

# THE WEEK:

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Fifth Year.  
Vol. V., No. 39.

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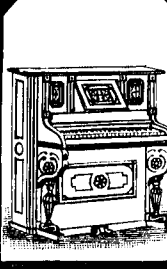

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All articles, contributions, and letters on matters pertaining to the editorial department should be addressed to the Editor, and not to any other person who may be supposed to be connected with the paper.

ONE of the most noticeable features of the Session of the Ontario Teachers' Association, which was held last week in Toronto, was the tendency to a general consensus of opinion in favour of giving a more practical turn to the work done in the public and high schools. Strong ground was taken by Mr. Haultain, in a paper read near the beginning of the session, in support of the view that the present system fosters too much a preparation for purely intellectual pursuits, and not enough a preparation for industrial pursuits, thus tempting the better educated youth away from farming, lumbering, the fisheries, trades and manufactures, and enticing them into the so-called "learned professions." Mr. Haultain's paper called forth some vigorous hostile criticism, but this was probably due to misconception of some of the remedies he suggested, rather than hostility to the general view he advocated. When, for instance, he proposed to reduce the number of pupils in the high schools by increasing the fees he cut across the democratic predilections of most of the teachers. The people will no doubt agree with them in insisting that these secondary schools shall be preserved as the colleges of the poor, and that their advantages shall be brought within the reach of all classes. Not less intellectual culture but more is needed in all circles and in every branch of industry. The character of the education imparted may need some modification in order to counteract the tendencies complained of, but its extent must not be reduced. The practical problem is not to be solved by checking the aspirations of the hungry-minded and ambitious, but by judiciously directing their energies into right channels. We do not suppose that Mr. Haultain meant that boys and girls should be kept in ignorance in order that they may be kept in their places in the ranks of the toilers, but this seems to have been the idea gathered from some of his remarks, and resented by the assembled teachers. The interesting speeches of Mr. Shaw, the newly-appointed Professor at the Guelph Agricultural College, and Mr. Drury, Minister of Agriculture, indicated the direction in which the reform needed is to be sought. Intellectual culture must be associated and harmonized with manual labour. An impulse in the direction of agriculture and the useful arts must be imparted in the schools, instead of an impulse in the opposite direction. The latter, the Minister of Agriculture intimates, is now too

often the case. "I regret to state," he says, "that the young men who attend the high schools, collegiate institutes and universities seem to be imbued with the idea that labour with the hands is undignified and unbecoming to a gentleman. The result has been that those who have been looked forward to as the hope of the future of agriculture in this country have gone into other pursuits. . . . I have known many instances where, after farmers have had their sons educated in the high schools, they have refused to return to the farm." This is no doubt true, and the tendency is one which it will be hard to counteract, until such time as teachers shall have been found capable of inspiring their pupils with an enthusiasm for agricultural and other industrial pursuits. But let it not be supposed necessary or possible that farmers' sons shall in every instance remain on the farm, and mechanics' sons at the benches, and the learned professions be left as preserves for the children of the professional classes. Why should not a healthful circulation be kept up? Only, for every youth who leaves the country for professional and city life, some city-born lad should be returned to the country to till the soil. In a free country, with democratic institutions, there can be no such thing as hereditary occupations, or industrial as distinct from professional classes. This conception it was, no doubt, which the teachers were in unnecessary haste to repudiate.

REFERRING to the slight rise in the value of money, as indicated by the London Stock Exchange, and to the alleged probability of a still further advance during the year, the *Canadian Gazette* conceives that a striking testimony is thereby borne to the opportuneness of the recent issue made by the Canadian Government in advance of actual requirements. The argument is far from conclusive. It is impossible to forecast the value of money for any length of time in advance. The present rise may prove but temporary; in the not distant future the rates are quite as likely to go down as up. For aught that can be shown to the contrary Canada's chances of being able to borrow at low rates may be just as good a few years hence as now, possibly better. Even were it otherwise it would require a larger difference than yet obtains in the rates to recoup Canada for the heavy loss incurred in placing the present loan. A surer knowledge of the future than can possibly be had as yet by any financial prophet would be needed to justify the operation by which millions borrowed at three and a-half per cent. are re-loaned to foreign capitalists at one and a quarter.

RECENT cablegrams seem to indicate that a strong feeling hostile to the Quebec Conversion Scheme is being developed in financial circles in London. THE WEEK has on previous occasions pointed out the highly objectionable nature of that clause of the Act in which power is taken to compel the holders of Provincial securities to exchange them for the new debentures, or to accept the reduced rate of interest on the old. At the same time it should be remembered that the Act was passed in that shape only on the distinct assurance of the Government leaders to the effect that no creditor of the Province should be forced to make the exchange, or be defrauded of his just claims under the operation of the Bill. We know no reason to doubt that this declaration was made in good faith, and will be scrupulously observed. It would be extremely short-sighted—to say nothing of such considerations as honesty and honour—for the Quebec Government to take any other course. To force the holder of Provincial bonds either to exchange them for the new debentures, to surrender them at their face value, or to accept less than the stipulated rate of interest, would be, virtually, an act of repudiation. No patriotic or sensible Government could thus deliberately injure the reputation of the Province, and deprive it of all power to compete in the money markets of the world in the future, all for the sake of saving a few thousands of dollars of interest annually, for a limited term of years. There can surely be no doubt that Mr. Mercier and his colleagues intend to effect the conversion only on terms satisfactory in each case to the holders of the securities affected.

SUPPOSE, however, for argument's sake, that the Quebec Government is not so minded, but is resolved, notwithstanding its verbal pledge before the Legislature, to compel the acceptance of the new debentures by all the holders of Provincial bonds, it cannot be assumed that such bondholders

would consent to the exchange, or accept the lower rates of interest, without recourse to every legitimate means of resistance. Surely, if not in the Provincial Courts, then in the Supreme Court, or, as a last resort, in the British Privy Council, justice could be obtained, and a way of escape from a deed of spoliation found. In the meantime the use of the veto in the disallowance of the Conversion Act, as urged by the *Canadian Gazette*, and by certain journals in the Dominion, would be an act of unwisdom, if not of usurpation, which the Canadian Government will hardly be so ill-advised as to commit. Such a use of the veto power is surely unwarranted by the principles laid down by Sir John A. Macdonald himself at an early stage in the history of the Dominion, and accepted by the Opposition leaders. It could scarcely be pretended that the Conversion Act, as passed by the Quebec Legislature, and expounded by the Quebec Ministry, is *ultra vires* of the Province. True, Sir John has, on a few memorable occasions, disregarded the limits he himself laid down, and interpreted and used the veto power in accordance with a much wider view of the scope of the prerogative. But his experiences in that line can hardly have been satisfactory to himself or his colleagues, or such as they would care to repeat. It is highly improbable that they will choose to engage needlessly in a constitutional struggle with Quebec similar to those in which they have already been worsted by Ontario and Manitoba. No one who understands the present temper of the Quebec people can doubt that the disallowance of the Act in question would precipitate such a struggle.

It is now morally certain that before these notes reach the eyes of our readers the Fisheries Treaty will have been finally rejected by the United States Senate. What effect the rejection, coupled with all the strangely unfriendly and unreasonable speeches that the discussion has called forth, will have upon the future relations of the two countries is a serious question. Things can hardly remain in the *status quo ante*, that is, if we can attach any importance whatever to the utterances of the American Senators, or suppose them either to represent or to affect, to any extent, public feeling in the United States. The first duty of Canada in the matter will be clear enough. The Government will be bound to put an end, as soon as may be, to the *modus vivendi*, and to resume the strict protection of Canadian territorial rights. Nothing less than this would be consistent with self respect. Every care should, of course, be taken to maintain only indisputable rights, and to avoid, as far as possible, all causes of irritation. But seizures and confiscations will undoubtedly be necessary, and President Cleveland may find himself compelled to put in force the Non-intercourse Act, or may even be tempted to do so for the sake of political effect. It is not easy to see how a proposal for new treaty negotiations could be made by either party, so long as the present Governments of the two countries are in office, nor can there be any hope of the acceptance of any possible treaty so long as a Republican majority rules the United States Senate. At the same time the idea of war, so freely entertained by fiery Senators, between two Christian nations over such a question is absurd, especially so long as one of the parties is ready and willing to submit all matters in dispute to friendly arbitration. The people, if not the politicians, may be relied on, in the last resort, to prevent so deplorable a result.

The presence of Mr. Blaine in the United States seems likely to prove a source of weakness rather than of strength to the Republican Candidate. It is always unfortunate for a party leader to find himself overshadowed by some one in the ranks of higher reputation and greater strength and influence than himself. When party managers and members are so ill-advised as to render to the lieutenant a homage which should be reserved for the captain only, the embarrassment of the situation is increased. But when the unofficial leader takes it upon himself to commit the party to propositions and views which either do not commend themselves to the majority, or which, for prudential reasons, it has been thought better not to avow, the situation becomes serious. Such, if newspaper report may be relied on, is the situation just now in Republican circles across the border. The great preparations made for Mr. Blaine's reception, produced an impression which their partial *fiasco* could not dissipate. That impression, the effect of which is to cause Mr. Blaine to be regarded as the real leader of the party and the man destined to become the power behind the throne in the case of Mr. Harrison's election, has been deepened as Mr. Blaine has proceeded from place to place in a kind of triumphal procession. But now that in his zeal for protection he is not only boldly advocating virtually prohibitory tariffs, but has declared that the "trusts," to which the party had in its Chicago platform declared itself opposed, are "largely private affairs with which neither President Cleveland nor any private citizen has

any particular right to interfere," he has greatly complicated the situation, and, as the *New York Times* observes, has done that which "not only diminishes," but, if persisted in, "will shortly destroy whatever chances remain of the success of the Republican ticket."

THE British tax-payer is truly a long suffering and much-enduring being. In a recent number of *The Fortnightly Review*, Mr. Lewis Jennings has an article on "Jobbery in Our Public Offices," which must come as a startling revelation to those who have fondly believed that a reign of economy and efficiency had at last been inaugurated in the Public Service. Mr. Jennings, be it remembered, is not a radical or a sensationalist, but a respectable Tory member of the House of Commons. Some of his statements are wonderful. Here are a few specimens culled by an English exchange: "Four or five years ago a new painting material was supplied by a Liverpool firm. It turned out worthless. Complaints were received from all quarters. 'As a matter of course, another contract was given to the same firm.' The Admiralty was at last stirred up to take some action, but even while proceedings for damages against the firm were pending, yet 'another contract with the same firm for the same paint' was entered into. The Admiralty and the War Office cost the country £563, 324 a year. 'The waste of labour that goes on daily is incredible. At the Admiralty the officials, sitting under the same roof, write long letters to one another on the most trivial subjects, just as if they were five hundred miles apart. An immense heap of correspondence may be accumulated about a stick of sealing-wax or a bit of string.' Sinecures and extravagant salaries abound in every direction. The most flagrant 'jobs' are constantly perpetrated. In order to make room for Ministerial *protégés* offices are abolished, their occupants receiving handsome pensions and bonuses, and the same offices are immediately re-established under a new name for the benefit of new comers. This is called 're-organization.'" Well may it be said that this Tory member is "making himself a thorn in the side of sin ecurists." But how much better, in its degree, is our own Canadian Civil Service?

DR. W. C. PRIME describes, in the *New York Journal of Commerce*, the reckless manner in which the lumbermen are destroying the forests among the White Mountains. Portable saw-mills are moved up and down the slopes, and the work of slaughter is carried on without the slightest regard either to economy of the rich but not inexhaustible stores, or the effects upon the climate, fertility, and beauty of the country. Another journal refers to the great evil which has been wrought in the New England States through the same destructive agency, and lays the blame in part upon the tariff tax on lumber, which is described as "a direct premium on the destruction of what forests we have left." In view of the probable removal of this tax at no very distant date Canada will do well to guard carefully those of its forests which have not been already extirpated against the same indiscriminate destruction. The success of the Joggins' raft experiment, cheapening enormously, as the method is likely to do, the transportation of round timber, is likely to stimulate the work of wholesale devastation in the maritime Provinces, unless some effectual means of restraint are adopted.

