janssens. But can you imagine the quality of mind possessed by people who, with a palace to decorate and their coffers full of gold, liked to have their ceilings and staircases splashed over by Verrio and Laguerre, who, later, bought fifteen Angelica Kauffmans and only one Romney; who spent their money on bad specimens of Guercino, Bellini and Valerio Belli, rather than on our own excellent little band of artists whose pictures, then being exhibited in the domed room of Somerset House, beat the Italians out of the field? Would you have chosen a Pordenone, when instead you might have had a Gainsborough, or indulged in a Passeri when in its place a Reynolds might have gleamed on the walls? There is consequently not much to envy at Burleigh, if I except an excellent Nollekens (a copy of the Dolphin and Child in the Barberini) and a few pretty trinkets, interesting for the association, such as Elizabeth's watch, given by her to her Lord Treasurer, and a rosary used by Mary, Queen of Scots. There are tapestries, too, and beautiful china, and some treasured relics left by Queen Victoria when she stayed here,—the wreath she wore one night at dinner, carefully gilt and placed in a case; her white glove; the glass from which she drank, and so on. But better than all these is the view from out of these oriel windows on to the lawns and gardens, shining lakes and many-coloured woods; and infinitely superior to saint and angel drawn by Italian fingers, to ruffled Queen or red-gowned statesman, is the portrait, sketched by the innkeeper's son, of the farmer's daughter in her white skirts, a portrait which, of them all, is the one I should like best to possess.

From Burleigh it is barely a mile before you reach Stamford Town, where are many beautiful old churches and quaint bedehouses and deserted posting-inns, and over all an air of old-world tranquillity. While the church-bells were stammering singing their noonday songs (I made out "Auld Lang Syne," but to a jerky hymn-tune I could put no name) I wandered up Barn Hill to a wonderful old garden, wherein I was shown inscriptions cut by Stukeley in praise of flowers and blessed peace, in thanksgiving for the Culloden victory, in honour of the doctor who had the privilege of curing the antiquarian's gout; and as I loitered in and about the gravel paths, one of my companions told me the following authentic ghost-story, which it pleases me to think may possibly be new to you.

It seems that there are two rows of old red brick houses at Hampstead, forming an avenue to the church, which houses, built on ground which once belonged to a monastery, are continually troubled by the most unaccountable noises, in one or two cases the inhabitants declaring that the noises which they can bear have been further supplemented by the appearance of apparitions which they cannot. Not long ago one of those possessing the worst of reputations was taken in all innocence by some people who, till they had been in the place some time, were left unmolested. But very soon steps pattered up and down stairs in the dead of night; doors, previously locked, unaccountably flew open; often there was a feeling, even in the broad daylight, that one was being watched (said my informant) by invisible eyes, touched by invisible fingers. The maids gave warning continually, the children occasionally were frightened, but as months went on without anything actually being seen, the footsteps and rustlings, growing monotonous, were at last almost unheeded, and the household settled down with the firm determination, annoying enough to the ghost, to ignore its presence altogether, a resolution not always strictly kept. One afternoon, a November or two ago, the lady of the house sat by the fire in a small drawing-room, shut off from a larger one by folding doors, reading fairy tales to her little daughter, and as she read she heard someone walking overhead, in a room from which the ghost always started on its peregrinations. She glanced at the child—who was staring at the flames, absorbed in the history of "The Snow Queen," and who, wisely enough, had no ears for anything else,—and continued the story without a pause. Soon on each of the shallow oak stairs sounded the well-known pit-a-pat of high-heeled shoes, till the steps, staying a second at the smaller drawing-room, went on to the larger room, the door of which opened and shut with a bang; but nothing disturbed the little girl. As her mother read on, someone behind those folding doors was turning the handles softly, pacing up and down the floor, moving chairs and small tables, till at last the reader became so nervous she thought she even should have screamed. Instead of that, however, she made some excuse of resting for a moment, gave the book to her daughter, and taking up a lamp went bravely to the threshold of the other room and looked in. The footsteps ceased suddenly, but peer as she might into every corner, nothing could she see. Just as she was turning back to "The Snow Queen" and the fire, the child ran towards her. "Why, mamma," she said, pointing to a window-seat, on which the stream of lamplight fell brightest, "who is that pretty lady?"

Since then Mrs. S., who is a Catholic, has had that restless ghost laid (this is the nineteenth century, eight miles from Charing Cross), and with bell and book the priest and the acolyte have done their best to restore peace to No. — Church Row, the consequence being that after that afternoon, spent in sprinklings and prayer, the pretty lady has altogether ceased her visits.

WALTER POWELL.

It is now quite certain, according to *London Truth*, that the promised biography of Mr. Delane, once editor of the *London Times*, about which there was considerable talk a few years ago, will never appear.

## MONTREAL LETTER.

AS the air we breathe, the food we eat, and the muscular actions we perform are the principal elements which decide the tone and texture of our physical nature, so it may be broadly asserted that the most potent factor in the formation of our mental and moral character lies in our occupations, our daily conversation, and our industrial routine. One step further brings us to the admission that this mental and moral character, which is the development of our surroundings, is, in turn, the parent of our theories, civil, religious, and political. If this be true, it is not surprising that with the disappearance of navigation and the fall-trade down the Gulf, the financial mind of Montreal should immediately revert to the idea of resolving that the inevitable rigour of our winter shall hereafter be a profitable investment. Long before the most distant announcement of frost or snow, and while the wharves were still alive with all sorts of human and other merchandise, committees were busy on their rounds canvassing for stock in the thermometer. An event which at one time promised to become the National Festival of Canada, and one which, in the unique and picturesque, might have thrown out a friendly challenge to the world, is likely to degenerate into a Joint Stock Speculation with its shareholders and annual dividends. We are to have our Carnival, but it is shorn of its glory and robbed of its beauty. Its Ice Palace and Railway, its Snow-booths and Slides, its hospitality, the possibility of its very existence have all been discussed and decided from their profit and loss in bank accounts. Social and religious exclusion, tyrannical in all else, insists upon immediate abdication in favour of prospective windfalls. Roman and Anglican, Jew and Gentile meet here on common ground. For once on earth they enjoy a foretaste of millennial fraternity. The plan of the castle is an object of keen contest in the West; and in the East, subscriptions to the Railway on the river are increased on the assurance that it is not a parade of the Siberian severity of our climate, but an exhibition of the unlimited fertility of our natural resources. Public subscriptions are taken, given, and advertised. Men persuade themselves that they are securing a few shares in the future life, and then turn round to count the marbles they will gain in this. The right hand provides a programme of hospitable intentions, and the left a census of the victims with a calculation as to the profits of the consumption.

In the harbour the last ship of the summer is left riding alone, impatiently testing the mercury. On the heels of the break in the Cornwall Canal, the closing freight is being pushed through. Sheds are folding up; the gates of the new dyke are swinging round for the winter; the harbour police are disbanded; the days are gone when the idler can lounge on the quays; and the river, calm in its leaden staidness, though shivering with unknown dread, is awaiting its fate.

The irrepressible Scot looks out for the idler. St. Andrew's Home, St. Andrew's Sermon, St. Andrew's Day, and St. Andrew's Ball fill the air with the earliest snow-flake. The first smack of frost which seals the river opens the purse-strings of patriotism. To provide a haggis and a bag-pipe for himself, and oatmeal for his less fortunate brother, the Scot will sing himself to death on Halloween, and dance himself to death on "The Day" at five dollars a-piece. Ruskin says, Sir Walter's "Bride of Lammermoor" should not be read by the Scot. It is too sad for him. The sage's criticism savours of sarcasm. At least it can hold good only in the fitful foggy weather of the Scot at Home. The Scot Abroad is made of sterner stuff.

The churches, too, are organizing for the winter's campaign against sin and suffering. Fairs and Bazaars have not yet departed this life, although their enfeebled systems have been reduced to all sorts of expedients to preserve soul and body together. Without the bolster of a fresh patron or the stimulant of a new feature, not one could hobble through the drag of its weary life. The latest novelty in tonics is a Feast of Days. Upon my exit from my last Church fair I had solemnly vowed that not only was it my last, but that it should remain so. But incorrigible hankerings after some confirmation of a theory of my own on the Lost Tribes spurred my drooping faith. I entered this Feast of Days; but behold! no rebuilt Temple! no revived sacrifice! Only a Hall, a crowd, a bustle; a booth for Monday, another for Tuesday, and a third for Wednesday. Before I had arrived at Saturday night my calculations of the Days of the Feast and my balance in hand had vanished contemporaneously.

The thaw of those few days has brought disappointment to the frequenters of skating-rinks, whose skates had been polished and whose hopes had been raised by the early and severe frost of last week, when the mercury had dipped to 4° above zero. Snow-shoe tramps (really not figuratively), have been cancelled, and umbrellas are once more in requisition. Citizens generally hesitate between two opinions—to walk or to drive; whilst the horse-railway is busy ploughing up our streets, and the corporation is energetically smoothing them down. We have laws, and unfortunately a few people obey them. If everybody would only be induced persistently and conscientiously to disregard them, we should know how to regulate the day's engagements. Few things are more disconcerting than the straggling and struggling efforts of a few to set a good example. However, our mayor being absent in England on municipal business, his Deputy has become devoured with a zeal for authority. Long may it continue—the zeal, and not the devouring!

The educational institutions of the Province are by law exempt from municipal taxation, but the Roman

Church has regarded herself as the parent of the only educational institutions worthy of recognition, and has long monopolized this exemption. Protestant rights, however, have slowly made an effort to assert themselves. Congregational and similar claims were pressed and successful, and private schools have wakened up to a sense of their duty. The Protestant mind became sharpened by success, and much interest has quite recently been aroused in a claim from Mrs. Lay's Seminary for Young Ladies, for the restitution of taxes to the extent of \$1,000 paid in ignorance of the statute. The case was lost on a technical point in the Superior Court, but has secured a reversal of verdict in the Court of Appeal. *On dit* that a movement is on foot in McGill College in favour of a similar restitution of all the taxes paid by all the Professors. If this be successful we shall expect to hear of an important reduction in the future salaries of these gentlemen.

Sir William Dawson is lecturing on "The Relations of the Prophecies of Daniel to Modern History."

The appointment of Mr. George A. Drummond to the Senate, as successor to the late Hon. James Ferrier, meets with very general approval. VILLE MARIE.

### SYMPATHY.

WHEN crushed beneath the dread expectancy  
Of ill, by fault or fortune brought, how sweet  
If listless hand or heavy eye should meet  
Soft touch, kind glance from one who yet must be  
Just, even to sternness. Then the penalty,  
If come it must, comes robbed of half its fear;  
We know that one who feels with us is near—  
That thought has power to soothe our misery.  
Then if a trifling kindly act can bring—  
When with perplexing doubts thy mind is riven,  
Or with despair—such blest relief to thee,  
With kindly act cheer thou the suffering,  
And give as freely as thou wouldst have given  
The precious balm of healing—Sympathy.

M. M.

### THE OLD TESTAMENT.

A STORY is current in literary and ecclesiastical circles, which is of some interest to all who take note of the currents of religious thought in these days. It is related that at the Lambeth Conference, a committee was appointed to draw up a report on the subject of the Old Testament, that the Chairman of the committee was a strong bishop of somewhat "advanced" opinions, and that, when his report was read, it was received with something like dismay by the other Episcopal members of the committee—in fact, it was not, in the proper sense, "received" at all; and, as the bishop refused to modify it, no report on that subject was presented to the Conference.

