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A MONTHLY
REVIEW

THE BYSTANDER

OF
CURRENT EVENTS,
CANADIAN AND GENERAL.

CONTENTS.

	PAGE.		PAGE.
The Tariffs	241	Lux Mundi	256
The Separate Schools	243	Agnosticism and its Practical Bearings	259
Ontario Parties	244	The Poet Browning's Obscurity ..	261
Localism in Elections	245	The Degradation of Politics ..	264
Toronto Magnates and the Esplanade	246	Memoir of a Journalist	266
The Press and the Benwell Murder	247	The Education Report	267
Labour Disturbances	248	CANADIAN LITERATURE	268
Wealth Accumulation	249	"Stories of New France."	
City Government	250	"Jacques Cartier: A Memoir."	
Woman Suffrage in Wyoming	251	CANADIAN ART	270
English Politics	252	Mr. G. A. Reid's "A Story."	
University Quarterly Review	254	The Bystander: A Protest	272

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THE BYSTANDER.

MAY, 1890.

THE Government has now thrown over Reciprocity in natural products and committed itself to Protection all round. Between this move on our side and the McKinley Resolution on the other side we have before us a tariff war. The motive however is the same on both sides and on both sides is not commercial but political. The Republicans at Washington and the Tories here are alike bidding for the farmer's vote at the next election. Each party stands self-condemned for not having thought of extending to the farmer the blessings of protection before it found itself in pressing need of his vote; but we will venture to say that neither feels remorse. Thus it is that the questions vital to the welfare of the people fare in the whirligig of the party game. Who asks or cares whether all those additions to flour duties and fruit duties will or will not make food and little luxuries dearer to the people. We will venture to say that when the leaders of what is called the Conservative party embraced Protection as the means of recovering power they had undergone no change of mind on the commercial question or even given it any fresh consideration: they had merely counted the votes which Protection would bring. In fact they masked, and not only masked but disclaimed, their intention till they were sure that Protection was the winning card. If six good commercial men from the United States could be empowered to meet six from Canada and settle the question on the purely commercial ground, that jury would soon place the

trade relations of the two countries on the best basis, while all the hobgoblins which politicians conjure up to scare the people from the pursuit of their real good would disappear.

There was no mistaking the fact that the return of the Republicans to power boded ill not only for tariff reform but for the improvement of trade relations with Canada. The Republicans are on the whole not only the Protectionist but the Jingo party; indeed Protectionism and Jingoism usually go together, because it is the interest of the Jingo to keep up national feeling against the foreigner whose goods he wishes to exclude. Hopes were entertained of Mr. Blaine, who it was thought might read the stars and have an eye to the future. Mr. Blaine is a man of sense. But his part as a Republican leader is cast, and even if he were ready for a change himself he could not carry his party round with him. A protected manufacturer cares for the party only because it opposes tariff reform. Sir Robert Peel's personal ascendancy, towering as it was, failed to carry his party with him in his change of policy on the Corn Laws. It might have seemed indeed that Commercial Union, which would reduce revenue and at the same time extend trade without prejudice to the principle of Protection, was the very policy to suit the Republicans situated as they were; but probably the blind Protectionists recoiled from the removal of restriction of any kind. Nor should it be forgotten that Mr. Hitt continues to press a resolution in favour of closer trade relations with good hope of its acceptance by the House of Representatives. We shall presently see whether the farmers will swallow the bait. Meantime we may note with hope an incipient split, which is not unlikely to widen, in the Protectionist party itself. A Protectionist policy when there is any diversity among local interests and all have to be alike protected becomes a very tangled web, as our Government in its dealings with the flour duty has just had reason to acknowledge. The tariff has hitherto been regulated in the interest of the Protectionists of the Eastern States; but Western interests have now found championship in the Ways and

Means Committee and alarm begins to fill New England. The very enlargement of the protected area and the number of manufacturing centres which are brought within it would in time loosen the hold of the system. What does it signify to a New England monopolist whether the competition is an English manufacturer or one of Georgia or Illinois? The end is sure, but it is rather sad to think of the path of endurance, especially for our farmers and all who depend on them, by which it is to be reached.

The effect of the division on Sir Richard Cartwright's resolution has at all events been to clear the air and to define the aims and relations of Canadian parties. The Liberals are henceforth the Continental their opponents the Anti-Continental party. The Liberal party is that which accepts the apparent decree of nature, believes the lot of Canada to be cast on her own Continent, and seeks to open to her people the markets of her Continent and all the other advantages of the New World. The Tory party, on the other hand, is that which seeks to cut off Canada from the Continent of which nature has made her a part, to dedicate her to the political sentiment of an aristocratic power on the other side of the Atlantic, and to shape her policy, commercial and general, in that interest, renouncing for her the benefits of the Continental market, of Continental capital and enterprise, and of the inflow of Continental population. This forms an issue not less clear than it is momentous, and upon it apparently decisive battle is to be joined.