THE English papers, just to hand, comment with deep interest upon the great anti-slavery crusade which is just now being preached in England by a Prince-Bishop of the Church of Rome, Cardinal Lavigerie. This prelate has been specially commissioned by the Pope to lay before the British public the horrible details of the traffic in human flesh and blood as it is now carried on in the interior of Africa, and to arouse, if possible, the heart and conscience of the nation to more energetic action for the suppression of the untold and unspeakable barbarities which, despite the little that the cruisers along the coast can do, are perpetrated to an extent that has never been surpassed in the long history of "man's inhumanity to man." A subordinate incident, remarkable as a sign of the great change which is passing over Christendom, seems to have made a deep impression upon the journalists. At a great meeting held in Prince's Hall, at which Cardinal Lavigerie was the chief speaker, that prelate, with Cardinal Manning at his side, sat on the platform surrounded by bishops and clergy of the Anglican Church, and by Nonconformist ministers of various denominations. The sympathetic audience was largely composed of Nonconformists. The *Spectator* observes that thirty years ago, or even later, "the apparition on a common platform of two cardinals, specially commissioned by the Pope, with Anglican bishops and canons and representative Nonconformists, would have alarmed, beyond all bounds, the aggressive and obscurantist Protestantism, of which the Church Association is now the expiring champion."

CARDINAL LAVIGERIE has had twenty-five years' opportunity for the study of the traffic as it is carried on amongst the tribes in the interior of Africa. He declares, on the testimony of his own missionaries, that Captain Cameron's estimate that half a million of natives at the least are torn from their homes in Central Africa every year and sold into slavery, is under the mark. These appalling figures, moreover, relate only to those of the poor wretches who actually reach the coast, and take no account of the multitudes who perish in the slave-hunts or in the terrible march. "The aged, the cripples, the weak—all, in fact, who cannot walk to the coast, or who would fetch no price there—are ruthlessly slain in the slave-hunts. Yet their fate is more enviable than that of those whose lives are spared for the slave-market. The Cardinal gives a harrowing description of the march to the coast. To prevent escape, the strongest and most vigorous 'have their hands tied, and sometimes their feet, in such fashion that walking becomes a torture to them; and on their necks are placed yokes which attach several of them together.' In this way they are made to walk all day, bearing heavy loads, and at night a few handfuls of raw rice are thrown to them. That is their only meal for the day. A few days of these hardships begin to tell even on the strongest. The weakest soon succumb, and the weakest are naturally among the women. But terror sometimes nerves even a weak frame to almost superhuman efforts; and the Arab slave-driver adopts a summary method of striking terror into the hearts of the laggards. 'In order to strike terror into this miserable mass of human beings, their conductors, armed with a wooden bar, to economize powder, approach those who appear to be the most exhausted, and deal them a terrible blow on the nape of the neck. The unfortunate victims utter a cry, and fall to the ground in the convulsions of death.'" The march sometimes extends over months, and such is the awful carnage "that if a traveller lost the way leading from Equatorial Africa to the towns where slaves are sold, he could easily find it again by the skeletons of the Negroes with which it is strewn." It is no wonder that the population of some of the districts is becoming so thinned that the slave-catchers are obliged to resort to stratagem to capture their prey.

THE verdict of the coroner's jury that the death of Mr. John Mandeville, which did not occur till six months after his release from Tullamore Gaol, was the result of "brutal and unjustifiable treatment," received in that gaol, was, as all unprejudiced persons must admit, based on very slight and inconclusive evidence. The only room for question seems to have been whether his period of confinement may not have left his system in a state less favourable to resistance to the throat disease which carried him off. Incidentally, however, the case suggests an important and difficult question in regard to the treatment of such prisoners. It is obvious that, to a person of Mr. Mandeville's culture and habits, the ordinary accompaniments of prison life, and the menial offices required, constitute a much severer punishment than that inflicted upon ordinary criminals of the coarser types by treatment precisely similar. Is it essentially just that one man should be made to suffer much more keenly than another under the same sentence? To this it may be answered that the guilt of the educated convict is greater in proportion to his better educational and social training. There is undoubted force and truth in this view, and it is the view on which Mr. Balfour evidently acts in declaring that he will make no difference in the treatment of one class of prisoners from that of another. Another, and somewhat distinct question, which is now being hotly discussed, is whether the fact that the law under which Mr. Mandeville and others are imprisoned is special and local constitutes their crime "political" in any such sense as would warrant exceptional leniency in their treatment. To admit the affirmation would go far to defeat the object of the Crimes Act by relieving the punishment of half its terrors, and doubling the number of those willing to become Home Rule martyrs.

THE apprehensions which were excited in Europe by the accession to imperial power of a monarch with tastes and ideals so distinctly military as those of Emperor William, and which were to some extent allayed by the interchange of courtesies which have since taken place with neighbouring monarchs, have been again aroused by the Emperor's speeches at Frankfort and Berlin. The expressions which have attracted most attention are those in which he declares in substance that Germany means to keep what she has gained, and is prepared to meet all comers. Though the language may contain no "immediate menace," it must be admitted that it is at most but a short remove from menace. The expression used is somewhat ambiguous, as it may refer either to Schleswig-Holstein, or to Alsace-Lorraine. Possibly both are included, and the warning intended

for Russia as well as for France, but that it is intended for the latter can scarcely be doubted. The un-diplomatic bluntness of the avowal is no less calculated to create irritation than the defiance itself. Though the speeches have naturally had a depressing effect on the European bourses, it is not likely that there is any immediate danger of rupture. The silence of the leading French newspapers seems to indicate that France does not feel prepared just now to pick up the gauntlet, though it might still be rash to conclude that an understanding and concerted action between her and Russia are out of the question. While no one doubts the sternness of Germany's resolve to hold her conquests against all comers, a point in regard to which Bismarck's language has always been unequivocal, it is hardly possible that her fiery young Emperor can go on making such declarations, especially in speeches to the army, without grave danger to the peace of Europe. The tone of these speeches accords well with the view that France is to be called upon to reduce her armaments, and that she will not be allowed to choose her own time for attempting the recovery of her lost possessions.

THERE seems no longer room to doubt that the rumours concerning the presence of a White Pasha, with a strong force, in the Bahr-el-Ghazel district, are founded on fact. The probabilities seem now to be decidedly in favour of the supposition that the adventurous leader is Stanley. As we have before observed, there is nothing inherently improbable in the theory. It would be quite in keeping with the resolute character of the fearless explorer to attempt the larger enterprise, especially seeing that its success would be the most effectual means of accomplishing the smaller—the relief of Emin Bey. Nor is it by any means inconceivable that he may be even now acting in concert with the latter, and the two forces co-operating in a movement against Khartoum. Nor would it be very surprising if the civilian, with his trained force of natives, should eventually succeed where a British military expedition failed. Irregular troops are often better adapted for such a service than those who are fettered by military rules and traditions. Another supposition is that Stanley is quietly laying the foundations of another State, on a basis similar to that of the Congo Free State, and that this, rather than the suppositional march to Khartoum explains the mysterious movements of the unknown White Pasha. Reliable news will be awaited with great interest, and cannot be much longer delayed.

#### CRAMMING AND CULTURE.

A RECENT number of *Lippincott's Magazine* contained an interesting sketch of what we may well call an ideal school, in Switzerland, in which the instruction is conveyed, not through dry, abstract, text-book study, but chiefly by means of object lessons and the living voice, in such a way that every faculty is kept alive, every power of observation quickened, and, as a result, all that is learned is thoroughly appropriated by the mind, and becomes a possession for ever. We quote a few lines concerning it from the article itself:—

"Some of the boys leaving this primary school, at the age of twelve, to enter the gymnasium, have never owned two dollars' worth of books in their lives. They have never seen the inside of an arithmetic, or a geography, or a natural history, or an elementary geometry, and yet these are among the best trained boys in those branches who pass examinations for high schools. Many of the best trained pupils entering the Cantonal School of the city of Zurich come direct from the Beust Institute.

"These twelve-year-old boys have had a good time in going to school. They have not been crammed. They have not studied at home or out of school hours. They have had pleasure combined with work. They have had no crooked backs or aching heads or compressed lungs, resulting from overwork in the schoolroom. Their lessons have been plays and their plays lessons."

This sketch of the *process* of learning at the Beust Institute offers a sufficiently sharp contrast to that at present undergone by children of the same age in the average Canadian school. Instead of two dollars' worth of text-books the Canadian child will by that time have accumulated a small library, much of which has already become obsolete through frequent changes; he will have studied, or rather "crammed," many pages, of whose meaning he has received but the faintest idea, and he will have spent most of his evening hours in study, in order to keep up with the prescribed quantity of lessons. And if he, or she, has not had many headaches, if there is no risk of mischief from compressed lungs or stooping shoulders, the fortunate pupil may thank a specially healthy and vigorous organization, and *not* our common school system.

So much for the *process*; what of the comparative results? To be among the best trained pupils for entering a Swiss Cantonal School implies the possession of a very thorough and intelligent education, so far as it goes, and this goes in most cases farther than that of children in Canada of the same age. But in *their* case, what is the result of the more painful and laborious process? Is it not most likely to be mainly the acquirement of a mass of heterogeneous and unassimilated facts, without any comprehension of their relation, "a little knowledge" gained principally by rote, without quickening or developing any faculty except the mere memory? So that, whether as regards the process or the result, the Swiss school has greatly the advantage over the Canadian one.

But how is this remarkable result attained at apparently so little cost? The secret lies in the special talent of the teacher for imparting knowledge, and in the suitability of his methods. He brings his pupils face to face with things—their nature and laws, not with mere tissues of words about them. Instead of learning botany, for instance, through a hard and uncomprehended nomenclature, the pupil learns it by going into the fields to examine the formation and habits of the plants themselves, and all that he receives in this way is intelligently grasped by his mind and becomes a part of his mental life for ever after. So it is with the elements of Natural Philosophy, and so, also, with even such abstract studies as Mathematics. From seeing for himself the actual relations of things, the pupil is led intelligently to the more abstract generalizations. And the total result is a very respectable amount of culture without any cramming at all.

There is perhaps nothing Canadian concerning which we have heard such extravagant laudation as our school system: but a little judicious and friendly criticism is often much more profitable than laudation, and we may be thankful when able and experienced men—such as Principal Grant, for example—take the trouble to point out defects and fallacies which may be corrected and remedied. It is by no means to be expected that the average teacher will be so gifted by nature with the teaching faculty as to be able to follow exactly the methods of the teacher of the Beust Institute, yet, if the importance of illustrating abstract statements by concrete examples, were more recognized in our Normal school teaching, we might have more schools which combined the benefit of both systems; and so the somewhat dry study of general laws would be immensely facilitated and vitalised by actual observation of their working.

But one of the most crying evils of the present state of things is the multiplicity of subjects of study crowded into those years when it is most imperative that the growing boy or girl should not be overburdened with too heavy a tale of lessons either in number or quantity. That children of from twelve to fifteen should have about a dozen subjects of study imposed at one and the same time is to require of them what very few mature minds would be able to accomplish satisfactorily. Moreover, the utility of some of the subjects made compulsory is, to say the least, very questionable. Mathematical studies, for instance, are pushed to an extreme which is quite superfluous as regards the great majority of pupils; while the good old classical studies which have disciplined and braced so many generations of English-speaking boys are, to a great extent, held at a discount. Of what particular use to most pupils will be the smattering of book-keeping, which is all they can learn at school, it is not easy to see. Professional book-keepers say that even what is learned at the "Business Colleges," which make a speciality of such subjects, is of very little practical use when it comes to actual work, and that practice is by far the best school. Of about as little use is likely to be the smattering of botany so learned, and the same may be said with regard to some other subjects. The absurdity of making drawing compulsory under teachers, who know nothing of its first principles, is self-evident to all who know anything of the art, and who know that ignorant or unqualified teaching is far worse than no teaching at all. The education of eye and hand through a little correct knowledge of drawing is of no little value, but, where teachers would be blind leaders of the blind, it is far better to be satisfied with what is to be gained by the cultivation of good penmanship, which, as a rule, is much neglected. Let us imagine that music were made a compulsory study under masters whose musical ear was absolutely untrained, and who know nothing even of its theory!