Whether the story, as it stands, partakes of a mythical or legendary character, we cannot say. But we have no doubt that there is a measure of truth lying underneath. In the first place, such a story is not very likely to have been invented; and, in the second place, a comparison of the Encyclical letter sent forth by the Conference, with the reports of the committees, will show that there is a history in the latter.

If the facts are as they are represented, they contain nothing derogatory to the Conference as a whole, or to the particular bishops who would none of their chairman's report. It can hardly be doubted that the Church has been wisely guided in abstaining from defining the nature of the inspiration of the Scriptures, and from determining the comparative value of the books in the Canon. She has been contented to declare these books as divine—as containing a divine record of the divine government of the world, a divine record of the revelation which God has made of Himself to man, of the way in which He wills that man shall live and work in this world. Whatever the Church ordains, she must ordain nothing contrary to this testimony. This is agreed upon by all—Romans and Reformed—however much they may differ as to the method of interpretation, or the importance of tradition.

In spite, however, of the wisdom and moderation of the Church at large, it can hardly be doubted that many persons have been considerably disquieted by the manner in which some of the books of the Old Testament have been handled, in recent times, by some of the representatives of the "higher criticism." Attempts have been made, as all the world knows, to show that the Pentateuch was not only not written by Moses, but that the greater part of its enactments were of much later date than the era of the great Hebrew law-giver; that the only portion of the Jewish code which could be attributed to Moses, was the ethical, and that all the sacrificial and sacerdotal ordinances belonged to a much later period—to a period so late that it was at least not earlier than the captivity.

There are three ways in which these criticisms may be met. First, there is the way of dogmatism, the way of the late Dean Burgon, who laid it down in the University pulpit at Oxford that not only was every sentence of the Bible inspired, but every word and every letter—perhaps, we might say, a good many of the various readings. And there are still some who follow in this way. It is, however, needless to remark that however short and easy this method may be with those who accept the principle involved, it would have no success either with the advocates of the critical method, or with Christians who were disquieted by their arguments.

A second method is that of basing the authority of the

Old Testament upon that of the New. Many persons who feel themselves incompetent to pronounce upon the difficulties which have been discovered or invented in connection with either the historical truth or the authorship of the books of the Old Testament, have been contented to fall back upon the use made of those books by our Lord and His Apostles. If they could quote them as authoritative, these critical difficulties need occasion no perplexity to those who are contented to be guided by them. Such a method appears to ourselves eminently sound and reasonable. If we can satisfy ourselves of the authority of the New Testament, then we may safely accept its guidance in the interpretation of the Old.

There is, however, a third method, which is also useful, but which is open to a much more limited class of readers—the method of following with care the criticisms of the assailants of the authenticity and genuineness of the Old Testament, and of showing that the facts before us do not bear out their conclusions. This method has been taken by writers in Germany and in England, who have assailed the position taken by Wellhausen and Kuenen on the Continent, and by Robertson Smith in Great Britain.

We have recently had our attention directed to a book of this kind, which we confidently recommend to our readers, not as conclusively settling any of these questions, but as showing that a good deal may be said in behalf of the traditional and conservative view of the Old Testament, and a good deal that the advocates of revolutionary opinions will have to take into account. The author of the book is the Reverend Alfred Cave, Principal of a Theological College supported by the Congregationalists, in England a highly educated and influential body; and the book is a series of Congregational lectures, set up by that religious body in imitation of the Bampton Lectures at Oxford. The title of the book is, *The Inspiration of the Old Testament inductively considered*.

Principal Cave is a man who, from his previous studies and publications in connection with the Old Testament, has proved his qualifications to deal with these subjects. His work on the Christian doctrine of Sacrifice is very highly esteemed by theological students. In his new book he takes the Bible just as it stands, and proceeds to examine its contents with constant reference to the conclusions of the critical school. Leaving alone the textual criticism of the Hebrew Scriptures and the interpretation or exegesis as well, he devotes his attention to what is called the "higher criticism," that is to say, generally, the criticism of the contents of the books as a means of ascertaining their date, their origin, and authorship.

It may surprise many who have accepted as conclusive the decisions of men like Robertson Smith to know that Mr. Cave insists upon the substantial Mosaic character of the Pentateuch. As regards its historical character (or "historicity," as the author barbarously calls it), he brings forward a number of considerations from ethnic tradition and from results in science in illustration of the story of the flood, and the derivation of the different nations of the earth from the sons of Noah. The English *Spectator* has been very severe upon Mr. Cave for the use of this argument; and we must acknowledge that, to ourselves, it does not seem to be quite of the importance that he attaches to it. But in spite of the criticism to which this part of his argument has been subjected, we consider that it is not without validity, and we advise our readers not to pass it by.

With regard to the authorship of Genesis, after setting forth the various theories of its composition which have, at various times, been advocated, and which are more fully illustrated in an Appendix, the author shows that, after the adoption and rejection of theories which supposed two or three or more documents to be combined in the narrative, recent opinion is coming round to a belief in its unity; and whilst he does not deny the work of two writers, an Elohist and a Jehovist, he considers the former to have been the earlier writer, and the latter Moses himself. Mr. Cave works out this conclusion with care and announces it with confidence. Whether he is right or wrong, the other side can hardly afford to treat his arguments with contempt or neglect, and they will have to answer him.

One of the most interesting parts of the book is the fifth lecture on the "Origin of the Law," in which he opposes the evolutionary theory of Wellhausen, to which we have already referred. According to this writer, the Law consists "of three constituents of very different dates, the latest having been written a thousand years after the death of Moses," the third part, the so-called Priestly Code, being "written in the interests of the priesthood," and the whole of it being produced "not earlier than the closing years of the Babylonish exile." It is no wonder that these astonishing conclusions should have excited opposition and criticism. But what will seem more surprising to many persons is the fact that some considerable portion of the theory has been adopted by scholars of unquestionable orthodoxy.

We cannot follow Mr. Cave in his refutation of this theory; but we will mention his contention that, while the evidence on either side is scanty, there are facts sufficient to show conclusively that the so-called Priestly Code was known in the history of Israel long before the period of the Captivity. As examples, he gives quotations not only from the Book of Joshua, which is excluded from the domain of external evidence by being connected with the Pentateuch, so as to form a Hexateuch, but also from the Book of Judges and from the later historical books of the Old Testament. This is a part of the argument which any ordinary careful reader can quite easily appreciate, so as to judge of the weight of evidence either way. We con-

cess that Mr. Cave's marshalling of the facts produces a considerable impression of his being in the right.

Having established the Mosaic origin of the Law, he proceeds to prove its Divine origin. And this is evidently a comparatively easy task, if the success of his previous attempts is conceded. The real battle is fought in the earlier chapters. Yet, to many, the last three will prove the most interesting. After having established the Divine origin of the Law in the sixth chapter, in the seventh he gives a very clear and comprehensive account of the nature of Old Testament Prophecy, in which he strongly asserts its proper predictive character. The last lecture gives a very interesting discussion of the inspiration of the Old Testament, to which the whole book has been leading up. The author's argument is derived neither from the decisions of the Church, nor even from the testimony of the New Testament, but from the contents of the books themselves.

WILLIAM CLARK.

### THE NORTH-WEST FARMER.

THE first house we stopped at on our return journey from Mr. Sanders was that of Mr. Smail whom we saw in the distance making black earth out of golden stubble. Mrs. Smail received us in a large well built house and her daughter smiled her welcome. We were introduced to Mrs. Smail's father, a Highland Scotchman, ninety years of age, wonderfully well preserved. She told us he never had had a day's illness, but that he felt much better since he came up here five years ago. He and his daughter liked the country, liked the prairie, though in their old home in Stirlingshire each morning when they got up they could see rising from its girths of mead and wood the historic battlements of Stirling Castle. Mr. Smail soon came in. Meanwhile I learned from Mrs. Smail that they had twelve stacks of grain: 2,000 bushels of wheat, and 1,000 of oats, and 800 of barley. "I never fetched bigger sheaves," said Mrs. Smail, "and the oat sheaves are heavier yet." Great and worthy pride she took in calling my attention (which however had been spontaneously attracted) to the heavy weighted string of corn cobs which stretched across the room. As much more were stored away, "and all grown in the open air." A few of the cobs were black and red. This reminded Mr. Annable of the husking bee in Ontario, and how anyone who got a red ear could go round and kiss the girls. I expressed the hope that justice was so far in the ascendant that when a young girl, or even an old one, got a cob she could go round and exercise an analogous privilege, and was assured this was so. Mr. Smail could not understand how it was that the barley grown in stubble was better than that on the ploughed land, the former being the best he ever saw, of which he expected to have 800 bushels from twenty-five sown.

Of the homestead Mr. Smail has 145 acres under crop—about ninety under wheat. This is the farmer who succeeds, not the man who grudges every acre he cultivates beyond what is called for by the Act. He entered in 1884 and next year had thirty acres under crop. The next year, 1886, the year of the drought, burned up everything, and he took only 124 bushels of wheat off the land. In 1887 he had 660 bushels of wheat, about 500 of oats and 60 of barley. His son lives over on the other quarter section. He has 85 acres under crop. Between them, since 1884, 230 acres under crop. When Mr. Swan, the homestead inspector, was out, he said: "If you don't quit you will have the whole country under crop." "I knew by the land," added Mr. Smail, "that it was certainly made to produce something better than dry grass. I was determined to cultivate."

Like Mr. Sanders, Mr. Smail had made experiments. He had got three pounds of Ladoga wheat from Mr. Saunders of the Experimental Farm. It had produced two bushels at least. It is very hard and will ripen from eight to ten days earlier than "red fyfe." We visited the stables and saw the heavy team which had taken the prize.

Having eaten a truly hospitable North-West dinner, we started for the residence of Mr. William Watson, a well-known man in these parts.

As we drove by a faded shock, "That's a church," said my lively and well-informed companions, "at least that is one of the stations of Mr.—" a student of the Queen's University, whose really remarkable fluency made in these regions a deep impression. In the towns they build nice little edifices with an imitation of ecclesiastical architecture like a rustic maiden's efforts at reproducing the latest Parisian fashions—but in this country they have to utilize a neighbour's house, or transform a deserted shock, everted perhaps by some claim-jumper, into the Zion of the hour. In an edifice hardly more imposing it was my fate in 1883 to hear a lay preacher hold forth on the text—"Set your affections on things above." He had a week before scandalized the few who knew by jumping a poor man's claim who had gone down east to bring up his wife. Will you believe it? He had the hardihood to say with unctious fervency: "Take, my brethren, a homestead in the skies where no man can jump your claim." Democracies are not favourable to grandiose ecclesiastical structures. In architecture, as in other walks of art, we owe the choicest products to periods and places when and where one will be ruled whether ostensibly or not. One reason no doubt is that it is easy to be liberal with the money of others, and David I. would never have been canonized for raising Melrose, Kelso, Dryburgh and Holyrood if he had earned the money lavished, not in vain, on those exquisite piles which our eyes can only see in majestic ruins, whose

shattered arches and hoary shadows touch the heart with a sense of nobleness mingled with pain and pathos, so eloquently do they preach of the greatness and evanescence of man and all he does, so vulgar do they make the utilitarian present.