X — The Separate School system and Roman Catholic privilege generally are historically traceable to a compact made with the Bourbon, then King of France, "the eldest daughter of the Church," in favour of the religion of the subjects whom he was ceding to the Protestant conqueror. The Bourbon is numbered with the past and his place knows him no more. He was succeeded by an atheist Republic which overturned the Church, butchered or banished the clergy, and at the same time

tore up all treaties, declaring in the case of the Scheldt that none of them could be allowed to stand against natural right. Since that, revolution and counter-revolution have followed in France till every vestige of the Old Régime has been effaced. The atheist Republic is now again installed though in a milder form and is waging legislative war against the clergy and their creed. If France were at this day to make a treaty with us about anything ecclesiastical it would be in the very opposite sense to the Bourbon treaty. Yet we in the New World are still to be bound and our civilization is to be trammelled for ever by the compact made with the Bourbon. No doubt when the Separate Schools of Ontario were instituted there was, independently of diplomatic archæology, something like a reasonable ground for their institution. The Roman Catholic Church in Protestant countries was still under a social cloud, the consequence of its attempts to extirpate Protestantism with the sword, nor had Protestant privilege entirely ceased to exist. But now every pretence of that kind is at an end. Roman Catholicism is under no disability whatever, political or social. The religion of a Roman Catholic child in the Public School is perfectly safe; and the Separate School is kept up simply as an instrument of ecclesiastical domination. Its character and design are stamped by the refusal of the Ballot. It is incredible that any one who has really embraced Liberal principles should defend such an institution except for the purposes of political party. Apostasy cries "Peace!" There is not going to be war when ecclesiastical privilege is abolished here any more than there was war when Church Rates were abolished in England or when the State Church was abolished in Ireland. But if by peace is meant tame acquiescence it is not to be looked for while unjust privilege exists. The game may last Mr. Mowat's time, but the younger men who play it with him and for him may live to pay the forfeit.

— Mr. Meredith seems, since the debate on the Separate Schools, to have pretty well taken up his position. The ques-

tion is whether he will be able to set himself free enough from the shackles of Ottawa. Sir John Macdonald and Mr. Mowat use the Catholic vote by turns and each on pretty much the same terms. This arrangement, Sir John Macdonald, caring probably little for Ontario and seeing that Mr. Mowat differs on no essential question from himself, is evidently unwilling to disturb. His personal organ has been pouring hot shot, or rather hot mud, into the section of Liberals, to a junction with whom on the Equal Rights question Mr. Meredith must look for help to win the battle; and in the conventions his influence is apparently being used in favour of Machine candidates who are opposed to Mr. Meredith's new departure. Mr. Meredith's position is very difficult; his bearing is still not free from embarrassment; his opponent has the advantage of long possession of power; and abundant experience shows that the party shibboleth usually prevails over any principle whatever. Still there will be a fight for a principle if Mr. Meredith stands firm.

—The approach of the elections brings before our minds the effect likely to be produced on the calibre of our legislatures by the set of population to the cities, combined with the growth of localism in elections. Localism is one of the many proofs that since the great extensions of the franchise political power has descended to lower and narrower minds. It is completely dominant in the States, so that the most illustrious man if he happens to live in a congressional district where the other party has a majority is absolutely excluded from public life. It is fast becoming dominant here, though the party leaders, connection with whom may bring patronage to the locality, still in a few cases find seats in constituencies where they do not reside. Even in England it is fast gaining ground. The days are gone by when any great English constituency was glad to elect a distinguished man whether he were resident or not, and the House of Commons was thus

pretty sure to embrace the political eminence of the country, as the most famous Parliaments have most memorably done. With the movement of population intelligence is now drawing towards cities and when settled there it will be politically ostracized, since no one resident in a city will have a chance of election for any rural constituency. Rural life will at the same time become duller, less intellectual, and less likely to give birth to men qualified for legislation. This must tell upon the calibre of the representation. But there is no use in preaching. Grapes do not grow on thorns, nor are large and magnanimous views of the public interest to be found in parochial minds. We may be told that the representation of Toronto has hardly been such as to demonstrate the superiority of city intelligence; but with that intelligence of any kind has not had much to do.

—Contempt was poured by C. P. R. organists on the Esplanade meetings because the Toronto magnates were not there. The Toronto magnates unfortunately never are there. Some of them excused themselves on the ground that they were not for the Viaduct. The meetings were not called for the Viaduct, but to consider the problem generally, and to secure to our people, in one way or another, safe and free access to the water. If the magnates had attended they might have given any counsel they thought fit and probably their advice would have prevailed, for the people are willing enough to be led. Free and safe access to the water is, especially in the case of all whose callings keep them in the city during the sultry months, indispensable to health and enjoyment and consequently to morality. A lakeside city cut off from the lake would be a sorry sight. No one can say that the franchise is not in jeopardy who sees the way in which railways here deal with the public safety and remembers the grasping and overbearing character of one of the two corporations with which we have to deal. Nor can it be pretended that the

City Council might well be left to itself, when, through its neglect and want of foresight things on the water-front have been brought to the present pass, and when we have just had to submit to the imposition upon us by the University of a tax of six thousand dollars a year in consequence of the failure of the Council, after repeated notice, to perform the conditions of the Park lease. Of the absence of the magnates from the counsels of their fellow-citizens at such a crisis of city interests, indifference or indolence must be the cause. Indolence is perhaps excusable in people who live in villas and do not like to turn out after dinner, though villa life, which cuts off the rich so entirely from the people among whom they lived in the early days of cities, is an unfortunate part of our present social arrangement. But indifference is a great mistake. The soundness of society, it cannot be too often repeated, depends on the willingness of its leaders to do their duty. If from fastidiousness or love of ease they shut themselves up in their mansions or, as many of them are doing at this moment, leave their post altogether for the pleasure cities of Europe and hand over the people to lower guidance, society will soon be in a bad way. The enemy will find them out presently in their drawing-rooms if they do not choose to meet him on the platform.

—We learn from Mr. Murray, the government detective, and gladly make it known, that injustice has been done him by the newspaper reporters who have put into his mouth things which he never said, especially the ominous words "that he staked his professional reputation on the conviction of Burchell." This is too bad. We had supposed that even reporting "enterprise" would respect public justice and human life. Whatever may be the evidence against a man, he is entitled to a fair trial; and a fair trial he cannot have if the Press acts as part of it has been acting in this case. Where is an unprejudiced jury to be found? Does the fact that a man

was wild in his college days create any presumption that he will become a swindler and commit a cold-blooded murder? None whatever. But a prejudice is created though a presumption is not.