Nothing seems clearer than that the early years of education should be devoted to the studies which are to form the *substratum* of the more special course that is to follow. And, at an age when the memory is much stronger than the reflective faculties, no study can, in most cases, be so advantageously pursued as that of *language*, especially those languages which, by common consent of so many competent judges, furnish so solid a foundation for future acquisitions. If boys, and girls too, were drilled in the elements of Latin at least, as soon as they are capable of learning English grammar, and if instead of smatterings of science and mathematics, they early learned something of the grand old language which gives the key to all scientific, and mathematical, and philosophical nomenclature, and is, moreover, the language in which the New Testament was written, there would be less waste of time and more likelihood of thoroughness and accuracy in all later studies, as well as infinitely greater chance of, as old Lennie has it—"speaking and writing the English language with propriety." And, *à propos* of this, so long as we are in the habit of hearing grave grammatical solecisms, not only from pupils, but from *teachers* as well, we may be excused for thinking that a more thorough acquaintance with the rules of language might be advisable; and that more time might advantageously be allotted to this branch of elementary education. For language is the tool with which the student works in all his future progress, and to be able to use this tool with ease is of no little account—quite apart from the question of passing muster in cultivated society—which a large proportion of our advanced school pupils are quite incapable

of doing. We need to have our school course simplified; to have the *foundations* far better laid. The maxim *multum non multa* was never more needed than in our education office. Teachers themselves are handicapped by the present system, which fritters away the pupils' time and attention on "crammings" for an absurdly complex examination, while the *residuum* of acquirement is proportionately small. Far better to have the "three R's" only, and to master them thoroughly, than to have a superficial smattering of all the "ologies," *without* the good old *sine qua non*!

FIDELIS.

## MONTREAL LETTER.

NEAR Oka, up among the hills, stretches a once thickly wooded district formerly owned by Saint Sulpicians, but now in the possession of Trappist monks. Three hundred acres of the thousand have already been ploughed, and are yielding extraordinary crops. Nothing can form a more brilliant contrast to the neighbouring puny farms. It is not, you see, that soil here can be considered less fertile than elsewhere, but simply that the peasant, either from parsimony, ignorance, or laziness, will never consent to enrich it. These excellent monks employ all the most approved means to stimulate nature, with the encouraging result of alienating surrounding habitants. But what seems so strange is, our French brothers do not rather try emulation than complaint. You cannot really imagine the vast difference existing generally between their fields and those belonging to religious orders or English farmers. The divine right of the people to impoverish acres upon acres of excellent land in this province we may not question, but we must ponder over the fact that a conservative, superstitious, snail-like Canadian can become the most flourishing of Yankees. Here is one brother, by no means less intelligent than he who goes westwards, yet our home-abiding friend jingles his sous, while the more enterprising gentleman fingers his gold. Do we need a *Bonaventure* in our country parts?

Attribute sordidness of purpose if you will to politicians, commercial men, yea, and even at times to public benefactors, but please exempt the poet, the genuine one I mean. They say that Monsieur Louis Fréchette, who intended or intends residing in France might be more highly considered by the French Government, were ours to confer some dignity upon him. For this reason his eye glanced towards a legislative councillor's chair; for this, his ultra patriotism throughout *La Légende d'un Peuple*. Monsieur Mercier is here exalted, why? because Canada's greatest poet can truckle like the veriest pamphleteer? can stoop to employ his most brilliant work as a vehicle to express unfelt sentiment and false praise? "Behold now patriotism's reward! Monsieur Fréchette's pains have been all thrown away for he represents neither Nicolet nor Lévis." So patriotism is to be paid with "places;" and men's enthusiasms, creeds, sympathies are but investments. I hope not. I am glad the laureate now formally denies any desire to become a legislative councillor. What difference after all can it make in France if the author of *La Légende d'un Peuple* be honoured by our Provincial Government? You hear those geographically ignorant Parisians, who, generally speaking, don't know much more about Canada than Voltaire—"Mais qu'est ce que c'est que ce Nicolet, ce Lévis?" But of course it is rather difficult for us to imagine a country where the literary man takes rank—some steps above the angels.

I see Prince Roland Bonaparte has been speaking about Canada in very glowing terms. French Canadians, it seems, are quite passionately fond of their mother country. England simply doesn't exist for them (She must feel flattered). Seriously, we regret such an opinion should be carried across the seas. Parisian writers are so ready and willing to widen any breach between Britain and her French subjects.

LOUIS LLOYD.

## PARIS LETTER.

ALL the *grand monde* has left Paris for one of the sea-side towns for which the north of France is famous all over Europe. Boulogne is full of English and Parisian *bourgeois* families, but a few of the old legitimists still possess villas in the *Haute Ville*, situated far above the modern town. The ladies belonging to this old world clique never see the sea but from their windows, or when they take a walk on the picturesque town walls, but, on the other hand, the casual visitor, Parisian or Englishman seldom takes the trouble to climb up the steep hill which leads to the quaint old town which seems to belong to provincial France before the Revolution, rejoicing still in its Rue Monsieur le Prince, Rue de Bourgogne and old brick *Hotel de Ville*. No, he prefers the rowdy casino or lively beach, where respectable *bourgeois* hob-nob for six weeks in the year with Polish counts, Italian princes, Vaudeville actresses and foreigners of all nationalities whom they will either be cut by or disown on their side next winter.

Dieppe's lasting prosperity was founded by the Duchesse de Berri, mother of the Comte de Chambord. She never forgot the enthusiastic welcome given to her by the Dieppois on her landing. Year after year during the *restauration* "la Bonne Princesse" honoured the old fishing town with her presence. She was passionately fond of theatrical representations, and the mock combats, fêtes and balls given in her honour brought strangers and Parisians *en masse*, and although sixty years have come and gone, and France has successively become a Kingdom, an Empire and a Republic, the town still remembers gratefully "Madame's" lively presence, and the enthusiasm aroused by her two little children, "Mademoiselle," and the Duc de Bourgogne.

Tréport has always been the favourite *bain de mer* of the Orleans

family, from Louis Philippe to the Comte de Paris. It was there that Queen Victoria and the Prince Consort disembarked from the royal yacht *Victoria and Albert* on the 22nd of September, 1843. Louis Philippe, with M. Guizot, went to meet his English guests in a small boat, the Queen Marie Amélie and the French Princess waiting on the jetty. On landing, the Royal party drove through the town to the Chateau d'Eu, where the Queen of England spent four days, being accompanied on her journey back by the Prince de Joinville, Louis Philippe's sailor son. Then again it was at Tréport, or rather in the Chateau d'Eu, that took place the marriage of Prince Waldemar of Denmark to Mademoiselle de Chartres three or four years ago. Now Eu is shut up *jusqu'à nouvel ordre* has brought the Comte de Paris back to France.

Trouville was created by the Comte de Morny out of a lovely Normandy village. He persuaded several of the court dignitaries to go there for a few weeks; built several smart villas, a large hotel, and Trouville's fortune was made; it still remains the most fashionable and *chic* of European summer watering places, being particularly affected by yachtsmen who find there a good harbour and every convenience.

The only *bains de mer* discovered by the Paris *Hig Lif* since the war are Dinard and Dinan on the coast of Brittany. There a few, who cared for splendid scenery and simple living, formed a colony some years ago. But a tide of improvement has rushed in, villas are springing up, the peasant women are abandoning their typical quaint costume and head-dress for Parisian fashion plates, and the peculiar *cachet* of Dinard's wild scenery is fast disappearing. Fortunately the great distance from Paris or any other centre of civilisation prevents the rush of cheap trippers to this unique—if we except some parts of Cornwall—corner of the world, untouched, even by literature, with the exception of Pierre Loti, who has written one or two marvellous pictures of the fishing population of Brittany, which for half the year only consists of women and children, the husbands, sweethearts and sons having gone on the long Iceland whaling expeditions, from which many among them never return.

Calais no longer ranks among the *bains de mer*, although there is always a goodly gathering to see the English *paquebot* come in or out, who seem to have this charming old town all to themselves these long summer days.

The Catholic world in France has been deeply moved by the inauguration of the statue of Lacordaire at Sorége. Nine-and-twenty years have passed away since the great Dominican died at his post, and it is an old pupil, M. Lacoinal, a barrister who resigned a high post at the Court of Appeal on account of the passing of the Decrees against religious corporations, who organized the subscription which was entered into by cardinals, archbishops, academicians, and men eminent at the bar and in the magistracy, and in all departments of conservative political life. The committee was exclusively composed of the pupils of the College of Sorége; and they gave the commission to a young Lyonnese sculptor (Girard), who has represented Lacordaire in standing posture with a youth by his side. Everybody seems greatly satisfied with the statue as a work of art, and the great speech was made by the Duc de Broglie, who succeeded to Lacordaire's seat in the French Academy, and who dealt with his subject in very noble and pathetic words; alluding to the day when the famous preacher mounted the pulpit of Notre Dame in the white robes of the Dominican order, forgotten by the modern world. Lacordaire's life, which may be followed year by year in M. de Falloux's biography of Madame Smetchine, was one of constantly increasing devotion and successful work. He gave up the bar to become a priest, and for some years lived much with Madame Smetchine, a wealthy Russian lady, who was mother and friend to a group of ardent young Catholic liberals. She has given in one of her letters a touching account of the last evening he spent at her familiar fireside before entering on the Dominican novitiate. It is worth noticing that at Sorége the mayor and town council have always lived on the best of terms with the fathers, Lacordaire himself having been elected a member, and a similar mark of confidence having been extended to his successors as heads of the College of Sorége.

The strikes which are spreading in France cause considerable uneasiness. Although before this letter reaches you the telegraph may have announced the healing of the quarrels, it is none the less true that all the outlying quarters of Paris have been placed under military surveillance, more or less discreetly veiled. At Suresmes, a village on the line to St. Cloud, different regiments were paraded through the streets, colours flying and music playing; the bridges over the Seine have been guarded, and efficient measures taken by Government against outbreaks. The trouble began with the navvies, who in some cases left railway works to take care of themselves. Yesterday the masons were beginning; this is a trade in which the principal workmen, those employed on ornamental façades, earn nine francs a day; they now demand ten francs. To-day we learn that the hair-dressers and the cabmen and the carters are beginning to agitate. Louise Michel, "looking younger than ever," entered a meeting yesterday evening, and seems to have done her best to calm the speakers, and make them hear as much reason as would serve to gain their ends. She is a singular woman, very honest, a little crazy, and absolutely disinterested as far as her own comfort is concerned.

M. A. B.

AMONG the desires that sometimes claim satisfaction, without regard to the happiness of others, is that of sympathy. Now, of all the pleasures of life sympathy would seem to be one of the sweetest and purest. It unites brethren and friends in the closest bonds; it lifts burdens, soothes sorrow, multiplies joys, and promotes human brotherhood. Flowing naturally from warm and loving hearts into grateful ones, it blesses both giver and receiver. It is the living spark which kindles all sorts of benevolent enterprises, builds hospitals, schools and churches, promotes reforms, draws men away from vice and guides them into paths of virtue and self-respect.

RONDEAU.

"POURQUOI?" she breathed, then drooped her head,  
(Pure snow-drifts to the sunset wed,)  
As all my weakness I confessed,  
I shewed how I had done my best.  
Though long ago I should have fled,  
Knowing all hope for me was dead;  
And now my heart would die, unfed.  
She murmured low, (was it in jest?)  
"Pourquoi?"  
That winsome face all rosy red,  
I turned towards me—gone was dread!  
She came, as birdlings to their nest  
At eventide—so was I blest  
By that one precious, softly-said  
"Pourquoi?"

SOPHIE M. ALMON.

THE POET AND THE TRANSLATOR.

"THE creator is greater than the created," is an axiom which has often been brought to bear upon those who sought to render the masterpieces of the poets of other lands familiar to the English reading public. The same adage has been forced to excuse that most senseless form of hero-worship which makes the worshipper bow before personalities rather than performances. The same convenient and plausible proverb has served the purposes of theologians, and aided the designs of politicians. With all its misapplications, it holds a modicum of truth. It is, perhaps, never quite so truthless and so impertinent as when, in the first instance, it is made a scarecrow warning to the translator. In this case, the assumption is that the "party of the first part"—the poet—has perfected his work, and that it must, on no account, be regarded as other than a plenarily inspired message; and that the "party of the second part"—the translator—is incapable of supplying lapses of thought, and is to be held to a strict accountability for the nature of articles and the tenses of verbs.