I have gone something off the trail, away from the North-West farmer. This is precisely what we did. But properly directed we cut across the country and found the route for Mr. Watson's. Mr. Watson was away at his second homestead. But Miss Watson welcomed us and wished us to remain for supper. A bright Ontario young lady, up but two months and she has gained ten pounds, likes the country, delights in the free life and loves to breathe the invigorating air.

The next day we drove five miles east of Moosejaw and saw the farm of Messrs. George and Harry Wright who cropped this year 145 acres. In a dozen piles the golden grain stood ready for the thresher. Our friends were away. The evening grew sharp as we returned and the prints of our wheels in the wet spots were frozen hard. The sun was setting over the Dirt Hills and gleaming on the North-West town,—shops, cottages, churches, railway station and railway work shops, as our redoubtable ponies went, "for all they were worth," into Moosejaw.

Regina, Nov. 26th. 1888. NICHOLAS FLOOD DAVIN.

### THE ST. LAWRENCE AND THE SAGUENAY.

THE Canadian press has lately given a good deal of space to the claims of Canadian poets, but it seems to me there is one among them who has not received the honourable recognition which he merits. This is Charles Sangster, the most distinctly national of them all. A Canadian by birth and parentage, his themes are almost exclusively taken from his native land, her history and heroes, her scenery and the changing aspects of her seasons, and the labours and pleasures of Canadian rural life. He sings of the blue St. Lawrence and her picturesque Thousand Islands; of the giant cliffs and sombre waters of the Saguenay; of the lovely Rideau Lake and the wild Chaudière; of Wolfe and Montcalm, and the grand old fortress for which they contended; of immortal Brock, and the brave Indian chief, Tecumseh; of winter with its glittering splendours and exciting sports; of spring with its wealth of wild blossoms and exquisite greenery; of Orillia woods robed in the glorious tints of the fall, and the dreamy loveliness of the Indian summer; of the rustic joys of Canada's "Happy Harvesters"; of her brave stalwart sons, and her lovely, warm-hearted daughters.

An English magazine—*The London National Magazine*—has given this Canadian poet the praise of "lively imagination, bold, masterly style, and fulness of imagery," and has compared his reverential recognition of the Spirit that inspires all nature, to that of Wordsworth. Certainly in purity of thought and feeling, in love for the beautiful, and poetic fervour, he can hardly be surpassed.

This paper is not intended as a criticism of Mr. Sangster's poems. Its object is simply to point out the claims which his genius and patriotism have on all true Canadians.

Let us follow the course of his longest poem, "The St. Lawrence and the Saguenay." In it he describes an imaginary voyage which he makes with the lady of his love, in a light, white-winged skiff, through the magnificent scenery of those grand rivers. Through summer day and starry night, midst sunshine and storm, the light shallop threads its way among the mazes of the Thousand Islands, skims the wild waves of the rapids, glides past Montreal and Quebec, the poet paying graceful tribute to the Royal Mount and fair St. Helens, as his boat sails swiftly by; offering due homage to Quebec's unrivalled glories, and honouring the heroic names of Wolfe and Montcalm in a noble stanza. The fertile shores of "Orleans' Enchanting Isles," its sacred spires guarding the snow-white cottages where dwells

"A courteous, gentle race as ever blent  
Religion with simplicity,"

are left behind; lofty Cape Tormente, St. Paul's delightful bay, the fairy-like village of Eboulemens, the rugged sternness of Malbaies are passed, and the lovers' adventurous bark enters the granite-guarded waters of

"The black and frowning Saguenay."

Onward their fearless shallop fleets through the long corridors of rock and sky, where the cliffs that rise

"From the dark deep like giants, seem to place  
An adamant barrier close and high  
To bar its progress,"

till suddenly the cliffs recede, and some green lovely vale, its hills crowned with primeval pines

"That lave their heads in an ambrosial bath  
Of vapours and warm sunlight,"

changes the magic scene.

"A deep and overpowering solitude  
Reigns undisturbed,"

save for the voice of "playful waterfall,"

"As silvery as the laughter of a child  
Dancing upon the green sward."

Cape Eternity is reached; the goal is won; and in a rapture of enthusiasm for nature and nature's God, for poesy's divine art, and the poet-lover's betrothed maiden, the poem ends. Many graceful and fanciful lyrics are woven into its course, but perhaps the most charming part of this charming poem is the description of the Thousand Islands, in which glimpses of past and present life-scenes in that romantic region give vivid interest to the lovely landscapes described. Painted Indian braves in their birch

canoes bringing home the trophies of their success in battle, and met by rejoicing Indian maids; light-hearted voyagers keeping time to their rhythmic oars in melodious strains, and wakening the echoes as their *batteaux* pass along; fishing boats throwing the red light of blazing pine far over the glassy waters, while the spearman strikes the dazzled fish beneath; the sportsman's gun startling the wild ducks among the reeds; the picnic party resting in the shade, and springing up to watch the boat as its sinuous course brings it into view; all these are depicted by the poet's fancy. There is a fine description of a thunder storm, and the picture of the light bark flying down the stream, its sail gleaming white under the brightening sky as the tempest passes away, is a perfect transcript of a beautiful sight often seen on our rivers and lakes after a transient summer storm.

"The storm is lulled, the heaving waves subside;  
The lightning's flash grows fainter, and the eye  
Can just perceive the silver girdle tied  
About the groups of pleasant isles that lie  
Before us. Down the hurrying stream we fly,  
Like a white dove unto its nest. The eve  
Has closed around us, and the brightening sky  
Yearns for the coming stars."

The whole poem glows with the richest colouring, and an impassioned enthusiasm for the beauties it portrays. Its fault is a lavish luxuriance of imagery, not always strictly apposite, but this may well be forgiven to a true poet who has devoted his genius to his country. Above all, in "The St. Lawrence and The Saguenay," he has nobly earned the right of having his name forever associated with those two grand rivers, and with some of the most beautiful and magnificent scenery and most glorious memories of Canada.

LOUISA MURRAY.

### SOME LITERARY MEN OF FRENCH CANADA.

THERE is an erroneous idea prevalent that the French Canadians are an illiterate and uncultivated people. Even among their fellow-countrymen, the English Canadians, the same blank ignorance concerning their intelligence and mode of thought to a large extent prevails. In truth, the Canadians of New France possess much talent, and they are naturally endowed with artistic tastes and perceptions but unfortunately they suffer from lack of encouragement. When we count the number of years the colony has existed, its literary attainments may seem to amount to very little, but when we remember the discouragements that every aspirant to literary fame has to encounter, the obstacles he has to overcome, they really represent a very great deal. The newspapers have furnished the only means of communication with the public possessed by persons of literary tastes, and the bright, witty, and original articles which are constantly to be met with in the French dailies and weeklies, are incontestable evidence of the cleverness that exists in the country. Encouragement to publish a book is so slight that the effort is quite certain to result in failure. Even at the present day the career of letters is not a profitable one and material success is so easily won by men of distinguished talents in the professions that it is not at all surprising if the necessities of practical life should absorb all their energies. When we recall to remembrance the fact that all such labour has hitherto been undertaken solely for art's sake, without the slightest hope of pecuniary recompense, we must admire the patriotism, disinterestedness, and gallant courage of the men who have already achieved so much.

Under the French rule no attempts to cultivate the Art of Letters seems to have been made. The colonist, toiling with a musket in one hand and a spade in the other, had no leisure to bestow upon intellectual improvements. They had imported with them from France, quaint old strains and gay rhymes with which they cheered themselves during times of difficulty and danger, perils and privations. The old stories, legends, ballads, proverbs, and superstitions repeated from one generation to another all originated in Normandy and Brittany, and these formed the real foundation of Canadian literature. With the exception of a few fugitive pieces, songs which were the rough and primitive expression of jovial sentiment, odes, and satires in which French wit and gaiety found voices in very mediocre verses, there was no distinctively national Canadian literature until after the Rebellion of 1837. The events of that period seem to have given birth to a strong patriotic sentiment which before long clothed itself with burning words, the greater portion of it being written by men who played a prominent part in the political struggle of the day. Since then the productions of native talent have been varied and in some instances brilliant. Under the circumstances progress was necessarily slow. Separated entirely from France, deprived of any intellectual advantages which the Mother Country has to give, shut off by the difference of language from any chance of development offered by contact with England and the United States, French Canada was obliged to carve out a literary career for herself.

In judging the result of all these efforts we must remember that most of it has been composed by very young men before the serious labours of existence had trained their energies or directed their powers, or by busy men in brief intervals of leisure snatched from the pressing occupations of business or professional life. Hence a certain crudity or immaturity, but it must be admitted by the most captious critic that what there is of it is thoroughly good of its kind. Occasionally we detect traces of the influence of Victor Hugo, Béranger, and Lamartine, but in general the national lyre vibrates naturally and spontaneously. The strain evoked may sometimes have a primitive char-

acter, a wild, youthful exuberance not unbefitting those whose past has been heroic, and whose hopes centre in the future but it at least possesses the merit of originality and of being impregnated by a distinctively national sentiment. Canadians have just reason for pride in the fact that two of their writers have been crowned by the Academie Francaise, a distinction which is eagerly coveted by the most brilliant of French literary men.

LOUIS FRÉCHETTE,

born at Levis, 1838, is certainly the greatest lyric poet that Canada has yet produced. His poetry is characterized by a thoroughly French clearness and brevity of phrase, by accents remarkable for grace and harmony, by warmth of imagination, fervent enthusiasm, deep and sincere feeling. A spirit of patriotism which appeals to the most powerful feelings of the human heart thrills in every line. Passionately devoted to his country, he sings her heroic past and the glorious future that he hopes for her, her missionaries and martyrs, her sufferings and perils with fervour of sentiment which is unconscious of restraint. His earlier poems date from 1863, and since then he has been a constant contributor to different Canadian journals, *Les Soirées Canadiennes*, *Le Foyer Canadien*, *La Revue Canadienne*, and *L'Opinion Publique*. *Mes Loisirs*, his earliest poetical essay, is markedly inferior to the poet's later efforts. *Voix d'un Exilé* was published in Chicago in 1867, *Pêlé-Mêle* in Montreal in 1877. In 1880 *Fleurs Boréales* and *Oiseaux de Niège* were crowned by the French Academy. Jules Claretie describes these poems as a "handful of genuine French flowers blossoming upon a few acres of snow." Since then the *Legende d'un peuple* shows that study and observation have ripened and mellowed the poet's powers. The *Tribune Lyrique* of Paris, speaks this of M. Fréchette: "We choose one among them (alluding to Canadian writers), because he is altogether superior, and because his genius is quite capable of casting a ray of glory upon the Mother Country, Louis Fréchette, born near Quebec, amidst the virgin forests of the new world, cradled by vigorous Nature which the folly of man has not yet contaminated, uscs, with a power which he seems to have learned from the trackless forest, and illimitable prairies of his country the language of Louis XIV. which has been preserved in Canada."