—Labour disturbances go on all over the world and from the same general causes, not the least of which is the indignant activity of professional incendiaries who subsist by industrial war. The mechanics seem to be persuaded that by a sufficient extension of the Union system, and by bringing pressure enough to bear upon society they can take their lot as a class out of the general condition of humanity, and provide that it shall not be subject to any of the accidents of trade, to the results of overpopulation, to occasional overwork, or to any of the ills to which others whose callings are just as much "labour" as the calling of the bricklayer or the carpenter are heirs. The immediate object is to impose on the whole industrial world an eight hours' law. Such a law, taking no notice of the differences between men, climates, seasons or kinds of work, seems neither rational nor just. But there is no difficulty in enforcing it any more than there is in enforcing a law against working on Sunday or against keeping stores open after a certain hour. That which there is difficulty in enforcing is a law compelling the community to give the mechanic ten hours' wages for eight hours' work. We say "the community," and it is ever to be borne in mind that the community which buys the product is the real employer, the trade master being only the provider of capital, the organizer of industry, and the paymaster. If the community finds the work too dear it will cease to employ the workman, just as it would cease to buy any goods of which the price was beyond its means or desires. By pressure beyond a certain point for increase of pay, or for what comes generally to the same thing reduction of hours, the masters may be ruined and the trades may be broken up. Some trades are now in danger of that

fate. But the community cannot be intimidated, picketed or rattened, and to it the Unionist screw would be applied in vain. This is a simple truth, but it is one which is not likely to make its way to the understanding of the artisan before something serious has occurred. It is alleged, and is not unlikely, that in certain industries the shorter time, as it does not exhaust the workman, is better for all parties. But in these cases, supposing that they could be defined, legislation would hardly be needful and it would be most unreasonable to base on them a universal law. That a body of workingmen may greatly raise their condition by steadiness, frugality and temperance, combined with prudence in the matter of marriage and in the multiplication of the members of their class, is very certain. Legislation of a reasonable kind also can do and has done something. It can protect the artisan from fraud or culpable carelessness on the part of his employer, improve the healthiness of his dwelling, guard his wife and children against overwork, give him public grounds for recreation, and provide him with Saving Banks to help his providence. There is nothing in this more socialistic than in legislation against nuisances; there is nothing so socialistic as the Sunday observance law. But to tell the artisan that he can spend all his wages without regard for the future, multiply as he pleases, and force the community, by putting on the Unionist screw, to give him a good day's wage for a bad day's work, is to tell him a most pernicious falsehood.

—New York is aghast at the hugeness of the Astor wealth, which already exceeds the revenues of kings, with a prospect of indefinite increase hereafter, as the value of the property is sure to grow; and it is evidently the religion of the family to hoard. All this is kept by will in the hands of the single representative of family wealth. Nobody denies the evil or the scandal of such an accumulation in the hands of people who have done nothing to earn their wealth but

have slept while the pile grew. Perhaps it is lucky that the aims of the family have been pecuniary, not ambitious: had they chosen to turn their wealth into power they might have been princes of evil. The desire of property, as we have said before, is the only known motive-power of production, and we must take it as it is with all its drawbacks, of which these piles in the possession of drones are the most conspicuous, till we find another. But there seems to be nothing in public morality to forbid the legislative restriction of accumulation. The Thelusson Act in England was passed for that purpose, as we have previously said, though the Thelusson accumulation which caused the alarm was even nominally less by two-fifths than that of the Astors, and really, thanks to the beneficent rapacity of lawyers, was a mere trifle in comparison. At all events, everything that the lawgiver can do ought to be done to promote distribution. The Vanderbilts apparently do not study accumulation like the Astors: besides, they have given us the New York Central.

—After all the spasmodic efforts of Reform, Tammany has again fastened its yoke upon New York and elected a Tammany mayor. The New York *Evening Post* has published biographical sketches of the leaders. In this roll of honour there are professional politicians, 28; convicted murderer 1; tried for murder and acquitted 1; indicted for felonious assault 1; indicted for bribery 1; professional gamblers 4; former gambling or “dive” keepers 5; liquor dealers 4; former liquor dealers 5; former pugilists 3; former “toughs” 4; members of the Tweed gang 6; office-holders 17; former office-holders 8; former car conductors 3; former plasterer 1; former navy-yard calker 1; former carpenter 1; lawyer 1; nominal lawyers 2; favoured city contractors 2. The one lawyer is the only man in the list who can be said to be now actually following any reputable calling outside politics. The usual appeal is made to good citizens to rise in their might and take an active part in city

affairs. If they do, it will be only for a moment and a relapse will follow. Good citizens have other things to do, Tammany politicians have nothing else to do, and of course they win. The case of city government by popular election is apparently hopeless, and yet there is little chance of ever getting the people to consent to a radical change. It is interesting to see how identical are the methods by which the kingdom of corruption defends itself on both sides of the line. Everyone who objects to Tammany rule, to the spoils' system, to the unreformed ballot system, or any other established institution, is at once accused of "pessimism" and "decrying the country," like those among us who object to the policy of which the natural fruits are the Pacific Railway Scandal and Mr. Rykert. When it is said that Sinbad would be better without the Old Man of the Sea on his back, which is decried, Sinbad or the Old Man of the Sea?

—The admission of Wyoming as a State, with Woman Franchise as an article of its Constitution, was carried in the House of Representatives by the narrow majority of 133 to 132. As an expression of opinion on the Woman Franchise question the vote goes for nothing. Wyoming is Republican and therefore all the Republicans but two voted for admission, while all the Democrats voted against it. To the Republicans, against whom the scale is manifestly inclining, the gain of the Senatorships and a seat in the House of the Representatives was vital. Of the two men who broke away from their party, and of them alone probably, can it be said with certainty that they voted according to their convictions on the issue before them. Such, once more, is Party. No questions can touch the interests of humanity more closely than those which concern the relations between the sexes. Yet one of these, and not the least important of them, is settled by a division on almost strict party lines with a wretched party object in view.