That the duty of the translator is to substantially reproduce the poet's thought is beyond question; but that the former is, of necessity, a mere copyist and the inferior of the latter, is open to doubt. "There are diversities of gifts"—and there are diverse methods of employment for kindred talents. The scrupulous fidelity with which Mr. Carey turned Dante's "Divina Commedia" into English blank verse, was enough to indicate that Mr. Cary was conscientious if uninspired; but that, when Mr. Longfellow or Mr. Norton (who, cavillers will say, is "only a translator"—like Mr. Cary—employs his office to make Dante's "Divine" work yet more divine, he should be held to have usurped the function and outraged the memory of the great Italian, appears an unjust judgment. Any student of German may copy Heine's mannerisms, preserving the original metre; but when Miss Lazarus, for example, brings home to us all Heine's sad and sweet and tender fancies, framed, though they may be, in a setting of her own, only the stickler for terms will assert that her performance will be considered conjointly with that of the student. Rhyme and rhythm are the body, the outcropping sentiments are the muscles, the tricks of expression are the nerves of the poetic frame; but the undefined and indefinable essence and spirit of the poem is its soul; and it is only the mind-reader and soul-delineator, so to say, who will achieve a translation which shall be worthy of the name.

It is the poet alone who understands the poet. As the rough and rugged Carlyle appreciated the kindred spirit who acted what the Sage of Chelsea dreamed, so the man who is gifted with the sympathy which is born of common hopes and aspirations, will catch the far-resounding words and the unaltered thoughts of the friend who stands upon the mountain top. Sympathy is the prime requisite. To illustrate: Bowring's translation of Schiller's "Song of the Bell" is, in the sense that it most closely follows the German, the best that has been made; yet, Lord Lytton's rendering will, on all reasonable grounds, be adjudged superior. For example, Bowring says:—

"Blessings are our labour's guerdon,  
Work adorns the townsman most;  
Honour is a king's chief burden,  
We in hands industrious boast."

Lytton gives the passage as follows:

"To freemen, labour is renown!  
Who works—gives blessings and commands;  
Kings glory in the orb and crown—  
Be ours the glory of our hands!"

It will hardly be denied that the former is the more exact translation; yet it is *only* a translation. To Lytton must we look for the realisation of our idea of the great German master's work.

In like manner, Martin Luther's poetic temperament (as Ruskin phrases it) has been made comprehensible; not by such translators as Bowring, but by such as Dr. Hedge. The great reformer's voice is in every word of this stanza—to quote one almost at random:

"That word above all earthly powers—  
No thanks to them—abideth;  
The spirit and the gifts are ours  
Through him who with us sideth.  
Let goods and kindred go,  
This mortal life, also:  
This body they may kill:  
God's truth abideth still,  
His kingdom is forever."

And every line rings out the determined faithfulness which was the ruling principle of Luther's life. He is a captious critic, who will ask, if, in the accomplishing of this result, Dr. Hedge was anxiously regardful of Luther's adjectives! So long as one can "reconstruct," the nature of the poet and revivify his creations, we have no right to ask that his hat and shoes be exposed to public view.

The demand for "accurate renderings" is badly seconded by the complaint that, when the right of judgment is conceded, translations may borrow the character of imitations. Liberty, in this particular, has seldom, almost never, given way to license. The translator who works *con amore*—and work undertaken in any other spirit cannot serve as the standard—must realize that he owes somewhat to the originator and to himself. The more earnest is his appreciation, the more profound will be his reverence, and the more of loving conscientiousness will inspire his work.

Nothing, it would seem, could be more clearly apparent than is this oft-disputed statement: the translation which "does justice to" an author must hint the personality of the translator, who must be in full sympathy with the author. Each, in a certain sense, may be an originator; and the translator, who, like the author similarly circumstanced, is least tempered by tradition and prejudice, will achieve the most satisfactory results.

W. L. S.

#### FURTHER DEVELOPMENTS OF THE MCGILL COLLEGE QUESTION.

It is not every day that the readers of the public press are treated to an official utterance from McGill College. Secrecy has been its motto. Whatever is done is done, and the least said about it the better. But in THE WEEK of July 19th a new era is inaugurated, and the diversified ground covered by the letter tempts us to take a second look at it.

First, there is a definition of what a Governor is. But we cannot linger over that. It is natural that men, when driven into a strait, should look about for any comfort they can derive from contemplating the monopoly of the wisdom, distinction and observation of the country granted unto them by Royal Charter. But if one kind of logic secures, in a line or two, all necessary praise to the "standing" of the College, it is evidently quite a different kind which demands more than a column to pay a similar compliment to the administration.

Then we have the official explanation of their proverbial "unity." It "is strength," and "action to be efficient and produce lasting results must be in unison;" the board is "not a debating society," and "some boards went through a long period of years without a single division taking place, and in every instance there followed growth, prosperity and usefulness." One must therefore suppose that what the letter calls the "present agitation"—the "hubbub"—is part of the efficiency and lasting results produced by the action in unison; and that the expenditure of \$50,000, afterwards increased to \$120,000, upon separate classes for women, is proof of "not a bad investment ever having been made," or "a dollar of endowment lost."

Next we have the announcement of the general fact that there are two sides to every question, followed by a confession that co-education has been made an exception. "It (the general question of co-education or separate classes) is not a matter of reason on the one side against prejudice on the other. It is a matter of reason and argument on both sides, with the important addition, however, that as far as the circle of McGill is concerned, those who have had the most experience of the world, and whose observation embraces the widest circle of the affairs of life, were almost wholly against it." That is, against the general question, because it had two sides. There is something unfortunate in this passage. Let us on to the next.

Then we have the standard by which a university should be estimated—"the property," "the endowments," "the finances," "the investments," "the benefactors," "the benefactions," "not a bad investment," "not a dollar of its endowment lost," "the remuneration therefor," "the emoluments connected therewith." A knowledge of things higher than gold may be summed up in "a given number of students of equal (!) ability," "a given number of men of equal (!) educational power," and "such subjects as logic and mental philosophy" are less difficult than classics and mathematics."

We have next an utterance on Liberty. "A professor is not at liberty, that is, it is not reasonable (for rational liberty and true reason are inseparable) to tell the students that the mode of teaching adopted by the University is a ridiculous farce; he is not at liberty, for it is not reasonable, to make speeches at undergraduate dinners, of the same character," etc., etc., "so long as he is receiving the emoluments of the University." How much "emolument" entails this irrational slavery and false reason which are inseparable? And would a professor enjoy the "liberty" of expressing an opinion on an academic policy if, having seriously increased his work for four years in order to give the greatest possible chance of success to a scheme to which he was conscientiously opposed, *he had received no emolument?* We trust Dr. Murray will pardon us for considering anything so sordid as money in connection with his name, or in connection with the sort of endowment which *he* has given to the separate classes. But this repeated flaunting of "emoluments" in Mr. Hague's letter has aroused our curiosity as to actual fact. We find that the emolument (!) is at the rate of one hundred dollars a year for one lecture a week, including examinations, essays, and other class work, not to talk of the breaking up of time and the irksome repetition. Roughly speaking *two dollars a week!* Emoluments!! Most of us pay much higher emoluments to have our coals shovelled in.

We need hardly say that *this* is not in the Calendar. The Calendar is for the public.

Then we have the utterance on what the letter calls "this hubbub." It is merely a repetition of the official utterance of the Principal in May last, and, like it, furnished an opportunity for Mr. Hague's Latin about a suppression of the truth being a suggestion of the false. The question is not whether the board has accepted an Endowment for separate Education. We all know that. The question is, *Was the board justified in accepting the money for such a superfluous scheme?* A division of income for a division of classes strikes us as a strange example of the union-is-strength doctrine. To be sure the idiosyncrasies of benefactors ought to be respected so long as they do not interfere with any great principle of economy. A board may be at liberty to accept dictation, as, for example, in the choice of a fresh and unoccupied channel for what is known as *liberality*. But will Mr. Hague tell us what he will propose to do if a benefactor should offer an endowment for co-education? We cannot believe that the keen and successful financier whose name is attached to his endowment is responsible for the restriction accompanying it. And we may express the hope that when Mr. Hague establishes in the Merchants' Bank separate entrances, tellers, accountants, etc. for his lady patrons he will succeed in securing some shoulders broad enough to bear the *financial* prestige. The insinuations thrown out as to the necessity for "care and parental responsibility" and "the settled opinion of the law of God" cannot be discussed here. If there be any necessity of that kind in McGill, Mr. Hague's time would have been better spent in remedying it than in talking about it. The insult to the young men and women of Montreal, and to their parents and guardians, is only equalled by the coolness with which he assumes their approval of his championship.

We now come to the latter part of this important utterance,—the part it plays regarding a Professor of the College, who is well-known to differ from the administration on the co-education question. We shall give the utterance first; then the facts. "This mode of teaching has been held up to ridicule and contempt by some who have agreed to carry it on, and who are in receipt of remuneration therefor. It has been described in a letter to the public press as a farce, and the work imposed by it as an intolerable burden. Not only so, there has been good reason to believe that it has been held up to scorn and ridicule before the very ladies who have been studying under its provisions, and before other bodies of University students. This was so obviously to impair the discipline of the call, that the Principal, acting under a high sense of duty and responsibility, unpleasant though it was, felt himself compelled to *notice* it. Hence all this hubbub. The action of the Governors has been to sustain the Principal in his wise and judicious upholding of the rules of the College, and in his determination that, so long as they exist, they shall not be held up to ridicule before the students."

These are grave assertions,—much too grave for the flippant tone in which they are expressed. If there is a Governor of the College who believes them to be true, has he not failed in his duty to the College and to the Public in that he has not insisted upon an immediate proof? Why do three months go by without the slightest attempt at testimony? Out of several hundred students could *one* not be found who had heard the scorn, and contempt, and ridicule? Out of over a hundred ladies in the Donalda course, could not *one* be produced as witness? Where are the "two judges of the superior Courts," and the "two eminent members of the bar of the Province of Quebec" that they accept "a good reason to believe" as the basis of a libellous accusation? Where is the Principal's "high sense of duty and responsibility, unpleasant though it be" when Mr. Hague, not satisfying himself with attacking rules and regulations, reaches boldly forth and grasps the most sacred and inviolable possession a man has,—his personal and professional character—and holds it up to scorn, contempt, and ridicule? Not a "good reason to believe;" there it stands in black and white, sent over the whole country. Verily, as Mr. Hague's letter says, the board "is occupied in forming judgments upon the character of men." Ah! champions of discipline! Ah! models of morals! It was easier, Mr. Hague, to put the knowledge of Holy Scripture into Greek than into practice.

The facts of the case are briefly these: The annual University dinner took place on Monday the 30th of April, in the Windsor Hotel, at which were present men representing the education and refinement of the country, graduates from every Faculty and Province, and gentlemen interested in University work. The occasion is the event of the year at McGill, and *not* the hole-in-a-corner affair implied in Mr. Hague's words "under-graduate dinners." The *Witness* of May 1st, says: "It was an unusually interesting one. Of course the great event of the day—the graduation of the ladies—was in everybody's mind, and the shape in which it came out was a demonstration in favour of co-education of the sexes, and every reference to that proposal was enthusiastically cheered." An enumeration of those present contains the names of Dr. Stewart, Mr. Selkirk Cross and Mr. Alex. Robertson, as chairman, Principal McVicar, Principal Henderson, Dr. Heneker, Chancellor of Bishop's College, etc., etc., and gentlemen who had that day received the highest honour the University can bestow—the honorary degree of LL.D. This "demonstration" and "enthusiastic cheering" naturally caused some anxiety in the mind of the Principal regarding the "unity" existing beyond the "circle" of McGill, and being filled with a wise and judicious dread he vented his wrath upon the only man he supposed to be within his power, Prof. Murray, whose speech the *Witness* says, was received with "cheering to the echo," and concluded amid "great cheering." Sir William Dawson immediately drew up a formal accusation against Prof. Murray, of *subverting the discipline and morals of the students*, and laid it before the Board. Observe, this is what Mr. Hague calls "noticing." The Principal's intention was evident, and



STREET SCENES IN A MEXICAN CITY

in all ordinary circumstances should have been most faithfully carried out. To attempt to sully a man's fair name and send him adrift over the world was nothing in presence of any pet scheme of personal ambition. But the circumstances were a little extraordinary. Dr. Murray instantly demanded an unreserved and unequivocal withdrawal of the accusation. The unexpected check was staggering, and something so unheard of in a College where a man dare not call his soul or body his own, that it has taken the Governors these three months to decide what their next move shall be. If the Principal was conscious of having acted "wisely and judiciously," did it require the herculean aid of the Board of Governors to "sustain" him? And if the Board has sustained him why did that Board send a deputation of two Governors to Dr. Murray, who assured him that there was no charge of any kind against him? And ah! Mr. Hague! why were you!! one of that deputation?