L'ABBE CASGRAIN

was born at Rivière Ouelle in 1831. He is a son of the Hon. Charles Casgrain, and is descended from one of the most ancient families in the Province of Quebec. He was educated at the College of St. Anne, and afterwards entered the Seminary at Quebec where he studied medicine, and finally entered the priesthood. Notwithstanding the cruel infirmity which has almost deprived him of sight, he has worked incessantly at his favourite archaeological studies, and by his unwearied and disinterested efforts, has contributed not a little to the formation of a native literature.

The Abbé Casgrain's style has the perfection upon which French writers so justly pride themselves combined with a new originality which is excessively attractive. In his prose as well as in his poetry the fact is apparent that the Abbé possesses the true poetic temperament. He has an imagination so vivid and brilliant that he has been styled "the Chateaubriand of Canada." His richness of style sometimes borders upon exaggeration and his flights of fancy occasionally degenerate into erratic pomposity. *Les Legendes Canadiennes*, a poetical prose work, appeared in 1861. Though founded upon historical fact these tales are genuine romances, containing a strong element of the supernatural, and dealing with the ancient superstitions of the country. The book contains *Le tableau de la Rivière Ouelle*, *Les Pionniers* and *La Jongleuse*, *L'Histoire de la Mere Marie de l'Incarnation*, *Première Supérieure des Ursulines de la Nouvelle France*, was published in 1864 and is by many considered the best of all the writer's works. The pictures of early colonial life are certainly interesting. The Abbe's descriptions of Canadian scenery and customs have a poetic sentiment that captivates the imagination. The simple habits of our country people, the adventurous and picturesque life of the old days, the profound stillness of the forests, the fertile valley and purple snow-capped hills, the St. Lawrence flowing gold between its banks, all appeared environed by an idyllic charm. The Abbé Casgrain's collected poems have appeared under the title of *Les Miettes*, of these *Le Manoir*, *Le Canotier*, *Le Coureur des Bois*, and *Le Portrait de mon Père* are decidedly superior. *Un pèlerinage au pays d'Évangéline* which has been recently crowned by the French Academy, is an exquisite bit of word-painting, minute, subtle, delicate, yet full of breadth and effect. The country which Longfellow's genius has rendered familiar to us all is described with a pathos, a direct simplicity, a tenderness for the memory of the past, which is exceedingly touching.

OCTAVE CRÉMAZIE.

The Crimean war first furnished a theme for inspiration to this poet, and from that period his brilliant genius produced rapidly. A soldier poet, there is something wild and free, almost savage in his noble and characteristic utterances. The fine, clear note recalls the roar of the winter wind in the pine forest or the sonorous strains of an organ rolling beneath the vaulted roof of some ancient cathedral. Patriotism was a stimulus and high incentive; inspired by the heat and glow of his own spirit, Crémazie sang the trials and triumphs of his ancestors, his aspirations and hatred of tyranny with a boldness of conception, a vigour and originality, an elevation of thought that assure his compositions a high position in the world of letters.

The spark of true poetic fire, the divine inspiration breathes in burning words rich with pathos and passion. The most apparent defects of this writer are carelessness which permits traces of weakness and repetition to tarnish the brilliancy of even his deepest accents and a certain monotony which proceeds from dwelling constantly upon the same circle of ideas. In *Mille Isles* and the charming Canadian legend of *La fiancée du marin* Crémazie has displayed all the charms of a rich fancy. *Le vieux soldat Canadien*, *Le drapeau de Carillon*, *Aux Canadiens Français*, *La fête Nationale* are all treated with artistic finish and quick intention. *Les Morts*, and *La Promenade des trois Morts* are unquestionably his finest work in grasp and scope. There is a sombre streak, an element of the weird and gruesome about both these poems which greatly detracts from their beauty; the whole force of a powerful imagination seems to be bent upon the task of creating for itself a world of mystic imaginings, an existence where fantasy is as real as fact.

LEON PAMPHILE LEMAY

has been called the Lamartine of Canada. He has neither the force, variety, nor enthusiasm of Fréchette, nor the vigour, passion and imagination of Crémazie. His readers are never carried away by strong emotion but they are charmed by a naive simplicity of style, an exquisite delicacy of sentiment, the strains of a music which is always tender, plaintive, soothing, Lemay never soars very high, but his muse hovers in an atmosphere which is deliciously fresh and bright. His poetry is pure and sparkling as a valley stream, all its accents are harmonious. Having no comprehension of the deeper and darker side of human existence he paints admirably the fair and smiling aspects of nature, pastoral life and the domestic joys. *L'Essais poétiques* contains an excellent translation of Longfellow's *Evangeline*. *La descente des Iroquois dans L'Isle d'Orleans*, has been much admired. *La Debacle de St. Laurent*, merits notice. *Le Sommeil d'un enfant* is a masterpiece of freshness and grace. M. Lemay has gained two prizes offered by the Laval University, one for a poem named *La découverte du Canada*, and the other, *L'Hymne nationale pour la fête des Canadiens-Français*, this last being a magnificent example of lyric poetry.

"Lemay's muse," says M. Fréchette, "is never like the bold flight of the eagle, it is more like the graceful, undulating movements of the swan."

Montreal.

BLANCHE L. MACDONELL.

(To be concluded.)

#### THE DIFFERENCE IN ROTATION PERIOD BETWEEN THE SUN'S EQUATORIAL AND POLAR SURFACES.

DR. C. A. YOUNG, in his work entitled "The Sun," endeavours to account for the fact of the Sun's equatorial regions rotating with a greater velocity than the polar, in the following manner—quoting from page 136 of the edition of 1888:—

"It is more probable that the equatorial acceleration is connected in some way with the exchange of matter which, if the sun is for the most part gaseous, as now seems likely, must continually be going on between the outside and inside of the globe. If the photosphere is formed of masses falling, such an effect would be a necessary consequence. If we suppose that the out-rushing streams of heated gas and vapour, as they rise, continue in the gaseous condition until they reach the summit of their ascent, and remain at this height long enough to acquire sensibly the rotation velocity corresponding to their altitude, and that then the products of condensation, resulting from their cooling, fall downward, and thus falling constitute the photosphere, we should have precisely the actual phenomenon. The rotation velocity of each visible element of the photosphere would be that corresponding to a greater altitude, and, therefore, greater than that belonging to its observed position, and this difference would vary from the equator, where there would be a maximum, to the poles, where it would vanish.

Of course, it is not necessary to such an effect that the conditions supposed should be rigidly complied with; it will suffice to admit that in the photosphere the falling masses are more conspicuous than those which are ascending or stationary, and it would seem hardly possible that it should be otherwise. Whether, however, the effect thus produced would account in measure as well as kind for the observed phenomena, is a question requiring for its answer a more thorough mathematical investigation than the writer has yet been able to undertake."

Then, in a foot-note, he continues: "A calculation, made since the text was written, leaves rather doubtful the correctness of the theory suggested, if we are to consider the motion of the spots as identical with that of the photosphere in which they seem to float." Then, adapting a formula of Laplace's, which, it should be evident, is quite unsuited to solve the question proposed, he concludes, that in this way it is possible to account for two thirds of the observed acceleration, and adds: "If we consider only the spots," as having this acceleration, not the photosphere as well. "It would be sufficient to account for the whole acceleration."

The formula used applies exactly to the solution of the question: How far to the forward side of a vertical line would a body be, on reaching the surface of a rotating sphere, having fallen from a known distance under the influence of gravity, having previous to its fall been rotat-

ing with an orbital velocity about the central sphere equal to that which a radius of this sphere produced would have had at that point which coincided with the body's position? As Dr. Young points out, the formula does not take into consideration the presence of any intervening medium of the nature of an atmosphere, between the position that the body falls from and the planet, which must very seriously affect the result, as he intimates; so serious an objection is this—having over-looked the greater one still, of the formula being unsuited to the investigation—that the gratuitous assertion has to be made, that the photosphere is not rotating at the same velocity as the "spots" themselves, to overcome the admitted difficulty of accounting for the visible facts.

Laplace's formula is evidently applicable only in the case where the satellite, as we may name the body rotating about the planet, has had an origin other than at the surface of this planet,—for it must be evident that any portion of a planet ejected to a given distance must reach the summit of its ascent with an orbital velocity exactly equal to its motion as a particle of the original mass, ignoring the effects on its motion produced by the medium through which it has passed, in the first place; and that in this ejection, if we assume that it has taken place in the direction of one of the radii of the original mass, there has been no force employed that is competent, either to retard or accelerate the diurnal motion of the main body or accelerate the orbital motion of the ejected mass, because in both cases the direction of the ejecting force is at right angles to these motions: whilst, if we assume that the ejecting force was effective in a direction other than along a radius of the planet, being in advance of or behind that direction, so will there have been a corresponding amount of retarding or accelerating of the origin's diurnal motion; an amount, however, that will be exactly returned or taken away from the origin, at the return to it of the ejected mass on the completion of its semi-orbit, which its flight in such a case would represent. And again, supposing that, as before, there is no intervening medium and that the projection has been along a radius, and that we are witnessing this projection from the prolongation of this radius into space, being capable of observing the ejected mass' movements through the whole of its flight—the possible assumption that it is only visible as a falling mass not helping the matter in the slightest, as we shall see—then we should see our ejected mass reach the summit of its ascent along a path which is compounded of a fixed and a variable velocity, the first the linear velocity of the surface at its origin, the other the assumed or observed velocity of projection: it will follow then, that at any given instant of time an ejected particle must be a given quantity behind the radius along which it was ejected, corresponding to the difference between the linear velocities at the surface of its origin and that point of this radius produced which is opposite to the position we assume it to have reached. Its motion therefore, will have appeared retrograde, that is, if we could keep identified the point from which it started, it would have seemed to us that our "spot," as we shall now consider our ejected matter, at first slowly moved in the opposite direction to that of the surface, and that this retrograde motion increased as the ratio between the unvarying linear velocity it has maintained compared with the same velocities at the points in the radius we are using for reference, which we assume it to be successively reaching; till, the summit of ascent being reached, the retrograde motion becomes a fixed quantity. Thus, in its passage from the surface, the rotational velocity we should deduce for the Sun's surface from the motion of an ascending spot, must be less than that of the surface, for it has been constantly travelling under a decreasing angular velocity.

On the spot's return to the surface of the sun from the summit of its ascent—where, let us remember, it has been travelling with an orbital velocity equal to the linear velocity it had at the surface of the sun—its motion will have first appeared as retrograde, then as progressive, reaching the surface of the sun at the same radius, which produced, passed through the summit of ascent. It is evident then, that we might observe a spot, on its approach towards the surface again, with a retrograde or a progressive motion in accordance with its nearness to that surface, so that our resulting rotational period deduced from such an observation might be reasonably expected to give very discordant results instead of comparatively accordant; and above all it is necessary for us to remember that our spot returns to the sun's surface with the same linear velocity as the material of the sun has at this surface; so that if it had its origin in the photosphere and has returned to it both must continue to rotate as one mass, and as though our spot had not performed this imaginary excursion.