Wyoming as a Territory had Woman Suffrage, so that its present Act is nothing more than the continuation of the back-

wood's law, passed probably to attract women to a district in which they were scarce. The event itself therefore could not be of much moment. But it is pretty sure to prove the thin end of the wedge. As soon as politicians see that a new postulant for the ballot is gaining ground all power of resistance fails them, they fall on their faces and think only how they may propitiate the coming vote. Never was there a truer or a more pregnant word than that of the American who said that there would be no peace or quiet till a black woman had been elected President of the United States. When by successive agitations that point has been reached the slow and painful reascent towards reason and nature will begin. Perhaps by that time the world will also have had experience enough to make up its mind whether faction is the everlasting ordinance of nature and the only possible form of free government. In Kansas, where they have municipal suffrage for women, the men are already in revolt. Against the female candidate for a municipal office they have set up in mockery a coal-black negress and elected her.

There is a bevy of ladies over the way who have evidently set before themselves a very high and spiritual ideal. They propose to throw all the work and all the endurance on the men, to escape as far as possible the burdens of the family, to share the sovereign power with all the prizes and excitements of public life, to retain at the same time all the present privileges of their sex, and to have a good time. This they think, and indeed have been taught to think, due to their angelic nature and they call it Equality. They have made very fair progress towards realization; whether they will be altogether and permanently successful in this unangelic world, or whether the inferior sex will recalcitrate, the next generation will see. These questions are not settled in a lifetime.

—In England the bye-elections give varying results, but generally against the Government. The Government won

Ayr; it has lost Carnarvon, where the Welsh Church question no doubt has force; it did not lose Windsor, though the Home Rule cable said it did. Appearances are at present favourable to the passage of its great measure, the Irish Land Bill. Lord Derby's judgment on such matters is usually a sound one, and he is certainly right in saying that the denunciations of the Parnellites are the highest praise of the Bill, inasmuch as they show that in the opinion of those agitators the Bill is likely, by satisfying agrarian demands, to allay political agitation. Political incendiarism in Ireland has never had any life except that which it derived from agrarian discontent. O'Connell's Repeal movement, though ostensibly carried on for years, can hardly be said ever to have assumed a serious form; it was little more than a standing pretext for collecting O'Connell's rent. Smith O'Brien's rebellion came at once to an end in a cabbage garden. Of all the murders, one only, that in the Phoenix Park, has been political; the rest have been agrarian. The political agitators were very far from being zealous supporters of Mr. Gladstone's Land Bills, because they knew that the success of those measures would be the death of their trade. Mr. Gladstone appears to be somewhat wavering in his opposition to the present Bill; at least his utterances do not satisfy the Parnellites; and though in his present mood he is pretty sure to find some warrant not only for opposition, but for obstruction, his hesitation can hardly fail to tell upon that moderate section of his followers which in its heart wants to see an end of the Irish question. That an agrarian settlement would for the present damp and perhaps extinguish the political conflagration is pretty certain; not so certain is it that the settlement itself would last. The land and climate of Ontario are far better suited for grain at least than those of Ireland, while between the energy, intelligence and frugality of the two sets of farmers there can be no comparison; yet the farms of Ontario, as we see, are heavily mortgaged. There is too much reason to fear that the creation of a peasant proprietary in Ireland, though it is assumed to be the grand panacea, would

result only in the substitution of the mortgagee for the landlord; and the mortgagee never reduces rent, never resides, never lends the farmers help or guidance, does no act of bounty or kindness in the parish. If the landlords both in Ireland and England would only reside and do their duty! But duty is seldom done when there is nothing to enforce it. There lies the weak point of the manorial system, which otherwise is not without its recommendations, economical or social. The peasant proprietor in France has the dignity of freehold, but his life, besides being extremely precarious, is coarse, dull and often debased; it is in fact what Zola paints it.

As to Home Rule, it has nearly ceased for the present to be a living issue. Lord Rosebery, who looks to the future, has almost thrown up the sponge for Disunion; and Mr. Gladstone, who cleaves to it with senile tenacity, offends and disconcerts his party by so doing.

—We welcome the appearance of the "University Quarterly Review." Canada has tried several times to give herself a national review or magazine, but she has failed, though the "Canadian Monthly" did well for a time. It is not that we lack the brains or the literary taste, but there are too few of us together; practically speaking, there is no literary constituency beyond Ontario and the British part of Montreal, Quebec being a complete non-conductor between us and the Maritime Provinces. Besides, that national sentiment on which Dr. Bourinot dilates in this review was found, when a national periodical was to be sustained, not only wanting but acting in the wrong way; it was too clear that the work of Colonial pens was disrated by a Colonial public. This truth, which is one of experience, must be told at the risk of incurring the universal charge of decrying the country and advertising Dakota. A University Quarterly, however, has a basis of its own and may well sustain itself if the object of its founders is not commercial. The first number is gracefully and attract-