What is troubling the Governors now is not, how they can sustain the Principal. They know that they dare not. Neither is it how they can most quickly and honourably prevent the mischief from alighting upon the head of their unoffending victim. That does not appear to be embodied in their creed. Their trouble is to discover how they can prevent what the Principal has done from recoiling on his own head. We believe Mr. Hague's letter will prove the last straw of such a hope.

It is beginning to leak out that this is not the only form in which Dr. Murray's actions have brought him persecution in McGill. Little do the ladies know, "the very ladies who have been studying under the provisions of the Donalda Endowment," and who, Mr. Hague insinuates, have listened to scorn, contempt and ridicule from the lips of Dr. Murray—little do they know the narrow risk they ran of ever completing their course but for him. Battle after battle he has fought for them in Faculty and in Corporation. Their very "degrees" would have been snatched from them. We learn, moreover, that, from his earliest connection with the college, Dr. Murray's salary has not been fully paid, but that arrears have been allowed to run up to an almost incredible extent, and as the representation which justice demanded he should make was made since "this hubbub," the representation was deposited in the waste basket. This likewise is not in the Calendar.

These are public matters. Dr. Murray has been all too reticent about them. But if Mr. Hague's letter is a sample of the treatment such matters receive, there is little wonder. There are circumstances in which a manly, open nature could not engage in controversy.

We are very glad to read Mr. Turner's letter. It is quite time that the sympathy of the students and of the public in Montreal should take some definite form. Let the Graduates' Society call a public meeting and request Dr. Murray to put the correspondence which has passed regarding "this hubbub" and the arrears of salary into their hands. The University and Professors belong to Montreal, not to the Principal nor to the Governors.

TRUTH SEEKER.

THE RIVAL ROSES.

FAIR is the rose in the garden,  
That blooms in the month of June,  
But my "Rose" seems sweeter,  
At eve when I greet her,  
Beneath the soft rays of the moon.

The rose in the summer with perfume  
And beauty my senses beguiles,  
But it ne'er had the art,  
To beguile my fond heart,  
As thou, "Rose," hast done with thy smiles.

The tint of the rose-leaf is taken  
An emblem of youth without gloom,  
But the rose never grew  
Whose most delicate hue,  
Could rival thy cheek in its bloom.

The rose has a grace all acknowledge,  
With roots in the soil firm and deep;  
"Rose!" thy grace and carriage  
There's none can disparage,  
The ground seems scarce brushed by thy feet.

The rose to the bees gives her essence,  
In turn man this nectar receives;  
Thy lips, "Rose," grant honey  
For love—which no money  
Can purchase like that from her leaves.

The rose may be plucked in the morning,  
All blushing, and fresh with the dew,  
But e'er close of day  
It has faded away,  
Whilst thou, "Rose," would'st ever be true.

Sweet! come and grow in the garden  
Prepared in my heart; and believe  
That no other flower,  
From that happy hour,  
Can tempt me my "Rose" to deceive.

O'HARA BAYNES.

THE oddities of Mexican life and customs strike the traveller forcibly everywhere in Mexico, but more especially in the interior towns, where so-called "progress" has made few innovations. In Guadalajara, as in many other Mexican cities, one of the first things a stranger observes is the fact that nearly every block on a street has a different name. Suppose he starts down the Calle (street) de Eturbide; going straight ahead a few steps, the first thing he knows he is in the Calle de Monlos, and, a few feet farther on, in the Calle de Santa Guadalupe. Having set out for a given place, he soon finds himself in a hopeless snarl—for even the numbers begin and end and skip about as erratically as everything else that is Mexican. In Guadalajara, not only has every saint in the calendar a street or block named after him or his, but some of them have their names several times repeated in various parts of the city; and then there are all the men eminent in local history to be thus honoured, besides a hundred historic happenings, which are commemorated in this manner.

Perhaps the best illustration of the Catholic idea of constantly reminding people of their religion is the main thoroughfare of the Mexican capital. "In the lump," it is known as the Calle de San Francisco, but every one of its seventeen blocks has a different name, and the buildings in each are numbered in the usual haphazard fashion, without regard to the numbers in any other block, or to numerical order in its own. Should you wish to go to a house or shop whose number is 500—, if you set out to look for "No. 500 San Francisco Street," you will probably find seventeen buildings bearing that number between the grand plaza and the statue of Carlos V., but no block at all which is distinctively called San Francisco Street; therefore it is necessary to know not only the street and number, but the name of the square in which that particular 500 is located.

In that famous Calle de San Francisco, some of the prominent names, translated into English, are as follows: Street of the Sacred Heart, Jesus Street, Street of the Love of God, Heart of Jesus Street, John the Baptist Street, Blood of Christ Street, Crown of Thorns Street, Holy Ghost Street, Mother of Christ Street, Body of Christ Street, Fifth of May Street, and Street of the Sad Indian.

Another peculiarity of Mexican life is that everybody lives over a shop, if the house be of two stories, or uses his lower floor for stabling the horses, quartering the servants, etc. Even millionaires often rent the ground floors of their swellest residences for business purposes, and nobody seems to have any domestic use for their lower front rooms, which Americans consider most desirable.

Go to call upon a Bishop, or some other high dignitary, or upon any family of known wealth, and if there is not a shoemaker pegging away at his bench just inside the front door, or a tailor-shop, or hair-dressing, or blacksmithing establishment, you are obliged to squeeze past carriages standing in the passage-way, or run the gauntlet of horses' heels, besides viewing the paraphernalia of the forever-open kitchens, and smelling the next meal's menu.

Another puzzling phenomenon to the foreigner is, that every man and woman to whom he speaks immediately presents him with a residence. On being introduced to a Mexican, he grasps your hand with ardent cordiality, and remarks: "My house is yours; it stands in the Calle de so and so, No. —, and is entirely at your service;" or he informs you with great earnestness that *La casa de U* ("your house") is such and such a number, that he shall be offended if you do not occupy it, and that he and all his family are your most humble servants. As probably he has just been introduced to you by some other casual acquaintance, and has enjoyed the honour of knowing you not more than five minutes, he would naturally be astonished if you took him at his word. The funniest part of it is that those persons who so recklessly lay all they possess at your feet, would scarcely be able to recognize you should they meet you next day; and certainly if you (being of the "male persuasion") took the liberty of calling at the *casa*, so generously placed at your disposal, you would meet with the coldest of welcomes, and be permitted to see none of the ladies of the household.

Another amusing oddity is that the street-cars run in groups, one car never seen alone, nor two together, but always three or four in a row, less than half a block apart. Instead of starting from the terminus one every five or ten minutes, several are started at once, every half hour. To run each car, it requires two conductors, besides the driver, and also in many places two or three soldiers armed *cap-a-pie*. The first conductor approaches a passenger, sells him a ticket and pockets the money, and soon the second conductor comes along and takes up the bit of printed paste-board; meanwhile the brass-buttoned guardians of the peace stand glowering upon you, with suspicious eyes and loaded carbines. In some respects this double-conductor system is better than the

"Punch in the presence of the passengaire"

mode of the U.S.; but though the soldiers are provided to insure the safety of passengers from robbers and revolutionists, a timid person is more worried by their presence than by the possible dangers they are supposed to avert.

There are always first, second and third class cars. The coaches of the first and second class are made in New York, and are similar to those used in that city; while the third class cars, manufactured in Mexico, look more like cabooses used on freight trains than anything else with which we are familiar. First class fares are sometimes high as fifty cents, though oftener a *medio* (6½ cents)—according to the length of the line—and though there is little difference between riding first or second class, except in the character of the company, the second class fares are usually just half as much as first class, and the third class one-third.

The drivers are compelled by law to carry horns and to blow them whenever a crossing is approached, keeping up a perfect pandemonium in populous quarters.

In Mexican society street-car conductors are gentlemen of considerable importance, with their silver-garnished sombreros, embroidered linen, breeches bedecked with silver buttons up the outside seams, and handsome pistols protruding from their belts. Why the pistols, I do not know—but a conductor always wears two of them conspicuously displayed, probably because otherwise he doesn't consider himself in "full dress."

Indeed, almost any Mexican would as soon go out of doors without his coat as without his pistol. He wears it to church, to the opera, to see his best girl—in short, wherever he goes you may see a glistening bit of nickle-plated steel sticking out from under his coat-tail. Every day, when my teacher of Spanish (a swarthy young man in a jacket of yellow kid and pointed-toed boots with enormously high heels) comes to give me the customary lesson, he is obliged to unbuckle his belt and deposit a big revolver upon my table before he can sit down to business.

When the men persist in wearing such extremely large hats, it seems a little queer that the ladies wear no hats at all, and one cannot but feel impressed with the idea that if they could be persuaded to "split the difference" and average up their head-gear fashions the result would be more comfortable for both sexes. The most ordinary sombrero costs not less than \$15, while the more universally popular ones—those profusely garnished with bullion—range in price from \$60 to \$600.

Of late years the upper strata of society cover their heads exactly as do gentlemen in London, Paris or New York—but a genuine Mexican of the middle class still invests all his surplus capital in his hat. A serving man, whose wages are not more than \$12 per month, patriotically puts a year's income into the expensive national sombrero, though he economises to make up for it in the matter of shoes, wearing ox-hide sandals of his own manufacture. An American gentleman tells me that, after being absent about three months, he paid his footman \$42, back wages: and before night the fellow had invested \$35 of it in a new hat, and devoted the remaining \$7 to the wants of his numerous and needy family. While many a thoroughbred Mexican sports a sombrero whose value is away up in the hundreds, the boy, ragged, who blacks your boots, is the proud possessor of one which cost him at least 150 "shines."

But the most stunning spectacle of all is the Mexican equestrian. Horseback riding being the favourite amusement of the male population, the streets are full of galloping *caballeros*, particularly in the cooler hours of morning and evening. An equestrian may easily spend \$1,000 on his outfit—of course exclusive of the horse he rides—and then find himself eclipsed by many of his neighbours. First, his magnificent silver-mounted saddle costs all the way from \$100 to \$500; gold-mounted bridle, \$125; silver spurs, of marvellous size, as much more; sword \$50; the buttons of solid silver, set in double rows up his trouser-legs, \$100; hat, jewelled whip, etc., all his means will allow. Indeed, Solomon, in all his glory, was never so arrayed; and, if not, strictly speaking, "a thing of beauty," he is something to be admired and wondered at from the crown of his head to the soles of his feet. Generally he wears a short jacket of kid or tiger-skin, or one of cassimere, heavily embroidered with gold and silver thread; a silken sash of pale blue, pink, or crimson, partially concealing the silver-mounted belt in which are a couple of revolvers; while the rows of buttons on his trousers are linked together by little loops and chains of silver, which jingle as he rides, like the adornments of that historic lady, who wore "rings on her fingers and bells on her toes," and, like her, he also has music wherever he goes.

Riding suits for small boys, from six years old and upwards, can be purchased here for about \$250, with full outfit from sombrero to sword. And exceedingly comical a black-and-tan youngster looks when thus tricked out, huge spurs and all, as we frequently see them riding beside their wealthy papas, or followed at respectful distance by a groom—the very miniatures of their elders.