Having thus shown the impossibility of our sun-spot acquiring a motion of progression amongst its surrounding particles in the photosphere, when it has performed its excursion without any such interference as would be occasioned by an intervening medium of the nature of an atmosphere, it may be well to consider the question in such a case; as it is only by this means that our spot "whilst remaining at its summit of ascent long enough to acquire sensibly the rotation velocity corresponding to its altitude," could attain it, for it will be evident to the least familiar with the subject, that the time during which it so remains at the summit can have no effect in this direction, otherwise we might deduce some such conclusion with reference to the periods of the satellites of our system as would eventually despatch them into space; it is evident therefore, that our sun-spot has travelled through some medium which will impart to our spot its velocity if it will only remain in position a sufficient time. Now this

cessation of motion is not conceivable unless we suppose that our spot has been projected to such a distance that it is capable of maintaining an orbit in which, although it may attain the velocity corresponding to its altitude, this advantage would be counterbalanced by the fact that it could not exhibit this acquirement in any other position nearer the surface; we must, therefore, conclude that our spot behaves very much like ordinary matter, under similar conditions, and immediately it reaches its summit travels back towards the surface of its origin; and further that although there will not be much difference between the times occupied in reaching its summit from the surface and the surface from the summit, this difference will be in such a direction that the return will occupy the greater time owing to the resistance offered to our spot's passage by this atmosphere. Were both the passage from and the return to the same surface performed in the same time, our spot must reach this surface with exactly the same velocities, in every direction, that it had on leaving it; but as there has been a greater time occupied in the return to the surface than in the passage from it, whatever velocity of an angular nature may have been acquired on its passage will have been most certainly abstracted on its return. Even if we admit that our spot returns to the surface of its origin with a greater motion than that of the particles which have not performed similar excursions, we must know that this gain in velocity has been acquired at an exactly equivalent loss, in the first place directly to the supposed atmosphere, and through it indirectly to the central mass; so that the final effect would be the same as though our spot had remained in position—a conclusion that is as indisputable as the belief in the conservation of energy and the correlation of forces—and in consequence the theory, as advanced by Dr. Young, is incapable of accounting for the visible fact that the equatorial regions of the Sun have a motion of rotation which is greater than that in more polar situations. W. A. ASHE, F.R.A.S.

#### LOST ETHEL.\*

ONE eve, when the summer had bloomed to July,  
My Ethel came in from her play,  
Where the zephyr-crisped waves of the slumbering lake  
Kissed the sands on the shore of the bay.

The sun chased the gold through her tangle of hair,  
As she lingered awhile in the door—  
"Mamma take my hat; I am quite tired out;  
I shall never go out any more.

"And now let me put my poor dollies to bed,  
Right here on this wide window-sill;  
They will wake in the morning, as soon as the sun  
Comes up from behind the blue hill.

"My dollies are sick; do not make them get up  
Till I come in the morning to see  
If their headaches are better, and then they may come  
To play in the nursery with me."

Poor Ethel! The hat it hangs still on the nail,  
But the sunshine has gone from the door;  
And the dollies sleep on, for her sweet voice shall call  
Them to get up to breakfast no more.

Far away in the churchyard, beneath the cool shade  
That the cedar tree makes on the sod,  
Her wee grave is made, but the laughter and light  
Of her eyes, they have gone up to God.

She has left us the headache, the heartache, the throb  
Of the anguish that grows day by day,  
While the morn wanes to eve and the waves kiss the sand,  
But no Ethel comes in from her play.

Across the cool waters, beyond the blue hill,  
By the gleam of the measureless sea,  
While here for my Ethel all weary I wait,  
My darling is waiting for me.

July, 1888.

K. L. JONES.

#### CORRESPONDENCE.

##### THE FISHERIES QUESTION.

To the Editor of THE WEEK:

SIR,—I note the remarks in your issue of the 29th ult., and would disclaim all feelings of unfriendliness to American fishermen generally in any remarks I may make.

Personal intercourse for the past forty years with Americans of all ranks has given me some little insight into their character, and I have learned to esteem them for their many admirable qualities of heart and mind.

Personal feelings, however, should not militate against that which is just and right, and no unprejudiced person can fail to look with disgust and contempt on the so-called American statesmen and politicians in their truckling to evil doers. The insidious approaches, first on one tack and then on another, to gain possession of Canadian fisheries is too well known to need comment, and, designedly or otherwise, Mr. Bayard appears to have been led to make some very erroneous statements in the interest of a designing man.

\* An incident of parochial life.



I would remark, however, that all American fishermen do not "sail in the same boat." Some are industrious, plodding, respectable men, while others are despicable tricksters, lawless, unprincipled men—half-fishermen, half-smugglers—and who for years have been the pests of the coasts of the Dominion. These men it is who, by their illegal acts in fishing, and by their bravado, have designedly sought to embroil the authorities in unpleasant controversies, and, unfortunately, they find many abettors in so-called American politicians to fan the flame.

You refer to the question of "bait" as being one that might be possibly conceded with gain to the Canadian fishermen. Well, let us hear what American statesmen say on this point. A report was submitted to the Senate in 1886, wherein they say:

"The committee believe it to be clear, beyond dispute, that the right to fish within three miles of the Dominion shores, is of no practical advantage whatever to American fishermen, and they have immense quantities of bait in their own waters, and the United States vessels would only be going out of their way to fish there."

Such were the absurd statements that the Senate and Congress were called upon to accept as the report of the combined wisdom of a special committee, after months of research in collecting evidence.

With a persistence worthy of a better cause it had also been affirmed that by means of their "immense purse seines they could capture the schools of fish as they approached the shores, outside the three miles limit." Thus they expected by this most destructive mode of fishing to fill the coffers of that huge "combine," the "Boston Fish Bureau."

What cared they for the destruction of the myriads of small fry and fish that were taken only to be thrown away? What was it to them that they had aided to destroy their own fisheries? What cared they for others? They would cast their "immense purse seines," up to the three miles limit, and let Canadians take care of themselves.

Let us go a-fishing, and a-fishing they did go. The immense purse seines were well stored on board a fast-sailing steamer; telegraphic signals had been cabled ahead between the well filled boats and the steamer, and all things went on "swimmingly;" but, alas! the fish would not "bob up serenely," for after they had toiled all the season of 1886 they had to return to port and tell a most deplorable tale: that their fishing had been a comparative failure, and that there had been a loss of 222,000 barrels of mackerel, worth some \$2,200,000, on the season's catch compared with the previous year, and with a corresponding loss in codfish and herring. But what cared the "fish bureau?" Up went the price of mackerel to \$18, \$20, and \$22 per barrel, and the public were the sufferers.

The season of 1887 was equally disastrous. The reason assigned for the failure was that the weather was stormy, and that they were able to use their immense purse seines very rarely, and they were afraid of having them destroyed in the shoal waters surrounding the coast.

Let it not be forgotten that the Canadian Government has protected the fisheries from 1857 at a large cost, and that neither the authorities nor the people feel disposed to suffer them to be destroyed by such vile appliances as are used by American fishermen.

The lawlessness of the fishermen is well exemplified in their efforts to destroy the Maryland oyster beds, but what is more deplorable is the fact, that the State authorities are powerless to prevent it, owing to the connivance of the magistracy—at least such is affirmed.

SPECTATOR.

## READINGS FROM CURRENT LITERATURE.

## THE DEPTH OF THE SEA.

THE survey ship *Egeria*, Captain P. Aldrich, R.N., has, during a recent sounding cruise and search for reported banks to the south of the Friendly Islands, obtained two very deep soundings of 4,295 fathoms and 4,430 fathoms, equal to about five English miles, the latter in latitude 24 deg. 37 min. S., longitude 175 deg. 8 min. W., the other about twelve miles to the southward. These depths are more than 1000 fathoms greater than any before obtained in the Southern hemisphere, and are only surpassed, as far as is yet known, in three spots in the world—one of 4,655 fathoms off the north-east coast of Japan, found by the United States steamship, *Tuscarora*; one of 4,475 fathoms south of the Ladrone Islands, by the *Challenger*; and one of 4,561 fathoms north of Porto Rico, by the United States ship *Blake*. Captain Aldrich's soundings were obtained with a Lucas sounding machine and galvanised wire. The deeper one occupied three hours, and was obtained in a considerably confused sea, a specimen of the bottom being brought up. Temperature of the bottom, 33.7 deg. Fahr.—*English Mechanic*.

## REAL ESTATE IN NEW YORK.

VARIATIONS in the value of New York and vicinity real estate are a somewhat astonishing series of phenomena. In 1834, \$750 each for lots on Broadway and Fourteenth Street was scouted as a crazy demand. In the same year \$1,200 for a lot on Fifth Avenue and Fourteenth Street was a wildly speculative venture; but in 1835 such lots were sold at auction for \$13,000; in 1836, for \$28,000, and may now be worth \$100,000. In 1836, Anthony J. Bleeker sold lots in Harlem for \$1,000 each. Ten years later the same lots sold for nine dollars each over and above incumbrances, and ten years later still sold for \$2,500 each. In 1836 he sold sixty-one lots in Paterson for \$42,000, and in 1842 resold them for \$3,000. Since then they have

commanded upward of \$150,000. In 1835 he sold lots on Forty-third and Forty-fourth Streets for \$400 each, resold them in 1836 for \$900 each, and after the financial crash of 1857 sold them once more for \$3,000 each. Just after Central Park had been laid out, he sold lots on Fifth Avenue, near Sixtieth Street, for \$700 apiece that are now held at \$35,000.—*Harper's Magazine*.

## MAX O'RELL ON AMERICANS.

MAX O'RELL gave on Wednesday week for the first time his new lecture on "America and the Americans," at the Birkbeck Institution. With considerable vivacity and good humour the genial Frenchman reviewed the prominent points of our cousins across the water, taking occasion *par parenthèse* to denounce in no measured terms the politicians of the country. No man with any self-respect has anything to do with affairs of State, and when a Senator gains by some mischance an invitation to a select party, says Max O'Rell with characteristic exaggeration, the master of the house, on hearing his name announced, first enjoins on his servants to keep an eye on the silver, and then sees that the hats and coats in the hall are counted. With all their openness and cordiality there exist in some American cities certain circles more reserved and select than any in Mayfair or the Faubourg St. Germain. On the journey out from Liverpool a party of American men played poker incessantly with an entirely fresh oath for every card they threw down. On the Sunday morning a young lady was playing sacred airs on the piano, and the poker party coming into the saloon stood around, and for two hours sang hymns and psalms with the greatest cheerfulness and energy. Max O'Rell has, he is sorry to say, met men in other countries who swore; he has also met, he is glad to say, men who sang hymns, but he believes America to be the only place which produces men who do both with equal facility. The American girl possesses many charming qualities, but she overdresses; and the word simplicity is not found in the vocabulary of the New York dressmaker.

## THE LAST SUPPER.

RUDOLPH STANG, of Düsseldorf, has lately completed, after more than ten years' work, a copper-plate engraving of Leonardo da Vinci's great fresco, "The Last Supper." It is believed that this is the first time the famous picture has been directly studied by the engraver. Raphael Morghen's splendid engraving was made from a drawing of a copy of the original painting, and all other plates issued since its publication in 1800 have been more or less imitations of it. The history of Morghen's work is instructive. The monks at Castelazzo, hearing of the fame of the fresco in the refectory of the monks of Santa Maria delle Grazie at Milan, commissioned Marco d'Oggiono, a pupil of Leonardo, to paint them a copy for their refectory. But being himself a distinguished artist, he could hardly be expected to abstain from introducing some variations of his own. A drawing of Oggiono's copy, which was in far better preservation than the original, was made for Morghen by Matteini, himself an excellent artist, who was more intent on the artistic perfection of his work than on its fidelity to the original. Then came the engraver, who is credited with having produced a work of consummate technical excellence, but which cannot claim to be an exact reproduction of Leonardo's picture. Stang betook himself to the spot, studied the fresco in its present state, and made use of all available sketches, and original sketches made by the painter for his work, some of which were to be found in England. The result is what he believes to be a reproduction in copper of the work as it came from Leonardo's pencil, executed as perfectly as modern art can effect. The engraving has been much praised by German art critics.—*Court Journal*.