ively opened by a poem from the pen of Mr. Charles G. D. Roberts. The big heart of Ottawa patriotism swells in Dr. Bourinot's paper on National Sentiment. Our feelings, if at all overwrought by that stirring appeal, will be relieved by Mr. Edgar's lighter remarks on Titles of Honour in Canada, from which we learn, by the way, that the nomination to baronetcies and knighthoods has passed like everything else into the hands of the Canadian Prime Minister, so that the "fountain of honour" is merely one of the taps in the party bar. Mr. Hodgins is learned on Municipal Corporations. Professor Alexander, being endowed with the power of seeing through the "excess of light" which darkens Browning, gives us what our faith accepts as the authentic story of "Sordello." Professor Baldwin is profound on Psychology, showing by the way that he has by no means neglected the physical side of his subject. Professor Ashley discusses, with his usual ability, the Canadian Sugar Combine. His point of view apparently is that of a Semi-Protectionist. He is disposed to take the Sugar Combine to his bosom in a qualified and philosophic way as something antagonistic to unlimited competition. A "Corner" would no doubt regard a suspension of judgment on its character as a compliment, and so probably will the Sugar Combine. But we rather expect that in the end the truth will force itself on Professor Ashley's mind that Combines, instead of being philosophic or socialistic improvements on the cruel and selfish system of competition are, like Corners, engines of cunning and rapacity devised for the purpose of sweeping the profits of many into the pockets of a few. It does not seem to us that formed in the way in which they are, and crushing other traders by such devices as they do, they bear any real resemblance to natural aggregations of trade, such as Stewart's great store, which may be deemed happy substitutes for a multiplicity of starveling retailers. In Canada the sugar refiners and the great distillers, two classes favoured by Government, have been making large fortunes amidst the general impoverishment. The only salt which keeps

the carcass of monopoly from utterly rotting, when you look into it, is the fear that if extortion were carried beyond bounds the sufferance of the public would be exhausted and rivals might be called into existence; in other words, it is potential competition. However, the question is large and complex. But we cannot help respectfully demurring to the statements that "free trade gave England forty years ago a huge, miserable and discontented working population" and that "to-day it gives London the sweating system." Before the repeal of the Corn Laws famine was stalking through English cities, the people were boiling grass for food, they were digging up carrion, and wedding-rings were being pawned by the hundred in one town: it was humanity as much as the interest of commerce that launched Bright on his crusade against the Bread Tax. There can surely be no doubt that the result of Free Trade has been not only a marvellous growth of national wealth, but a vast extension of the number of workmen receiving good wages and living in comfort, though the inseparable shadow of this is a growth, positive not relative, of the margin of destitution. The sweating system in London, like the low wages of Dock Labour, is caused not by the cheapness of bread, but by the great influx of the labouring population into the metropolis, not only from Great Britain and Ireland but from the Continent, the foreign immigration including no less than thirty thousand Polish and Russian Jews. If Free Trade England has "been brought by the discontent of the working population to the verge of social revolution," Protectionist countries such as France and Spain have been brought beyond the verge, and Protectionist Germany is now on the verge. Nor are the ultra-Protectionist United States free either from actual disturbance or from the fear of worse. Mere incendiarism, we suspect, has not a little to answer for in all the cases.

—The last theological sensation is "*Lux Mundi*," which though to us not very instructive is in its way a notable book.

The High Church and Ritualistic party has of late been gaining a complete supremacy in the Church of England. In the Low Church or Evangelical party scarcely a spark of life is left, and its adversaries, fearing it no more, can afford to acknowledge the great services which it rendered in its day to religion, to social reform and to humanity. Broad Churchism never was a party: it never had any unity of doctrine, any organization, or any definite purpose; nor can it be said in any sense to have had a leader. Stanley, who was called its leader, was rather a picturesque writer on ecclesiastical history than a religious philosopher. He never reached definite conclusions of any kind. The singular theory of Church and State which he had learned at the feet of Dr. Arnold was an anachronism and almost a platitude, being drawn from the example of ancient republics in which religion was identified with nationality because each nation had its tribal god. Such an idea never made and never could make any way. In Jowett, the Broad Church had a religious philosopher; in Hatch it had a great ecclesiologist; but Jowett has withdrawn from the theological field, and death has just removed Hatch, not before he had presented with immense force of critical erudition the case against Apostolic Succession. Of late the High Church and Ritualistic party has enjoyed an ascendancy due to the imposing unity of its creed, to the assurance which it holds out to the doubting and perplexed, to the activity of its clergy in the great cities, and above all to the attractiveness of its services. This last magnet has often drawn the more, the less there was left of the faith which listens with interest to the preaching of the word and finds satisfaction in simple prayer. But of late those who looked closely at the Ritualistic party saw that there was a rift in the lute. To be at once Ritualistic and Rationalistic would be impossible; but there was a section of the party which, as Ritualism cannot pen its ministers up in seminaries or incarcerate them in cloisters, had imbibed the ideas of a scientific age and desired to bring its creed into line with Evolution and Criticism

while it kept its Church system and its Ritual. Keble College, though destined to be the rampart of High Church orthodoxy, seems to have become a special seat of the more liberal tendency. "Lux Mundi" is the manifesto of this section and it appears to have produced the same sort of shock which was produced by "Essays and Reviews," though in a much milder way; indeed to give the theological world, seasoned as it now is, a strong shock would take a heretic indeed. To tell precisely what these writers mean in most of their essays is beyond our power. But this much is clear that they intend to reconcile their faith with the most advanced discoveries of science. They have convinced themselves, or think that they have convinced themselves, that Darwinism exactly harmonizes with the highest orthodoxy and that it is not only possible but necessary to be at once a Darwinian and a High Churchman. That this is found a delicate operation the lofty mysticism of the language seems to show. The utterance of the writer who deals with the Inspiration of Scripture is somewhat more distinct. He makes concessions to Criticism of which it is not easy to fix the limit. Inspiration, as he explains it, seems hardly to mean more than moral insight or endowment. It is no guarantee for accuracy in matters of historical fact. Some parts of the Old Testament, such as the Cosmogony of Genesis and the Mosaic Law in Deuteronomy are with a little circumlocution allowed to be mythical: others such as Job, Jonah, and the Song of Solomon are plainly allowed to be dramatic. There is also a passage less definite but more general in its sweep, to the effect that in order to be open to the evidence of Biblical fact we require an antecedent state of conception and expectation. Canon Liddon might more reasonably be scandalized at this than at a denial of the historical character of the Book of Jonah. Here, however, we only note that among the other strange offspring of this period of religious doubt and dissolution, Scientific and Critical Ritualism is born into the theological world.