Mexican ladies generally take their exercise in closed carriages, as etiquette forbids them to ride on horseback, unless accompanied by husband, father or brother. For a gentleman to ask his first-cousin to go out with him, either on foot, on horse, or in a carriage, would be resented as a deadly insult, and give sufficient cause for a duel, since to accept the invitation would seriously compromise her good name.

On pleasant afternoons (and all afternoons are pleasant here except during the rainy season), everybody who owns a carriage, or is able to hire one, drives out to the Alemada or Paseo—the fashionable *boulevard* attached to every Mexican town. In all Mexico there is not a phaeton, or any other open vehicle above a cart; but though hermetically sealed up in closed carriages, one may catch glimpses of bright eyes and beautiful faces—for the fair occupants are not averse to admiration, despite their rigid adherence to etiquette, and are generally about the easiest creatures in the world to flirt with.

Many of the handsomest carriages of the wealthiest people are drawn by mules, for "blooded stock" of that description brings fabulous prices here. In truth, a pair of snow-white mules, closely clipped and carefully groomed, decorated with gold-mounted harness and bunches of red roses at the base of their ears, make a turn-out by no means to be despised.

Mexican ladies even shop in their carriages, and compel the clerks to bring out to the curb-stone the goods they wish to look at. A row of carriages jammed close together before a fashionable store, and a row of bare-headed salesmen bargaining with the occupants, is a common sight; while other clerks rush to and fro in a frenzy of excitement, bringing out box after box and piece after piece of goods, matching shades, samples and trimmings, etc.

None but servants and foreigners stand at the counters and buy. In

a few of the stores the merchants have fitted up private parlours where ladies may sit, if they like, and have the goods brought to them—but even this is considered "questionable."

Shopping is a serious undertaking here, for merchants never classify their goods, but keep silks and cottons, woollens and linens mixed up together on their shelves in wildest confusion. If you step into a store and ask for a pair of gloves, nobody has any idea where the kind you require are to be found, and a grand search commences. The obliging clerks tumble over drawers in which are shoes and ribbons, bustles, laces, perfumery and what not until the desired articles are discovered.

Nor are goods ever delivered by the merchants at the residence of the purchaser. If a package is too bulky to take in your carriage (and never under any circumstances would a Mexican lady or gentleman be seen with a bundle in his hands), you pay a *cargador* to take it to your address. These licensed carriers are similar to the district messengers of northern cities, except that these leather-aproned functionaries are always men and never boys. The *cargador's* fee is fixed by law. Each wears a brass badge bearing his number, and if he does not deliver the goods promptly and in good order, you may report him to the police and he will be heavily fined. On the other hand, if he cannot find your residence, or if there has been some mistake in the directions, it is his duty to take the package to police head-quarters, where you may recover it on proving property.

FANNIE B. WARD.

### THE VOICE OF THE SEA.

I LISTENED to the sea,  
As it broke upon the shore;  
And in monotone it moaned to me  
A song of mournful lore.

I listened to the sea,  
As it rippled on the shore;  
And in jubilant strain it sang to me  
A song of mirthful lore.

How is it then, O sea,  
As thou playest on thy shore,  
That, day by day, thou singest to me  
Songs of such varying lore?

"Not I," replied the sea,  
"As I play upon my shore,  
Not I make the songs that come to thee  
Sing of such varied lore.

"The Life in land and sea,  
Thrilling for evermore,  
It beats from me as it beats from thee,  
Songs of all varied lore."

J. CLARK MURRAY.

### IMPERIAL FEDERATION.

MR. GOLDWIN SMITH, in *Macmillan's Magazine*, writes: "Frame constitutions as elaborately as you will, through all their mechanical intricacies the real power will assert its preponderance. Great Britain would never allow the votes of her Colonies to turn her away from the path of her interest or her safety. Under the formalities of Federation she would drag them with her in her course, and they would very soon become tired of being dragged. Colonists in London, especially if they have any particular object, political, social, or financial, in view, are apt to make themselves so pleasant that the British mind is filled with visions of Colonial devotion and self-sacrifice which on the day of trial would fade away. The French Canadians are bent on the consolidation of their own nationality, and are radically hostile to Imperial Federation or anything that would tighten their tie to Great Britain. It is surprising to me that anyone with this patent fact before his eyes can talk about Imperial Federation with reference to Canada. France, as people in England seem to feel, is the most likely antagonist of Great Britain in any future war; what she wants is to heal the smart of her military vanity, and she naturally thinks that she is more likely to do this by attacking England than by attacking Germany, from whom she has got what she will not forget for half a century. In such a war the heart of the French Canadian would be with France, and though he would probably be content to remain passive, an attempt to make him fight on the British side, either with musket or purse, would unquestionably provoke him to rebellion.

It is found convenient to keep the tariff question in the background. Nevertheless that question would force itself to the front as soon as the process of Confederation began. What the Canadian Protectionist means is that England shall discriminate in favour of the Colonies, sacrificing the bulk of her commerce to the Colonial trade, while he shall continue to impose protective duties on her goods. The continuance of protective duties is with him not only an essential condition of any arrangement, but his first object, however high-flown and however heartfelt his professions of loyalty may be. But of this, it is plain, the British people would never hear. In fact it would probably be futile to propose to them Imperial Confederation without Imperial Free Trade. Even to frame the constitution and get it ratified by the members would, it seems to me, be a matter of extreme

difficulty. To frame the constitution apparently there must be a convention representing all the members of the proposed Confederation. But before this convention could be called it would be necessary to agree upon a principle of representation, the difficulty of which has been already touched on, and also to determine whether India was to be included. It would be necessary, too, that each delegate should have and retain the confidence of his state, and the balance of parties, in the Colonies especially, changes so often, that very likely before the session had well commenced the credentials of some of the delegates might be withdrawn.

The ratification of the constitution by all the states would also be an exceedingly ticklish process. In the case of the American Colonies no difficulties of such magnitude presented themselves. There was a group of tolerably equal communities manifestly united in interest as well as geographically, and forced into each other's arms by the pressure of extreme need. Yet we know what efforts were required on the part of the founders of the constitution of the United States to overcome the centrifugal forces with which they had to contend, and how great at one time was the danger of miscarriage in the ratification through the jealousies and the fractiousness of particular States. The Federal constitution of Canada was imposed on the British American Colonies by an Act of the Imperial Parliament, and was never submitted to the Canadian people. With Lord Beaconsfield at the head of the Government, the Imperial Federationists had power in their hands to as great an extent as they are likely ever to have it. Yet they took not a single step towards the practical initiation of their scheme. Not a single step have they yet taken either in the British Parliament or in any Colonial Legislature. Notice of a resolution was given in the Canadian Parliament last session by Mr. Dalton McCarthy, the leading man of the party here; but the resolution was never brought forward. We have really had nothing to this hour but platform-talk of a vehement but very indefinite kind, seasoned occasionally with pretty severe strictures on those whose bosoms refused to dilate with generous and loyal emotions in favour of a project which was yet to be revealed.

Yet all this time events are marching, and the forelock of opportunity is fitting away from the Federationists' hesitating grasp. Canada and all the other Colonies daily advance in the direction of complete self-government—that is, in the direction opposite to Imperial Federation. The more convenient season, to which Federationists are always putting off the disclosure of their plan, may be discernible to their forecast, but it certainly is not to ours. One reason which some of us have for challenging the practical intentions of the authors of this movement is, that Imperial Federation is being used by Home Rulers to lure romantic minds into consenting to the dismemberment of the United Kingdom, in the hope that they will thereby be only providing raw materials for an ampler and grander union.

### RELIGION IN GERMANY.—II.

In our previous article we referred to the "liberty from ecclesiasticism" in Germany, of which Dr. Beyschlag speaks, as in some measure accounting for the freedom with which men now give expression to their doubts on the subject of the Christian religion. The writer goes on to remark that, although modern liberalism had won for itself "the right to live and die outside the shadow of the Church," comparatively few of the whole people had availed themselves of this liberty. Of the upper classes virtually none had done so, of the lower a very small proportion.

It must not, of course, be overlooked that there are many different causes co-operating to produce these results. But the fact remains, and Dr. Beyschlag mentions that even the Social Democrats, in this respect giving heed to their wives rather than to their leaders and misleaders, have disobeyed the word of command to desert the Churches. It is true that the social motive may here be traced rather than the religious; but at least it is an evidence of religious sentiment existing among the women, and of respect for it among the men. If these cannot be counted religious, neither can they be numbered among the irreligious; and the author thinks they are, to a great extent, sceptical.

The prevalence of scepticism—halting between two opinions in regard to the truth of Christianity—he says, is explained by the progress of thought in Europe generally, and particularly in Germany, since the middle of the eighteenth century. He points out that, among Romans and Protestants alike, there was, at that time, a serious depression of the religious spirit. Those who remember Bishop Butler's remarks on the state of religion in England about the same time, will understand how wide-spread was the tendency here noted. It was not, says Dr. Beyschlag, that religious life entirely ceased in Germany, but it was fitful, uncertain, changeable, at one time becoming pietistic, onesidedly ascetic and sentimental, at another, rationalistic, entering into a kind of compromise with the new intellectual tendencies of the age.

It is very interesting to trace the revival alike of literature and religion in Germany towards the end of the Century. Even if we cannot say, with Goethe, that "he who possesses science and art has also religion," we cannot overlook the fact that the great literary moment, represented by Lessing, Schiller, and Goethe, was almost coincident with the religious movement which found its greatest representative in Schleiermacher—a movement which, Dr. Beyschlag asserts, had its spring checked by "night frosts" of various kinds.

In tracing the various influences which have helped or hindered the development of religious life, he speaks of the philosophy, at first idealist, afterwards realist, which has determined many to the rejection of religion in every form, in favour of a materialistic atheism; but he also sees, in the uprising of German patriotism, a sign of a prevalent idealism, while again

he discerns, in the attempt to naturalize and to Darwinise the idea of the State, a degradation of man as a spiritual being and a blow at religion.

When, he goes on to remark, we consider all these tendencies and influences which have been affecting German thought during the last century and a half, we wonder that religion in Germany is no worse off than it is. It speaks, he says, for the deeply religious character of the German mind, it speaks for the quiet tenacity of the religious awaking which took place at the beginning of the present century, that the breach with religion and Christianity in the German heart is, in spite of all, not an accomplished fact.

Still the danger of such a complete breach is a present and pressing danger. Religious faith in the German people, he says, hovers between life and death; it is as "smoking flax." As Goethe has remarked, "the special, unique, and deepest problem in human history, to which all others are subordinate, is the conflict between unbelief and belief. All the periods in which faith prevails, under whatever form, are brilliant, heart-elevating, and fruitful for themselves and for posterity. All the periods, on the contrary, in which unbelief, in whatever form, obtains a miserable victory, even although they may have a momentary appearance of splendour, vanish in the presence of posterity, since no one cares to trouble himself with the knowledge of the unfruitful."

The author goes on to show that faith, in Goethe's meaning, faith in the highest reality, in the alone unconditional value of a supersensual, ideal world, is the motive power of all that is truly great which passes in this world. This supersensual world is the Archimedean prop by means of which man can move the world of sense without him and the world of thought within him.

But he proceeds to point out that the absence of faith, if not positive unbelief, the unsettled condition of scepticism into which the German people, to a great extent, have fallen, if an evil sign of the times, is not the worst. The diseases of the multitude are bad, he says, but it is worse when even the physicians are affected by them, or when the means of cure are corrupted or destroyed. And the worst sign of the times, he says, to put it in the clearest form, is, when faith (*Glaube*) calls superstition (*Aberglaube*) to its aid in order to overcome unbelief (*Unglaube*). The essential difference between faith and superstition is that genuine faith is the freest act of the heart, the innermost act of the will, and only as such, as free surrender to the love of God, produces moral freedom; whilst superstition is blind devotion to something unknown and obscure, an unfree servile submission to an external authority.