## ANTS AND BUTTERFLIES.

IN a recent number of the *Journal* of the Bombay Natural History Society, Mr. Lionel de Nicéville describes the manner in which the larvæ of a species of butterfly (*Tarucus theophrastus*, Fabricius) are cultivated and protected by the large common black ants of Indian gardens and houses. As a rule ants are the most deadly and inveterate enemies of butterflies, and ruthlessly destroy and eat them whenever they get the chance; but in the present case the larvæ exude a sweet liquid of some sort, of which the ants are inordinately fond, and which they obtain by stroking the larvæ gently with their antennæ. Hence the great care which is taken of them. The larvæ feed on a small thorny bush of the jungle, the *Zizyphus Jujuba*, and at the foot of this the ants construct a temporary nest. About the middle of June, just before the rains set in, great activity is observable on the tree. The ants are busy all day running along the branches and leaves in search of the larvæ, and guiding and driving them down the stem of the tree towards the nest. Each prisoner is guarded until he is got safely into his place, when he falls off into a doze and undergoes his transformation into a pupa. If the loose earth at the foot of the tree is scraped away hundreds of larvæ and pupæ in all stages of development, arranged in a broad, even band all round the trunk, will be seen. The ants object to uncovering them, and immediately set to work to put the earth back again; if this is taken away again, they will remove all the chrysalids and bury them lower down. When the butterfly is ready to emerge in about a week, it is tenderly assisted to disengage itself from its shell, and, should it be strong and healthy, is left undisturbed to spread its wings and fly away. For some time after they have gained strength they

remain hovering over their old home. In one case a butterfly fell to the ground before its opening wings had dried, and a soldier-ant tried to rescue it. He carried it back to the tree with the utmost care, and made several attempts to assist the butterfly to hold on again, but finding his efforts unavailing he left the cripple to recover himself. On his return, seeing no improvement, he appeared to lose all patience, and, rushing in, bit off both wings and carried the body into the nest. But high-handed proceedings of this kind are very unusual. It is said to be a curious sight to watch the fragile and delicate butterflies wandering about, all feeble and helpless, among the busy crowd of coarse black ants, and rubbing shoulders in perfect safety with the ordinary fierce, big-headed soldiers. A larva of another species thrown down among them as an experiment was immediately set upon and torn to pieces by the ants.

## ACROSS GREENLAND ON SNOW SHOES.

DR. FRITHJOF NANSEN'S daring attempt to cross Greenland from east to west on snow shoes has, it appears from the telegrams reaching this country on Saturday, proved successful, and the Scandinavian Professor may well be congratulated on having accomplished one of the most remarkable exploits in its way ever chronicled in the annals of geographical discovery. Not alone is the region of the frozen peninsula he has traversed quite unknown to us, but the means he has adopted for making his way over the ice fields and seas that stretch from shore to shore are entirely novel as applied to the purpose of inland exploration in the far north. All who have ever travelled during the winter season in either Sweden or Norway must know something of the capability of the "skydder," as the six and seven and even nine feet long "runners" of the country folk are familiarly called in those lands. By the aid of this foot gear the peasant can journey from village to village at a speed that is almost incredible to those who have never witnessed a Scandinavian snow-shoe race. On "skydders" the Norwegian sportsman pursues the "schneppe" and small game over the snow-fields and mounds of the Dovrefeld region, literally running down his quarry, crossing cracks, crevices, and fissures that would otherwise be impassable with ease and the most perfect safety, sliding up and down precipitous hill sides and slopes in a fashion that is unpleasantly suggestive to those unaccustomed to this means of locomotion of a broken neck and bruised limbs. But the idea of turning the "skydder" to account for the purposes of traversing the unexplored regions of the Arctic Circle in the interests of geographical science has never before been seriously mooted. Dr. Nansen, who is a scientist of some standing and the curator of one of the great antiquarian museums of Scandinavia, happens to be also the champion snow-shoe skater of the North, and he was of opinion that an attempt to cross Greenland on these "runners" was not alone feasible but more likely to prove successful than if tried in any other way. And the event has justified the Professor's opinion. Nansen started from Christiania towards the end of last spring, the expenses of the expedition being defrayed by a wealthy compatriot, Mr. Gamel. He reached the eastern coast of Greenland towards the end of June, and began his journey across the mainland in July. On Friday last, Mr. Gamel received a telegram from Captain Olsen, of the Danish steamer *Fox*, which arrived at Farsund in Norway from Ivigut in Greenland, stating that on October 4th, Nansen's expedition had arrived at the colony of Godthaab, on the west coast of Greenland, after having traversed the inland ice from the eastern shores. All the party were well, but as the last vessel from Greenland this season had left before they arrived, the explorer would not be able to reach Europe until navigation commences again late in the spring of next year.—*Morning Post*.

## MUSIC.

## MME. ASHER LUCAS.

ON Saturday afternoon this lady, who had achieved quite a reputation as a child pianist, made her *début* in Toronto at the College of Music, where her husband is one of the faculty. Her selection of subjects was a wide one, covering Bach, Saint Saens, Chopin, Schumann, Raff, Grieg and Liszt. In presenting such a variety of styles, it is hardly to be wondered at if Mme. Lucas did not succeed in impressing on the audience any strong individuality of her own, unless it might be a certain impatience or tendency to hurry her piece without taking time to phrase in either time or tone colour. The colour of her performance is rather level, contrasts of light and shade being infrequent; but her points of attraction are many. She is a player of absolute certainty of touch; her *technique* is excellent; her execution is easy and flowing, and she is graceful in her pose and play. Her good qualities are those which come from proper and consistent training, and her faults are those which might be caused by nervousness or an indifferent instrument.

## THE SPANISH STUDENTS.

ON Monday evening another pleasing attraction was offered by Messrs. Nichols & Howland in the shape of a quintette of Spanish students, who will play at the Permanent Exhibition the remainder of the week. Their music is agreeable and characteristic, their costumes are the national ones of Spain, and Mr. L. L. Ryerson, who is with the party, is amusing, so, though the musical value of the programme may not be great, its entertaining powers are plentiful. B NATURAL.

## OUR LIBRARY TABLE.

**BABYLAND.** Annual volume 1888. Illustrated. Edited by the editors of *Wide Awake*. Boston: D. Lothrop Company. Pp. 105, 75 cents.

The editors know well what sort of books are wanted in the nursery, and this one answers the purpose exactly. The stories are simple and entertaining, and the pictures amusing. There is scarcely a blank page in the book. Even the covers, inside and out, are decorated with pictures.

**YOUNG CANADA'S NURSERY RHYMES.** Illustrated by Constance Haslewood. London and New York: Frederick Warne & Co.; Toronto: D. T. McAinsh.

This beautiful little book has been prepared specially for the Canadian market. It contains a great many of the ever remembered old rhymes, and some that are new, or have been modified. The illustrations—there is one on every page—are excellent in design, drawing and colour, showing none of the crudeness and coarseness too common in books intended for children.

**ALDEN'S MANIFOLD CYCLOPEDIA,** Vol. IX. Club-rush—Cosmogony; Vol. X. Cosmography—Derby. New York: John B. Alden. Cloth 50 cts.; Half Morocco, 65 cts.

The publisher is issuing the volumes of this excellent work with praise-worthy rapidity. We have so frequently commended the "Manifold" for its comprehensiveness, its accuracy, its handiness, and its wonderful cheapness that we have little more to say about it. Omissions, of course, could be easily pointed out, but it would be difficult to discover errors. For all practical purposes it is without exception the most available cyclopædia yet published.

**CO-OPERATION IN CHRISTIAN WORK.** New York: The Baker and Taylor Company.

Many of our readers will remember a General Christian Conference held at Washington, D.C., in December, 1887, under the auspices of the Evangelical Alliance. The discussions of this Conference were published in book-form under the title of "National Perils and Opportunities," and are now republished in two volumes, of which the above mentioned is one. These addresses were remarkable for their catholic and brotherly spirit, no less than for their force and eloquence in treating subjects which form a common ground for inter-denominational effort. Among the speakers represented in this volume are Rev. Dr. Storrs, Rev. Dr. Gladden and Prof. Post.

**KEYSTONES OF FAITH: or, What and Why We Believe.** By Wolcott Calkins, D.D. New York: The Baker and Taylor Company.

If one seeks a formal sign of the general existence of Christian life among young men and young women, it may be found in the wide extension of the Christian Endeavour Societies. Dr. Calkins has written this book with an especial desire to be of help and comfort to the members of these societies and other Christians, a desire which will, no doubt, be realized as the things which are most surely believed among us are here written of in that true loving Christian spirit which never fails of its influence. Chapter Fourth, on the life of Our Lord among men, is characterized by an eloquent and sympathetic treatment of its sublime theme.

**YOUNG FOLK'S GOLDEN TREASURY OF POEMS.** Selected from the best Poets. Together with Original Poems by John G. Whittier and others. Illustrated with three hundred engravings from original designs by American artists. Boston: D. Lothrop Company.

This large handsome volume is a library of choice verse for young people. It contains selections from Tennyson, Mrs. Browning, Adelaide A. Proctor, Oliver Wendell Holmes, Bryant, Trowbridge and many other well-known writers. The verse of the older English poets is conspicuous by its absence, but if the compilers have left out much that would be desirable, they have admitted nothing that is objectionable or of a low standard of merit. The artists have embellished the book with excellent illustrations, and the binders have given it covers as substantial as they are handsome.

**THE WORKING CHURCH.** By Charles F. Thwing, D.D. New York: The Baker and Taylor Company.

This is a book which will be sure to find acceptance with clergymen, Sunday school teachers and church members generally. It deals with the human relations of the church, and speaks of "Methods," "Agencies," "The Children," "The Business Men" and other topics with a deal of judgment and sense. The chapter on "The Treatment of Strangers," evidently written by one who has had much experience, is truly refreshing; it would be such a good thing if some "strangers," as well as some church members, would read it several times. The author's remarks on the absolute duty and necessity of a church's working, and of each member sharing in that work, on the neglected truth that people will avail themselves of information and opportunities for Christian service rightly presented to them, and on similar matters, are timely and appropriate.

**THE PRESBYTERIAN CHURCH.** Its world-wide History and Extent. By J. Moir Porteous, D.D. London: J. Nisbet & Co.; Toronto: James Bain & Son.

The germ of this compact and very useful little volume was a prize essay which the author wrote some years ago. Stimulated by the favour with which it was received, Dr. Porteous amplified the materials he possessed and published in book form what makes a convenient volume, giving an excellent historical outline of Presbyterian history and principles. Already the volume has reached its third edition and will doubtless, from its many merits, secure a wide circulation, prove interesting to many readers and be greatly helpful in giving a clear and comprehensive view of that form of Church polity which has secured the adhesion of the solid and stable elements of Europe and America, and which takes a prominent rank in the Christian work of the age.