The Anglican Churches on this Continent share the dignity

and have not entirely ceased to cherish the pretensions of the Established Church of England; and the future of the mother must always be watched with interest by the daughters. The writers of "Lux Mundi" see that a change of some kind must come in the relations between Church and State in England. They propose the Scotch arrangement; but in Scotland when that arrangement was made the Church was very nearly identical with the nation, which the Anglican Church is very far from being even in England, while in Wales it is little more than the Church of the gentry. The Tudors did their best to make the Church identical with the nation but they failed. Too hideous a chasm now yawns between the theory and the fact. Anglo-Saxon compromise will cover most incongruities, but not such an incongruity as a Christian Church with a supreme legislature in which sit Mr. John Morley and Mr. Bradlaugh, to say nothing of all the Roman Catholics and Dissenters. A change there must be, and those who have the interests of the Church in their keeping will do well to consider how it can be made with least loss to her and with the smallest shock to the spiritual life of the nation. Tithe they will have to resign: there is no use in trying to maintain that it is the private property of the Church or anything but an impost enforced by the State in the days when State and Church were one. But if they lose no time they may probably keep all the edifices, the estates and glebes, the rectories and the private endowments, the amount of which is very large, obtaining at the same time self-government. They will hardly be able to make so good a bargain after a Radical victory.

—Whether unbelief in Christianity in the form of agnosticism is on the increase is a question which is variously answered by optimists, pessimists, and those who are neither the one nor the other. It is certain that men are more outspoken in these days than they were in former times. If, however, we

are to place any reliance on outward symptoms, we should say that, in this country at least, there is as much faith in the Christian religion as has ever been found in any country. It is a curious fact that men who are speculatively agnostic, are very frequently practical Christians. Hume used to say, although philosophically he had and could have no belief at all, yet practically he acted very much on the beliefs of his day; and Professor Huxley, who is the modern representative of Hume and the author of the very term 'Agnostic,' is probably a very good Christian. The curious fact in connection with Hume and his opponents is, that now it is held that Kant did not answer Hume; but at the very utmost only put the philosophical world on the way to find an answer. Kant and Hamilton and Mansel, with their doctrine of the relativity of knowledge, are now regarded as the fathers of Agnosticism; and Mr. Herbert Spencer does not hesitate to say that he is quite contented to draw his own conclusions from their premises. But Mr. Spencer himself can hardly be regarded as consistent. He tells us that there is a secret power which he terms Force, which is unknown and unknowable; and yet he at the same time declares that this power is "manifested." But how can a thing at the same time be manifested and unknown? We may quite agree with Kant and his disciples and with Mr. Spencer that it is not completely manifested, or even that the Absolute cannot be completely manifested to the relative, or the Infinite to the finite; but in as far as it is manifested, it is known, and the knowledge of it is true knowledge. This is the common sense of the matter, and we believe it is equally philosophical truth. In this case, then, we are not ignorant of the Eternal and Infinite Force. We know it as eternal and infinite Mind; and it is revealed as Wisdom, Love, and Power.

However calmly we may contemplate the speculative aspect of Agnosticism, its practical bearings are much more serious. It is not every one who can be, like Hume, a philosophical sceptic and a practical believer. With many

men, and ultimately with most men, theory will control practice. And what basis is there for moral accountability or for the belief in immortality, if we are no longer to believe in a personal God? It is here that Kant brings in his Practical Reason to do the work which, he contended, the Pure Speculative Reason was incapable of accomplishing. We have no speculative knowledge or perception of God, he says. The ontological proof, the cosmological proof, and the teleological proof alike break down. They are all unsuccessful attempts to transcend the bounds of experience. But that which is impossible to the Speculative Reason is achieved by the Practical Reason. The Categorical Imperative of the Moral Law is a certain fact which cannot be denied, and which must be accounted for and reckoned with. Its demands can be fulfilled only on the supposition of a Supreme Being, the author of Reason and of Nature alike. When Mr. Spencer and others follow the one branch of Kant's argument, but ignore the other, they may be able to satisfy themselves of the legitimacy of their methods: but at least they are cutting off from mankind the great impulses by which the civilization of the race has been carried onward, the moral sentiment and the hope of immortality. If there is no God and no hereafter, then right and wrong are mere euphemisms for pleasant and unpleasant; and the so-called Morality of the future can only be what is called Egoistic Hedonism. Will this watchword stimulate and ennoble men as they have been stimulated by the words, Duty, Devotion, Love of Country, Love of Humanity? We cannot answer this question doubtfully. Pure selfishness as a controlling force, and mere quantity of pleasure as an end, will not help man onward and upward. Our comfort is that the moral sense is indestructible; and that even the Hedonist has to disguise his Pleasure-doctrine to make it presentable

—The publication of Mr. Browning's last volume of poems has raised again the discussion of his special poetical merits

and demerits, and more particularly the question of the alleged obscurity of his style. Mr. Browning was very angry at its being supposed that he was purposely obscure. "I can have little doubt," he tells the *Browning Society*, "that my writing has been in the main too hard for many I should have been pleased to communicate with; but I never designedly tried to puzzle people, as some of my critics have supposed." This is quite likely; but it is not enough. It is the business of a literary man to be intelligible, and to require of his reader no more intellectual effort than is properly needed for the comprehension of the matter in hand. Dr. Corson of Cornell University, in his "Introduction to the Study of Browning," virtually maintains that Browning makes no illegitimate demands upon his readers. "A truly original writer, like Browning," he says, "original, I mean, in his spiritual attitudes, is more or less difficult to the uninitiated, for the reason that he demands of his reader new standpoints, new habits of thought and feeling." Now, if this were all that Mr. Browning demanded, we would readily concede it, or at least refrain from blaming his requirement. But such a concession would by no means meet the case. Mr. Browning is obscure when he is stating the simplest fact, or formulating the most familiar principle. The reader often discovers, after a somewhat lengthy struggle with some dark saying, that after all it amounts to very little, and might have been perfectly well expressed in very simple words. Take, for example, the two lines which Mr. Hutton, editor of the *London Spectator*, declares to have no meaning for him. They form a parenthesis:

("To be by him themselves made act,
Not watch Sordello acting each of them.")