Under these heads he introduces the Roman question, more especially in its later developments. He points out that, instead of the venerable objects of faith of Catholic Christianity, we have a kind of heathen religion hidden under plausible Christian forms; the Virgin Mary, the Sacred Heart of Jesus, the Saints and the Pope being the actual *numina* of Roman piety, whilst the doctrine of papal infallibility has been introduced to bind these burdens securely upon men's shoulders. Worst of all, says Dr. Beyschlag, even through Protestant Germany there is blowing a Roman Catholic wind. He refers to the acceptance of the Vatican decrees, and even to the influence of Roman teaching upon those who are outside the sphere of the papal obedience. This Romanizing current, he says, can be accounted for only by a depression of the impulses of the Reformation, and for this he regards the "Evangelical Church" as responsible. Chief among its errors he reckons a participation in the dogmatic spirit of Romanism, an evil reaction, as he regards it, from the scepticism which brings all things into doubt.

Among the defects in Lutheran teaching to which he refers, we are somewhat surprised to find that he places mechanical views of Atonement and Justification. Among ourselves these prevail only among the very obscure and uneducated sects and teachers, and we had thought that the freer and more spiritual teachings on these subjects had been greatly derived from modern German teachers. Dr. Beyschlag, however, maintains that many of the clergy in Germany, at the present time, have departed from the spiritual teaching of Luther in regard to the power of faith. This "faith which alone justifies" was "an active, powerful, moving principle," which does not go about asking for good works, but which produces good works spontaneously out of its inner power and force. But soon, he says, faith was changed into an act of the understanding, a submission to certain revealed and beneficial doctrines; and thus it came, if not in theory, yet practically and in fact, from being a principle of good works to be a substitute for them.

We know quite well that such a criticism might have been applied to a good deal of Christian teaching in Great Britain some years ago; but we had thought that it had almost disappeared from our Protestant pulpits. It appears that it still lingers in Germany, and we agree with Dr. Beyschlag that it must be a great hindrance to the real power and influence of the Christian religion. Still, he says, he does not despair, because he discerns among Germans something of the working of that true faith which is the evidence of things not seen. Even if he is forced to confess that the power of Rome in Protestant Germany is great and oppressive, when the "Evangelical Confession, the true German religion, is thrust to the wall, pushed on one side, overshadowed by its old opponent in public life, and at all points thrown on its defence, while the hereditary foe of the German name and kingdom rides aloft with the Vatican trumpet in his hand, triumphing over the most powerful German State," still he will not despair of victory, since in former days it was won over the same adversary at a time when his power was far greater than at present. A new Luther may soon be given to revive and carry forward the work of the past. "The kingdom of God cannot perish, and the centre from which its power will go forth into all the world, so far as human eyes can determine, is on German soil."

## READINGS FROM CURRENT LITERATURE.

PUBLISHING NOT BY FAVOUR.

WHATEVER kissing may do, as the proverb hath it, publishing does not "go by favour." If only the world of amateurs who yearn to "be in print" would learn this truth, how much less unhappy would be the life professional! Every day the professional scribbler gets melancholy letters from scribblers who are not professional. They have sent their poetry and prose to all the magazines, and the prose and poetry always returns to them again, after few days or many. Well, this might seem discouraging, might seem to show that the contributions are not very good nor desirable. But this is not the conclusion drawn by the amateur. He, or she, infers that editors accept manuscript, not because it is good, or because it suits them and their readers, but for some mysterious hidden reason, some process of "favour." Then the amateur invents in his heart a kind of myth or mystery, and a miracle which certainly does not happen. He believes in a kind of laying on of hands with wondrous efficacy. Editors decline his "copy" when it comes from *him*, because he is "one of the uninitiated." But if "one of the initiated" (you, or I, or whoever he is boring) will only forward his MS., then the editor will rise at it greedily. Now why on earth should the editor, not being an idiot, accept what he does not want because it has passed through the hands of a third person? There is even less reason than usual in this quaint and tedious superstition of the unaccepted. But the belief might have been imparted to him by some legendary nurse in his childhood, "so spun she, and so sung she," for he will never lay it down, never understand that his performances are not wanted because they are not good enough.—*Andrew Lang, in "Longman's Magazine."*

## A DOG ON LONG SERMONS.

DURING a recent journey in Canada, I met with a striking instance of reason in a dog. I was staying at the Mohawk Indian Institution, Brantford, Ontario. The Rev. R. Ashton, superintendent of the school, is also incumbent of the neighbouring Mohawk Church (the oldest Protestant church in Canada). Mr. Ashton is very fond of animals, and has many pets. One of these, a black and tan terrier, always accompanies the ninety Indian children to Church on Sunday morning. He goes to the altar-rails, and lies down facing the congregation. When they rise to sing, he rises; and when they sit, he lies down. One day, shortly before my visit, a stranger-clergyman was preaching, and the sermon was longer than usual. The dog grew tired and restless, and at last a thought occurred to him, upon which he at once acted. He had observed that one of the elder Indian boys was accustomed to hand round a plate for alms, after which the service at once concluded. He evidently thought that if he could persuade this boy to take up the collection, the sermon must naturally end. He ran down to the back seat occupied by the boy, seated himself in the aisle, and gazed steadfastly in the boy's face. Finding that no notice was taken, he sat up and "begged" persistently for some time, to Mr. Ashton's great amusement. Finally, as this also failed, the dog put his nose under the lad's knee, and tried with all his strength to force him out of his place, continuing this at intervals till the sermon was concluded. Did not this prove a distinct power of consecutive reasoning?—*A. H. A., in London Spectator.*

## THE MEMORIALS OF ARCHBISHOP TRENCH.

IN these memorials we do not see the man, but only hear about him. It will be understood, then, that all the interest of these volumes must be looked for in the correspondence. Trench was not a letter-writer in the sense in which Gray and Cowper, Walpole and Lamb, are letter-writers. In his written communications there is no play of fancy, no flash of wit, none of that delicious humour which makes some of Elia's letters worth a king's ransom. Neither do we think there is any serious letter here which, like that of Southey to Lady Beaumont on her husband's death, will allure a reader to return to the page for a second and a third perusal. Moreover, although moved at times by an imagination that utters itself in verse which is usually graceful and sometimes beautiful, we do not detect the poet in his correspondence. It shows that Trench was blessed with a clear brain and a warm heart, but is not, apart from the worth that may be attached to his opinions, of great literary value. The same remark holds good with regard to the correspondence generally, but it is needless to say that, if charm of style be wanting, such friends of Trench as Sterling, F. D. Maurice, Kemble, Hare, Donne, and Arthur Hallam cannot take up the pen without saying something that is "worthy the reading." These men were the archbishop's associates at Cambridge, and remained, notwithstanding a strong divergence of opinion in some instances, his dearest friends for life. Sterling entered Trinity College in 1824, Maurice in 1823, Trench in 1825, but Hallam came up to Trinity a few months only before Trench left the University. It was to Maurice the success of the small society known as "the Apostles" was chiefly due, and Arthur Hallam, who as well as Tennyson joined the apostolic company later on, wrote in a letter to Mr. Gladstone that the effect produced by it was far greater than he dared to calculate. Trench belonged to this select band, but of his college life nothing is told. It is evident, however, that he cared more for outside studies than for the University curriculum. A year after going up he had made himself master of Spanish, and, in the ensuing year, he wrote a tragedy which delighted Macready, who said it ought to be acted, and begged the author to call upon him. The actor's good wishes, however, availed nothing, and "Bernardo del Carpio" was not put upon the stage.—*Athenæum.*

## OUR LIBRARY TABLE

A FORTNIGHT OF FOLLY. By Maurice Thompson. New York: John B. Alden.

A rather amusing account of the experiences and adventures of some literary people invited by a speculator to spend their summer at his new "Hotel Helicon," the speculator's object being to advertise the place. The peculiarities, jealousies and meanesses of the guests thus brought together are cleverly, if spitefully, sketched. The "literary people" united very heartily in abuse of certain publishers who were, strangely enough, publishers for them all. Every imaginable offence of which publishers could be guilty was imputed to this firm, one member of which, his identity being unknown, had the pleasure of listening to the record of his infamies. The "Hotel Helicon" having passed into the hands of the sheriff, through the bankruptcy of the speculator, its guests had to shorten their sojourn, the maligned publisher furnishing those who were impecunious with money to take them home.

NOBODY KNOWS: OR FACTS THAT ARE NOT FICTIONS IN THE LIFE OF THE UNKNOWN. By A Nobody. New York: Funk &amp; Wagnalls. Toronto: Methodist Book Room. pp. 290. \$1.25.

The remarkable terseness, vigour and originality of style and expression in this book should make it popular. The story itself—"The self-abnegation, Samaritanism and indomitable spirit of persistent beneficence" outlined in it should make it useful. "There is a man behind the pages of this unique and instructive history. He is not a fictitious creation, but a substantial fact, wearing thick shoes, eating humble fare and living by the sweat of his brow. . . . The pen of the Unknown has been a free lance and an olive branch. Wrongs have been met with a courage that had no fear and a logic that had no mercy. Without favour or prejudice the truth has been told with a manifest indifference as to whom it might hurt." This we extract from an Introductory Note to the volume by William E. Barns, editor of *The Labour Problem*, whose interest in the social and industrial problems of the day lead to an acquaintanceship with "the man behind the book," who makes the book so interesting and valuable.

\*89. Edited from the original manuscript. By Edgar Henry. New York, London, Paris and Melbourne: Cassell &amp; Co.

This curious but very clever book purports to be published in the year 1891. It is not so much a novel as a political pamphlet, yet there are elements of adventure and romance in it that will allure many readers in spite of the obvious political purpose with which it was written. Edgar Henry professes to be the editor of an autobiographical manuscript left by one Ryal Owen, the only son of Godson Owen, a Georgian planter, who fell fighting for State sovereignty and the South during the late civil war. It is an elaborate vindication of Southern sentiment prior to secession, an argument that the settlement of the negro problem should be left to the people of the South, and a prediction that in '89, the Union, by means of an alliance between the Order of the Knights of the Southern Cross and the combined monarchists of the North, will be dissolved without a battle, the South achieving its independence and the Northern States organizing a new government system in which Capital is to have chief control. It is a very able and ingenious work but not likely, we should say, to have any political effect except to foster a lingering sentiment for independence in the minds of some Southern people.

IS PROTECTION A BENEFIT? A Plea for the Negative. By Edward Taylor. Chicago: A. C. McClurg and Company. pp. 274. \$1.00.

The political situation in the United States has led to the production of a good many books and a vast amount of pamphlet and periodical literature on economic questions. Mr. Taylor has written, he tells us in his preface, "as a student of economic science, not as a political partizan." He shows an intimate acquaintance with the history of the trade question in the United States, and has compressed into one compact volume a mass of facts and figures and arguments marshalled with much skill and presented more attractively than is usual in books on such subjects. If Mr. Taylor is not a "political partizan," he is a warm partizan of the economic school to which he belongs. His style has some of the characteristics of the platform or the "stump." He can be facetious at times. "Protection," he says, "is as double-faced as Janus. It is as double-tongued as a Tyrian. It is a system that delights to look two ways at once. One instant it argues that protection is necessary in order to raise prices; the next, that it claims restriction as a public benefit, since it reduces prices. It is not a little strange that the hop, skip, and jump in such reasoning seems to have escaped the attention of Protectionists." But while Mr. Taylor's style is sometimes light, he does not lose sight of the fact that his subject is a serious one; and he is writing, we take it, for a wider set of readers than such works usually reach.

## BOOKS RECEIVED.

THE RING IN THE CLIFF. By Frank West Rollings. Boston: D. Lothrop Company. pp. 278. \$1.25.

THE SPIRIT OF BEAUTY. Essays. Scientific and Aesthetic. By Henry W. Parker. New York: John B. Alden. pp. 252. 75 cts., post 10 cts.

## LITERARY AND PERSONAL GOSSIP.

It is said that there are 14,000 people in London who live by the pen.

CASSELLS have sent out "Madame Silva" as No. 11 of their "Sunshine Series" of choice fiction.

ANDREW LANG, the English writer, makes \$15,000 a year from London newspapers, outside of his income from his books.

ROBERT LOUIS STEVENSON'S new serial novel, "The Master of Ballantrae," will be begun in the November number of *Scribner's*.

CASSELL AND COMPANY report sales of 63,000 of "King Solomon's Mines," 24,000 of "Treasure Island," and 21,000 of "Kidnapped."

D. APPLETON AND COMPANY will publish next week "The Elect Lady," by George MacDonald, in their "Town and Country Library."