**STEEL HORSE; or, The Rambles of a Bicycle.** Philadelphia: Porter and Coates.

This neatly bound, brown covered volume forms the thirty-fifth of "The Famous Castlemon Books" (*vide* publishers' announcement). From the same source we learn that "no author of the present day has become a greater favourite with boys than 'Harry Castlemon.'" We are sorry for that, if it is true. The outside is the best part of this book. Inside, it consists chiefly of conversation, liberally adorned with low slang, describing such exploits as running an account for cigars, stealing a canoe, giving and receiving a black eye, etc. The boys do not seem to be very good fellows, and give little promise of growing up to be good citizens or useful men. We must not omit to mention the illustrations, four in number: frontispiece, a small boy being rescued from drowning by two men who bear a striking resemblance to "heavy villains;" page 100, "The Arrest;" page 316, three boys killing two dogs; page 372, three boys on bicycles, the foremost with a gun in his hand, finger on the trigger, riding past six villains, also with guns.

**CITIZENS' ATLAS OF AMERICAN POLITICS, 1789-1888.** With a series of coloured maps and charts. By Fletcher W. Hewes, author of *Scribner's Statistical Atlas of the United States*. New York: Charles Scribner's Sons. Large folio, \$2.00.

This novel and ingenious work is a *resumé* of American political history from colonial times to the present year, presented in a semi-pictorial manner, by means of maps and charts. The origin and times of supremacy of political parties are shown, with an analysis of presidential elections since 1824. The geography of winning parties from 1824 is also shown, with winning votes by states and counties. Five maps indicate the distribution and numerical strength of the foreign-born population. The work tells not only the political, but the economic history of the country. A number of charts are devoted to statistics bearing on the tariff question, such as the relation of the tariff to the rate of wages of skilled and unskilled labour. Wages and the cost of living are also compared. Two maps show the distribution of manufactures, and of the wool product by counties and by states. A whole library of history and statistics is comprised in this useful work.

**LETTERS OF FELIX MENDELSSOHN TO IGNATZ AND CHARLOTTE MOSCHELES,** translated from the originals in his possession, and edited by Felix Moscheles. Illustrated. Boston: Ticknor and Company. Toronto: Williamson and Company.

These Letters, as published in *Scribner's Magazine* by arrangement, were selections from the manuscript translations of the great musician's god-child, at present living in London, and the centre of a refined and exclusive artistic circle. The elder Moscheles' name was a synonym in his lifetime for all that was high and unselfish in art, and anything new relative to the friendship between two such great and good men is sure of a welcome from all interested in the personal side of art. Madame Moscheles is still alive, alert, active and happy at the age of eighty-three, her brightest remembrances clustering around the fascinating figure of the beloved Felix Mendelssohn. Thus these letters are additional proof of the sympathy existing between the two families, as well as witnesses to the fertile brain, the extraordinary quickness, the general culture and the varied accomplishments of the man whom kings and princes vied in honouring, while the humblest of his *confrères* down to the trombone in the orchestra loved and worshipped him. The letters extend from 1824 to the death of Mendelssohn, and represent every kind of mood. They are serious, playful, humorous, whimsical, severely critical and descriptive by turns, and form a worthy context to the mass of material edited by Lady Wallace, and other volumes replete with information about the lamented composer. It cannot be said of the present publication that it throws light upon any doubtful or vexed question, or reveals any new and unexpected side of Mendelssohn's character. Either result would be impossible, since, happily for himself and friends, there was little to reveal beyond the rare and priceless gifts of great genius, spotless moral impulses and a temperament nicely balanced to a degree. Happy is the man of genius who has no history, and fortunate indeed the great Felix Mendelssohn in his youthful surroundings, in his tuition, in his parents, in his marriage and love affairs, in his public career, and in his own mental and spiritual endow-

ment. Nevertheless, as is well understood, there was plenty of honest manliness, plenty of mirth and laughter, plenty of clever and original fun, plenty of the *human* in his life and career to interest even the unmusical, who will be well repaid by a perusal of these charming letters and reminiscences, diversified with numerous drawings and etchings from the same pen that wrote the "Elijah" and "Hymn of Praise," and marked throughout with the most absolute perfection of form and nicety of execution. The entire volume reflects great credit on the well-known American publishing house, and deserves a rapid and widespread sale.

**ESSAYS IN CRITICISM.** Second Series. By Matthew Arnold. New York: Macmillan and Company. Toronto: Williamson and Company.

A pathetic interest attaches to this new volume of Matthew Arnold's Essays, in the fact that, as Lord Coleridge in a preparatory note informs us, the collection was made by the poet-critic himself some little time before his sudden and lamented death. Apart from this, however, the volume will be valued, and deserves to be valued, for its own sake. Of the nine essays that form the contents not one is strictly new; we have, we think, met every one of them before. But though in a sense old friends, they are such delightful old friends and have such a full-bodied life, and come to us so fragrant of the old graciousness and good manners which characterized their writer, that we give them our most cordial and hearty greeting. Two of the essays that will be best known perhaps to our readers, those on Byron and Wordsworth, are from the introductions to the selections made by Mr. Arnold from the writings of those poets. The essays on Gray and Keats are those prefixed to the selections from these writers in Ward's "English Poets." The essay on the "Study of Poetry," is from the same source. That on Milton appeared first as an address delivered in St. Margaret's Church, Westminster, at the unveiling of a memorial window; while the articles on Shelley, Amiel and Tolstoi were contributed to the magazines. All of them have the same high quality which marked the critical work of their distinguished author, and many of them embody his ripest and richest thought. There is the clear insight, the just weighing of things, the large habit of looking all round his subject, the fine sympathy, and generous yet discriminating praise; and above all, the acute felicitous thought and the exquisite sense of the literary art, which we know so well in this delightful though sometimes perverse critic. There is also that rare though most admirable quality in the critic, of divining the motive and spirit of the author he is appraising and of bringing him to the tests of truth and righteousness. Nowhere perhaps in Mr. Arnold's writings is this high moral standard more insisted upon and brought out than in the essays on Byron and Shelley. Keen as is his appreciation of the work of these poets, his moral sense is never clouded when he has to speak as he is just and true enough to do, of either their personal frailties or the sinister influence of portions of their writings. Nowhere is there a lack of frank speaking, and the frank speaking is the more acceptable because of the calmness of his temper and the passionless force of his judgment. On the other hand, how generous is his sympathy, and how pure and disinterested is his appraisal of true worth! Upon what a pedestal does he place Milton, and how large is the compass of his love for Wordsworth! How just and admirable also is his recognition of Gray's merits, which had been long denied by the vogue of Pope, and by the artificial versification of that writer, and of his immediate school! With what justice, too, has he spoken of Keat's magical gifts and freed him from the charge of being merely "a lackadaisical writer of honeyed lines!" How sane also is the critic when he has to commend the simplicity and disinterestedness of Tolstoi, and yet reprove the hermit's eccentricity and fanaticism! With what penetration, moreover, does he point out Amiel's merit as a literary critic and reveal to us wherein lay his true vocation! But space forbids our dwelling further on this interesting volume or upon the merits of Matthew Arnold's work. Nor is there need to do so, for his writings are far above any commendation of ours; while to the student of his books the one before us will soon be a coveted possession.

**THE SEA IS HIS.** WORDS OF COMFORT FOR SEA AND SHORE. By S. A. B. New York: American Tract Society.

Selections from Scripture, with appropriate verses by different writers. Illustrated in somewhat florid style with nautical designs.

**GOLDEN SHOWERS.** By A. Hanslip; with poems selected by Christine Forrest. New York: Thomas Whitaker.

A neat little booklet, with floral and other designs on each page, as setting to a collection of poems and verses by different well-known poets.

**PANSIES FOR THOUGHTS,** from the writings of Pansy, Mrs. G. R. Alden. Compiled and arranged with an appropriate text for each day by Grace Livingstone. Boston: D. Lothrop Company.

The title-page speaks for itself; we have only to add further that the little volume is most attractively got up, and makes a very suitable birthday or Christmas present.

OVER THE HILLS. By E. L. Shute; illustrated by Jessie Watkins. London and New York: Frederick Warne & Co.

A child's book of pretty rhymes and verses, beautifully illustrated (after the Kate Greenaway style), in colours and sepia tints. The verses are all new, and are sure to appeal to the small people, for whom they are intended.

WARWICK BROOKES' PENCIL PICTURES OF CHILD LIFE, with biographical reminiscences. By T. Letherbrow; engravings from pictures by Warwick Brookes. Boston: D. Lothrop Co.

A charmingly written sketch of the life of the celebrated artist, of whom the writer was a personal friend. It will be found of interest alike to young and old, and contains a number of beautiful engravings from the artist's pictures.

FROM Frederick A. Stokes and Brother, New York, we have received the "Tennyson Calendar"—twelve handsome silk-tied cards. On each is an appropriate quotation from Tennyson and a beautiful photogravure after W. St. John Harper. Toronto: D. T. McAinsh. \$1.50. The same publishers send us the well-known hymn by George Washington Doane, "Softly Now the Light of Day," illustrated with half-tint engravings from designs by the same artist. The binding is novel and striking, but frail and delicate for much handling. Toronto: D. T. McAinsh. 50 cents.

Canada's Christmas is the title of a sixteen-page illustrated paper, published by Mr. William Bryce for the Christmas season. The cover is artistic in design and execution. On the first page are representations of Rideau Hall and the Parliament Buildings; portraits of the Governor-General and Lady Stanley, Sir John A. Macdonald and Hon. Wilfred Laurier. The illustrations are intended to be distinctly Canadian, and while the artist has been fairly successful, we must take exception to at least two of the pictures: "Christmas Eve in Canada" and "Characteristic Sketches of Canadians." The national sports of Canada are well indicated in a full double-page illustration. The letter press consists of a short paper on "Christmas in Canada," by Mr. G. Mercer Adam; some patriotic verses by H. G. Nelson, and a Christmas story, "A Romance of the Rockies," by Mr. Campbell Shaw, of Oakville. This story is quite equal to many that appear in some of the best American periodicals. A fine bird's-eye view of "Toronto in 1888," on heavy card paper, accompanies *Canada's Christmas*. This plate is worth more than the price of the whole—thirty cents.

WE have received from the publisher, William Evarts Benjamin, New York, the first number of *The Book Lover*, "A monthly journal for those interested in rare and standard books, portraits and views for extra illustration, autograph letters and historical documents." The number before us has an autograph (fac-simile) letter of John Brown, of Ossawatimie. *The Book Lover* is edited by Ingersoll Lockwood, and published at one dollar per annum.

THE principal illustrated papers in *Frank Leslie's Sunday Magazine* for December are "Grenoble" and the "Journée des Tuiles," "Harvard College," by Charles Bacon; "A Dash Through the Land o' Cakes," by Noel Ruthven; "A Glimpse at Chinese Boat Life," by Ernest Wilkinson, and "The Adventures of a Young Explorer," by Camille Douls. The last is a very interesting condensation of the author's narrative of six months with the nomad Moors of the Western Sahara. This number completes the twenty-fourth volume of the magazine.