Now we did not need the help of Dr. Corson to interpret these lines; and we agree with him that Mr. Hutton might have persevered with them until he saw the meaning. It is, that those people of whom the poet is speaking should themselves be made by Sordello to act, and not each of them merely watch

Sordello acting. But surely this is not a strikingly original idea, but a very common experience, and might have been written down in plain, straightforward English. Is it not the business of the poet to sing or to speak melodiously and harmoniously? If he cannot do this, had he not better, as Carlyle somewhere suggests, put down his thoughts in prose? In that case there would be no such need as Mr. Browning seems to find for the harsh transposition and abnormal arrangement of words.

Talking of Mr. Browning's obscurity, we heard of a fairly good illustration of the same in connection with the recent volume of poems. A gentleman not absolutely unfamiliar with literature, ancient and modern, English and foreign, after perusing some of the smaller poems with varying degrees of approval and disapproval, admiration, indignation, and amusement, betook himself to the reading of the longer pieces with the clear consciousness of the difficult work before him, and therefore entering upon it, as he thought, after the necessary training. Concentrating his intellectual energies upon the task, he accomplished the first page and a-half with apparently complete success. Not a line was dark. But success throws us off our guard; and he went on with diminished vigilance, thinking that all must be well. After another page and a-half he awoke with a start to find himself drifting over a sea of words which had lost all connection and meaning. Now, it is very well for Mr. Browning to inform such readers that he "never pretended to offer such literature as should be a substitute for a cigar or a game at dominoes to an idle man." But on the other hand, has a poet the right to make the reading of his verses a task as difficult as the differential calculus, or the most difficult train of thought in Hegel's Logic? We take leave to doubt it. At any rate, he has not this right universally; and when he exercises it, he must give us something as the result of our labour which shall be an equivalent for it, and not merely put us to a great deal of trouble in coming to a conclusion which we might have reached by an easier and a shorter route.

—When a writer in *The Forum* speaks of the “degradation of our politics” he assumes the existence of a state of things which no one thinks of denying, and which is now commonly regarded with indifference. If this is so, it is an indifference which will ultimately cost a country more than can easily be computed. Prof. Barnard, the author of the article in question, traces quite dispassionately the downward road which has been followed in the political life of the United States. Washington, he says, was a federalist; but he was first of all a patriot, and only in the second place a federalist; and therefore after his appointment to the presidency, his earliest executive act was to appoint to the leading position in his cabinet his most conspicuous political opponent, since known as the father of American Democracy, Thomas Jefferson; and for thirty years there was no large departure from the rule of appointing to office of the most able men. But at last there came a man who chose to make himself the head of a party and not of the country, or rather, who identified the country with the party which supported him. From that time to the present, Mr. Barnard declares that “the character of the civil service of the country has been steadily falling lower and lower.” The public treasure, he says, is regarded by these into whose hands it has fallen as the merchandise of a rich caravan is regarded by the Bedouins of the desert, as legitimate booty to be seized and divided among the members of the successful band. The result was the conversion of the government into a practical despotism; and the employment of middle-men through whom patronage might be dispensed completed the Machine. This system, he says, has become the established system of American politics; “no matter what party is in power, it is always practised.” But it has wrought a consequence not contemplated by the originators; for the middle-men now regard the privilege which they once received as a favour to be a right which cannot be questioned, so that the Executive has “lost the power to name its own subordinates, and the government of the Constitution has practically ceased to exist.” Mr. Barnard gives an interesting

account of the process by which the party organization is carried on, and points out the actual corruption which is the result. He remarks that it is only by occasional glimpses that we get sight of this moral rottenness and adds that it is unnecessary for any inhabitant of New York to go beyond the City debt of one hundred millions of dollars, contracted in the brief space of five years. It is the same in the Legislature. "Honourable members, though miserably compensated by the State, in many cases grow rapidly rich." The "Bill which has money in it is speedily put through." What is the remedy? That honest men should not stand aloof from politics, but do their duty.

Whilst Mr. Barnard is speaking in New York on the degradation of politics, Mr. Hamilton Aidé is, in London, holding forth on the "deterioration in English Society," and this is his text: "When the intellectual and social history of the present day in England comes to be written, it will be found to have sunk visibly below the watermark of any previous age in one respect. We are, unquestionably, a more vulgar people than we were. Our aims, our conduct, in the great scheme of intercourse with each other have deteriorated—I grieve to write it—as they have not done in any continental people." Whilst we are disposed to accept the positive statement as to deterioration of manners, we are not quite so sure of the truth of the comparison instituted. A man sees so clearly the state of things, especially if it is getting worse, among the people who are constantly round him. When he passes into new circumstances he is conscious of a feeling of relief and hardly has time to take account of all that must be set down on the other side. Recent visitors to Paris do not find that the manners of the people have improved. It is possible that men were more corrupt under the Empire; but they were certainly more polite. M. Renan declares that people are now too rude and so wanting in consideration for each other that he is afraid to go into a street car. While he is making way for others, and bowing to them, and taking off his hat, in

the engaging manner once so common and so charming in Paris, they are pushing against him, or thrusting him aside without ceremony. And we are not sure that matters would be much improved by a journey from Paris to Berlin. It is said that they still continue, or did under Bismarck, to make low bows, but that there is not much behind them. The Prussian "sweetness and light" are hardly preferable to the English. Mr. Hamilton Aidé does well to admonish us of our vulgarity; but he will not escape from it by crossing the channel, or even the ocean. If any one thinks so, let him study the last paragraph of the article: "Verily, Society would do well to 'study simplicity' more than it does. Pretension and self-assertion are destructive of true dignity, and the most degrading of all religions is the worship of the Golden Calf."