A RECENT number of the *Dominion Illustrated* contained, among other good illustrations, a fine view of the Toronto University buildings.

GENERAL GRANT'S family have the manuscripts of all the jokes and funny stories expurgated from the famous memoirs, and may possibly make a book of them.

It may not be generally known that the author of "An Irish Knight of the 19th Century," Miss Varina Anne Davis, is the daughter of Jefferson Davis.

AN article by General Sheridan, called "Gravelotte to Sedan," which will appear in the November *Scribner*, is the only paper ever written by him for a periodical.

MR. JAMES PAYN is described as a square-headed, broad-browed, spectacled man, more like a prosperous physician than an author. He is now almost sixty years old.

BEFORE his death the late E. P. Roe had arranged with Messrs. Ward, Lock and Company, of London, to issue in England a library edition of the whole of his works.

SIR EDWIN ARNOLD has made a selection of his national and non-Oriental poems, which, with the addition of some new verse, has been recently published by Trübner and Company.

A PRIZE of 3,000 francs has been offered in France, to be given every three years, to the author of the best work on North American history, geography, archaeology, ethnology, languages or numismatics.

THE August number of *The Book Buyer* comes to us in its usual attractive form, with a portrait of William Black, and a short but satisfactory account of Mr. Edward Bellamy, the author of "Looking Backward."

To the September *Forum* (which begins the sixth volume) the Marquis of Lorne will contribute a study of the Government of the United States, the result of his observations while he was Governor-General of Canada.

IN the August *Homiletic Review*, Dr. Howard Crosby has a vigorous paper in which he answers the inquiry, "Should Questions at issue between Political Parties be discussed in the Pulpit?" with a ringing "No, never!"

THE advertisement of a book sale recently contained the following: "And included in this sale is an accumulation of recent books, mostly with the edges unopened, as published, the property of a well-known critic."

THE Sociedade de Geographia de Rio de Janeiro proposes to hold in September an exposition of geographical works relating to South America, for which the co-operation of nearly all the South American States has already been promised.

FRANK MURRAY will publish in the autumn "Ballades of a Country Bookworm," dedicated by the author, Thomas Hutchinson, to Andrew Lang. The edition will be printed on hand-made paper, and limited to a small number of copies.

"ROBERT ELSMERE" continues one of the most successful books ever put upon the London market. The *Athenaeum* says that, when issued in a single volume, the whole edition of 5,000 copies was taken by the trade before the day of issue.

MISS ELLA BAKER, the author of "Bertram de Drumont," "Songs of the Season," "Stories from Old History," and "The Sovereigns of England," was recently stung by a bee, and died afterwards from its effects. She was but twenty-nine years old.

A WRITER in the *Pall Mall Gazette* says: "I hear on good authority that the *Saturday Review* is in the market, and that an entire metamorphosis of that journal is not improbable. It is an open secret that its circulation has greatly fallen off of late years."

THE reader of early biographical literature cannot help being impressed with the fact that most British men of letters before the close of the Georgian era were chronicled as being the father of something. Chaucer was the father of English poetry, Walton the father of angling, Richardson the father of the British novel, Steel the father of the British essay, and now comes a Scottish bookseller who figures as the father of the circulating library.

A FUND is being raised for that literary veteran, Dr. Charles Mackay, who is both in reduced circumstances and in broken health. If every one who has enjoyed Dr. Mackay's songs—"Cheer, Boys," and the rest of them—would contribute his mite, the sum necessary for ensuring the comfort of the aged writer would quickly be forthcoming. The treasurer of the fund is Dr. L. C. Alexander, Holly Lodge, Putney, England. Though most widely known for his songs, Dr. Mackay has in his time been one of the most versatile and industrious of workers in journalism, as well as in philology and literature.

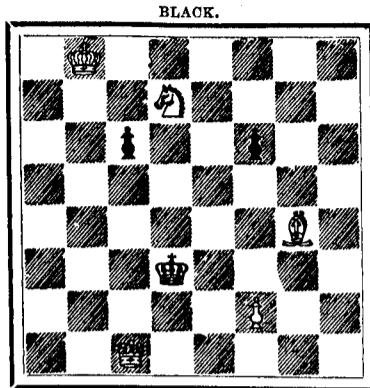
TORONTO COLLEGE OF MUSIC.—The establishment in Toronto of a new educational institution is always a feature of progress, but when a school on the basis of Mr. Torrington's College of Music is projected and placed before the public, it marks an epoch in the artistic history of our city. Mr. Torrington has, during his fifteen years residence in Toronto, made himself rather more than a mere factor in musical matters. His irrepressible energy and enthusiasm have carried music forward when everything looked as if there were nothing to carry forward and no one to do the carrying, and from these darkest clouds has sprung great light. A long experience in teaching, always attended with success, a splendid staff of assistants, a systematic plan of work, and unusual facilities for the study of all the practical departments of music, combine to give the College the brightest promises of success. It opens in September next, in its new building, Nos. 12 and 14 Pembroke Street, which will contain a number of class rooms and a large music room, in which is erected a fine three-manual pipe organ. Particular attention will be paid to the orchestral department, in which advanced students will have the advantage of practice in Mr. Torrington's orchestra.

TORONTO CONSERVATORY OF MUSIC.—The academical year of the Toronto Conservatory of Music will open on Wednesday, 5th September next, and the directors of that institution have provided generously for the necessities of pupils, of whom 1,000 are expected to be in attendance in the course of the season. The array of teachers, including those for the piano, voice, organ, violin, orchestral and band instruments, public school music, church music and oratorio, harmony, elocution and dramatic action, comprises a faculty of exceptional strength and rivalling those of the most famous schools of music in America. Mr. Edward Fisher, the musical director, has been in England during the summer holidays on important matters in connection with the Conservatory, and among others being the engagement of a noted violoncello virtuoso. Those who are interested in matters of musical education in Canada have long desired a place where the benefits peculiar to Conservatory methods could be obtained upon principles similar to those employed abroad. The Toronto Conservatory of Music has been found, upon investigation, to possess every advantage claimed for it. It is reliable and well managed, and now leads the van of musical education in Canada. Those of our readers desiring fuller information regarding the institution should send for a copy of its calendar, addressing Mr. Edward Fisher, Director, Conservatory of Music, Toronto.

CHESS.

PROBLEM No. 281.

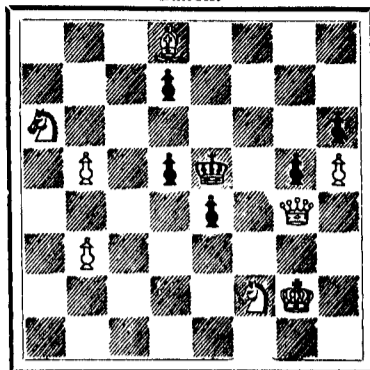
From *Illustrative Zeitung*.



White to play and mate in three moves.

PROBLEM No. 282.

By W. S. PAVITT.  
From *Vanity Fair*.



White to play and mate in three moves.

SOLUTIONS TO PROBLEMS.

- No. 275.
- |                |             |
|----------------|-------------|
| White.         | Black.      |
| 1. Kt-Q 2      | 1. K x R    |
| 2. Kt-B 3      | 2. K x Kt   |
| 3. Q-Q 3 mate. |             |
|                | If 1. P-B 6 |
| 2. Q-B 4 +     | 2. K-Q 4    |
| 3. Q-B 6 mate. |             |
- With other variations.

- No. 276.
- |        |
|--------|
| White. |
| Kt-Q 6 |

GAME PLAYED IN THE MANHATTAN COLUMBIA TEAM MATCH.

From *Columbia Chess Chronicle*.

RUY LOPEZ.

H. DAVIDSON.	L. STERNBERG.	H. DAVIDSON.	L. STERNBERG.
White.	Black.	White.	Black.
1. P-K 4	P-K 4	21. Q-Kt 4	Q-K B 1
2. Kt-K B 3	Kt-Q B 3	22. Kt-Kt 3	Q-B 3
3. B-Kt 5	P-Q R 3	23. B-Q 2	B x Kt P (a)
4. B-R 4	B-B 4	24. P x B	Q-Q 5 +
5. Castles	P-Q 3	25. K-R 1	Q x B
6. P-Q 4	P x P	26. Q R-K 1	Q x Kt P
7. B x Kt +	P x B	27. Q-Q 7	Kt-Kt 1
8. Kt x P	B-Q 2	28. Kt-B 5	R-Kt 3
9. Kt-B 3	Kt-K 2	29. Q x P at B 7	R-K B 1
10. Q Kt-K 2	Castles	30. Q-K 5	Kt-B 3 (b)
11. P-Q B 3	P-B 4	31. Kt-Kt 7	R-R 3
12. Q-Kt 3 +	K-R 1	32. Kt x P	Q-Kt 3 (c)
13. Kt-K 6	B x Kt	33. Q-K 7	R-B 1
14. Q x B	R-B 3	34. Kt-K 5	R-R 4
15. Q-B 4	P x P	35. R-Q Kt 1	Q-B 2
16. Q x P	R-Kt 3	36. Q x Q	R x Q
17. Q-K Kt 4	P-Q 4	37. R-Kt 8 +	Kt-Kt 1
18. Q-R 3	R-Kt 1	38. R-Q 8	R-K B 4
19. P-Q Kt 4	B-Q 3	39. P-Kt 4	R-B 3
20. P-K B 4	R-R 3		

At this point the game was adjudicated against Mr. Sternberg

NOTES.

- (a) A pretty combination which ought to have won.
- (b) A fessle move which loses a P immediately. Q-Kt 1, forcing the exchange of Queens, would have left him with a won game.
- (c) Intending R x P + etc., but this transparent trap loses his game. Q-Kt 2 was his play.

ALMA LADIES' COLLEGE, ST. THOMAS, ONTARIO.—Nearly 200 students in 1888. Sixteen graduates and certified teachers in the faculty. Total expenses from \$40 to \$60 per term, or from \$150 to \$250 per year in advance, including Music and Fine Arts. Half the Music and Art graduates of this school are now employed as teachers in other colleges. Address, B. F. Austin, Principal.

SPECIAL HARVEST EXCURSIONS.—The Northern Pacific R. R. announces a series of five special Harvest Excursions from St. Paul, Minneapolis, Duluth and Ashland to principal points in Minnesota, Dakota and Montana during August, September and October. Parties contemplating a trip for pleasure, business, or with a view of selecting a new home, can avail themselves of rates lower than ever before announced to visit the wonderful country tributary to the Northern Pacific R. R. Tickets will be on sale at St. Paul, Minneapolis, Duluth, and Ashland on August 21st, September 11th and 25th, and October 9th and 23rd, limited to thirty days from date of sale, and good for stop-over on going passage. These rates to Montana points are about one cent per mile each way, and in some cases about half of the one way for the round trip. Connecting lines east and south of St. Paul, Minneapolis and Duluth will sell tickets in connection with these excursions at one fare for the round trip. The dates named will be a very opportune time to visit the wheat fields of Minnesota and North Dakota; also to see the cattle ranges of Montana. Everybody should bear in mind that the Northern Pacific R. R. is the short and direct line to principal points in Montana, and the only line running either dining cars, Pullman sleeping cars, or colonist sleeping cars to Fargo, Grand Forks, Fergus Falls, Wahpeton, Jamestown, Helena, and principal points in North Dakota and Montana. For rates and other information apply to Chas. S. Fee, General Passenger and Ticket Agent, St. Paul, Minn., or nearest Ticket Agent.

## GRAND TRUNK RY EXCURSION TO THE EAST.

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Toronto to Kingston, \$4.00  
" " Montreal, 7.00  
" " Quebec, 9.00

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<b>GILLNET'S</b> .....	██
<b>ANDREWS &amp; CO.</b> "Regal" *.....	██
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\* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.


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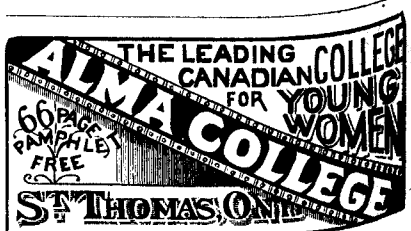
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