THE December *Magazine of American History* is a Washington rather than a Christmas number. On opening it the reader is first attracted by the Rembrandt Peal portraits of the first President and Mrs. Washington, heretofore unpublished. "The Inauguration of Washington in 1789," by Mrs. Lamb, contains much interesting information and is appropriately illustrated. Dr. Prosper Bender contributes a paper on "The Holidays of the French Canadians," a subject with which he is fully acquainted. Shirley Carter Hughson writes of "Francis Marion's Grave," and Prof. Gilliam describes the rise and fall of "The French Colony in San Domingo." A Colloquial paper on the Declaration of Independence, a further instalment of Col. Stone's interesting diary of a "Trip from New York to Niagara in 1829," and many "Original Documents," short contributions, queries and replies, make up an excellent number of this useful magazine.

"THE Little Christmas Spy" is the frontispiece of the December *St. Nicholas*, illustrating some pretty verses bearing the same title, by Helen Gray Cone. Frank R. Stockton's "Curious History of a Message" is a Christmas story told with the author's delicate humour. Mrs. Catherwood contributes the first chapters of a new serial entitled, "The Bells of St. Anne." The scene is in the Province of Quebec, and the illustrations are by Sandham. Mrs. Holman Hunt has a short story, "The Silver Heart," the hero of which is a St. Bernard dog. In "Ten Weeks in Japan" Mrs. Mabel Loomis Todd gives an account of the total eclipse of the sun in 1887, and tells of many beautiful and strange sights in the land of the Mikado. Mrs. Burnett begins a short story entitled, "Little St. Elizabeth," and Prof. H. H. Boyesen has an exciting account of "Biceps Grimlund's Christmas Vacation." Edith M. Thomas, Susan Coolidge, and Clara G. Dollever are the principal contributors of poetry to this number.

THE *North American Magazine* for December opens with a symposium on "Is Stanley Dead?" to which Lord Wolseley contributes by cable. Gen. W. T. Sherman has a short but interesting paper on Blaine, in which he relates some incidents very creditable to the "plumed knight." Dr. W. A. Hammond writes on "Madness and Murder;" Warner Miller, on "High License Justified;" and "One of Them" replies to Aleck Quest's article on "The Fast Set at Harvard," which appeared in the November number. "Why I am a Spiritualist" is the subject of a paper by A. R. Newton, in which he says that he is a spiritualist perforce of proofs personal to himself, so strong that were there no other of like belief in the world he should still be compelled to be one. Hon. Edwards Pierrepont contributes an interesting article on "Lord Beaconsfield and the Irish," and Dion Boucault discusses "Shakespeare's Influence on the Drama." This number completes the 147th volume of the *North American* and the 74th year of its publication.

THE Christmas number of *Harper's* has many attractive features. The frontispiece is a beautiful engraving after F. C. Church's picture, "The Viking's Daughter." Mr. Walter Besant's story, "The Last Mass," turns upon the defeat of the Spanish Armada in 1688. An old abbe is a striking character in the story, which is told in quaint style by an English girl of the time, whose brother and lover are with Drake fighting the invaders. "Sosros Dismal" is a Negro dialect story with a tragic ending. "A Likely Story" is one of those clever, sprightly, amusing farces which we usually look for from Mr. Howells about this time of the year. "F. S. Church," by George William Sheldon, is a tribute to the artist who has done most to establish a national art in the United States; and "A Christmas Mystery of the Fifteenth Century" is descriptive of the liturgical plays of the Middle Ages. "The Front Yard," by Constance Fenimore Woolson, is a pitiful story of a New England woman's weary life in Italy; and "The Christmas Story of a Church," by Grace King, supplies the Christmas story proper of the number. The "Easy Chair," the "Study" and the "Editor's Drawer" have much to say about Christmas and all of it is good.

THE *Century* for December, though not, strictly speaking, a Christmas number, has several Christmas features in illustration and letter press. The frontispiece is "The Coming of Winter," by Mary Hallock Foote, and in the "Gallery of Italian Masters" there are a number of sacred pictures of the old and little-known Italian master, Duccio. In "Topics of the Time" there is a Christmas editorial, and James Whitcomb Riley contributes a western story in verse entitled, "Last Christmas was a year ago." The instalment of the life of Lincoln is entitled, "First plans for Emancipation," and contains, besides many original Lincoln MSS., one published for the first time, the text of the first draft of the Emancipation proclamation. Mr. Kennan describes "Life on the great Siberian Road," and Mr. Edward L. Wilson has an illustrated paper entitled, "From Sinai to Shechem." Henry contributes an article on "London" with illustrations from drawings by Joseph Pennell. The second instalment of Mrs. Catherwood's "Romance of Dollard" fully maintains the interest aroused by the first. The story is one that should very generally attract the attention of Canadians. Rev. Dr. Buckley gives an account of Beecher's great speech at Liverpool, in 1863, and there is also a fragment by Beecher himself, written for the *Century* shortly before his death, accompanied by a facsimile page of his last manuscript.

"THE Future of the Country College," by William DeWitt Hyde, is the subject of the opening article in the December *Atlantic*. "Passe Rose," which Mr. Hardy considers the finest story he has yet written, is continued and will probably run until April. A large instalment in this number completes Miss Murfrie's novel, "The Despot of Broomsedge Cove," about the merit of which there is much diversity of opinion. Two partnership articles appear in this number: "Urbs Animæ," by H. W. P. and L. D., and "A Flight in the Dark," by S. K. and W. D. S. Louisa Stockton writes about "A Devil's Passage," and Mr. W. R. Thayer has an able essay on "The Close of Garibaldi's Career." William H. Downes concludes his series of papers on "Boston Painters." Susan Coolidge describes "A Convent School of the Last Century," and Henry A. Clapp contributes an interesting paper on the late William Warren, the comedian. The January number will contain a new steel engraving of John G. Whittier, who wrote one of the articles which appeared in the initial number of the *Atlantic* for November, 1857, and who has been a frequent contributor ever since. A new serial story, by Henry James, will begin in the January number, and during the year another serial, "The Begum's Daughter," will be published. The *Atlantic* for 1889 will lack none of the meritorious characteristics that have heretofore distinguished it.

## NEW MUSIC.

WE have received from Messrs. Suckling & Sons, Yonge Street, the following publications:—

The 'Varsity Valses. By Schultz Fairclough. 2nd edition. 60 cents.

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HOUGHTON, MIFFLIN & Co. will soon publish *The Open Door*, by Blanche Willis Howard.

MARGARET DELAND is said to have re-written *John Ward* six times before it was given to the printer.

ONE of the finest portraits in Besant's *Fifty Years Ago* is that of Mr. John Galt, the father of Sir A. T. Galt and Sir Thomas Galt.

MR. F. BLAKE CROFTON is engaged in the preparation of a biographical and critical study of Judge Haliburton to be entitled, *Haliburton, the Man and the Writer*.

MESSRS. DURIE & SON, of Ottawa, are about to issue an English translation of the *Life and Speeches of the Hon. J. A. Chapleau*, published in French about a year ago.

A NEW portrait of Mr. Whittier will appear in the January number of the *Atlantic Monthly*. The poet was among the contributors to the first number of this magazine.

MESSRS. LONGMANS, GREEN & Co., of London are about to publish Mr. Andrew Lang's letters to the *New York Independent* in book form under the title of *Letters on Literature*.

EARLY numbers of MacMillan's magazine will contain articles by Prof. Goldwin Smith on "Shakespeare's Religion and Politics" and "Prohibition in Canada and the United States."

THE Scribners have issued, in a dainty binding of half morocco with parchment sides, several of their attractive books of poetry, including Mr. Robert Louis Stevenson's *Underwoods*.

LONG's translation of the *Thoughts of Marcus Aurelius* has been added to the "Knickerbocker Nuggets" series of the Messrs. Putnam, where it should on every consideration be found.

A CHRISTMAS article by Donald G. Mitchell and a Christmas poem by J. Whitcomb Riley will be the opening features of the *Christmas Book Buyer*. The number will have 144 pages, with over 60 illustrations, half of which are printed in colours.

MR. THOMAS WALKER, who has been the editor of the *London Gazette* for nearly twenty years, has resigned, and in accordance with the arrangement made and announced to Parliament when the Stationery Office was reorganized, he will be the last editor of the official journal.

MRS. MARY HARTWELL CATHERWOOD, whose serial story, "The Romance of Dollard," began in the November *Century*, is an American lady residing in Hooperston, Ill. She has been greatly interested in Canadian subjects since her visit to Canada four years ago, when she was the guest of an American consul's family and saw the inside of Canadian life. She herself has lately said: "The story of Dollard at first impressed me as incredible. I thought over it long before hunting up records, historical evidence, and contemporary life. Finally I began to make it a story." It will run through three more numbers of *The Century*.

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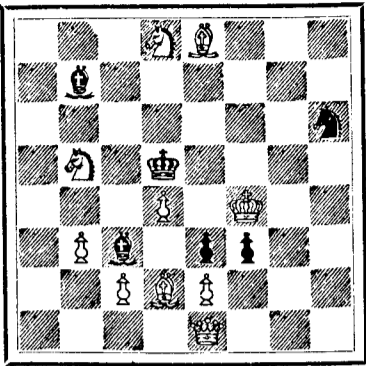
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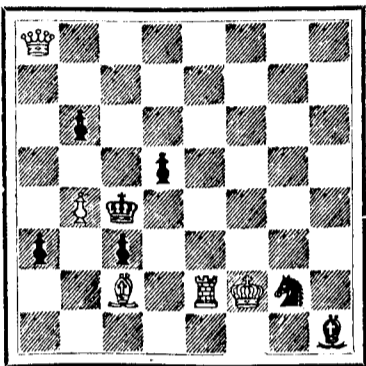
White to play and mate in two moves.

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White to play and mate in three moves.

SOLUTIONS TO PROBLEMS.

No. 305.

No. 306.

White. Black. Q-K 2

White. Black. 1. R-Kt 4 1. K x B 2. B-B 3 2. P-B 5 3. R-Kt 6 mate. If 1. K-K 5 2. B-K B 4 2. K moves. 3. B-B 3 mate. With other variations.

NOTE.—We quoted Problem No. 302 from the Columbia Chess Chronicle; we should have mentioned it is the winner of the 4th prize in the Problem Tourney got up by that enterprising paper The Baltimore Sunday News.

GAME PLAYED BETWEEN MR. FREELAND, OF TORONTO, AND MR. CHAMPION, OF QUEBEC, ON THE 22ND AND 24TH OF NOVEMBER, 1888, IN A MATCH PLAYED BY TELEGRAPH BETWEEN THOSE CITIES.

FRENCH DEFENCE.

Table showing chess moves for Mr. Champion and Mr. Freeland in French Defence. Columns include White and Black moves for both players.

NOTES.

- (a) P x P appears to be the better move. (b) B-K 2 followed by Castles would be better. (c) Will win two pieces for the Rook. (d) Winning a Pawn. (e) A fine move. White should have played 36. R-Q 8, winning. (f) This is a curious position. Black's three principal pieces are attacked, but his position is so strong that White can do no more than draw the game. (g) White should have played P x R and have submitted to a draw after this, but game is lost.

QUEBEC GAME.

The telegraph match between Toronto and Quebec was to have been finished on Wednesday, the 28th November, but on that date the Secretary of the Toronto Chess Club received a telegram from Quebec stating that one of their players had met with an accident and was unable to play, Quebec resigning the match. The following is the score:—

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