—It is fortunate for publishers, fortunate also for writers, that the reading—but perhaps unthinking—public has an unappeasable appetite for new books. Neither is it an appetite altogether to be decried. A brisk demand insures an abundant supply, and it would be strange if in the multitude of counsellors we did not find a little wisdom. The pity is that too generally the appetite is a craving, crude and inordinate. Among new books there is one which will spoil no palate—Mr. W. Robertson Nicoll's "James Macdonell, Journalist." This is decidedly what Charles Lamb would have called a healthy book, and to-day this is no empty compliment. It deals with the life and life-work of a good man, and it deals with them without once passing into the region of domestic privacy and reserve—and this also is to-day a compliment which should be none. And yet the book is modern enough in every sense of the word. Mr. Nicoll thinks it "the first book of its kind," and as a narrative of the life of a modern journalist it is so. What will perhaps be chiefly noticed by the ordinary reader is the pace at which his life was lived. "Five or six leaders a week, . . . articles for the *Levant Herald*

and the *Leeds Mercury*, frequent contributions to the *Spectator*, and occasional articles in the *Saturday Review*, *Macmillan*, and *Fraser*,"—such was his work when on the staff of the *Daily Telegraph*. And its quality was equal to its quantity. Indeed, it is to the conscientiousness and thoroughness with which his work was done that his employers delighted to bear witness. It would be interesting to conjecture how James Macdonell would have fared on the staff of a New World newspaper. "It is said," writes Mr. Charles Dudley Warner in last month's *Forum*, "that the American newspaper has become insultingly inquisitive, vulgar in tone, recklessly sensational, indecent," and he is at pains to point out that he does not contradict the statement. On such papers the "young lion of the *Daily Telegraph*" would have had but little scope. His scholarship would have been valueless, his care in expression thrown away, his laborious perseverance in mastering details of argument so much time wasted, and his freedom from personal jealousies and party feuds a sheer obstacle to success. Must we conclude that there are no writers of the stamp of James Macdonell on the press that Mr. Warner depicts? A safer conclusion is that there is no room in such a press for such writers: it is joined to idols and they let it alone. It is too much to hope that this biography will lead such writers to cease to let it alone till it forsake its way and remedy some of its shortcomings, but it is something to have had painted for us a picture of a journalism of a stancher and healthier type.

—The Education Report for the Province during the last year shows that the results of the school tax are hardly answerable to its magnitude. In spite of nominal compulsion twenty-five per cent. of the children are not in school at all, while of those on the register the attendance is barely half the roll. The average attendance is higher in the cities than in the coun-

try. In rural districts it is 48, in towns 59, and in cities 62 per cent., Hamilton showing the highest average, Belleville the lowest. There is no reason or justice in making one man pay for the education of another man's children any more than for their food or clothing, except on the ground of political security afforded to us all by the education of the masses. If that very class whose ignorance constitutes the political danger is allowed to escape, the system is utterly unreasonable and unjust. It seems that two-thirds of our teachers hold third-class certificates. Nearly two-thirds are women, and if we may judge by the behaviour of our boys, women, however good they may be as teachers, are not the best disciplinarians. Changes are frequent: in one county there were forty changes among eighty-eight teachers in a year. The result is great fluctuation. The requirement of a hundred days' attendance is almost everywhere disregarded and sometimes from this cause a school is closed during half the year.

—Whatever the cause, literary activity in Canada, so far at least as this is manifested in the issues of the native press, is at present at a low ebb. But one work has reached us since the publication of our last number. It is a collection of "Stories of New France," by Miss Machar (*Fidelis*) and Mr. T. G. Marquis, of Kingston, dealing with incidents of adventure and heroism in the early history of Canada. Those who seek to heap incense on the altar of national pride will not be gratified by observing that the work is published in Boston, though from the author's preface it seems to be chiefly designed for Canadian readers. The fact emphasizes what we have repeatedly said, that there is no adequate or even safe market for literature in the Dominion. The stories will be familiar to those who are acquainted with Mr. Parkman's series of picturesque narratives of "France in the New World." They are no doubt, however, of such interest as to warrant the para-

phrase here made of them and their collection, in an inexpensive form, for popular use. The work at least has this advantage, that it enables the student to pick up his reading of Canadian history without having to wade through uninteresting and interminable details, though, on the other hand, in many of the stories he may have a surfeit of horrors and more than he cares for of rapine and bloodshed. The chronological order is preserved in the stories, which cover the period of French Dominion in Canada, or, to be more precise, from the period of Cartier's discovery of the St. Lawrence to that of the fall of Quebec. The subjects chiefly dealt with are French discovery, colonization, and missionary enterprise, with the tragic story of the incessant wars with the Iroquois. Among the prominent personages introduced are Cartier, De Roberval, De La Roche, Champlain, Frontenac, Maisonneuve, La Salle and the two heroes, Montcalm and Wolfe, whose deaths on the Plains of Abraham brought the long struggle for empire to a close. The theatre of strife is now the rugged Acadian peninsula, and, anon, the narrow strip, wrested from nature and savagery, of the ill-starred French colony on the St. Lawrence. The stories are told with spirit and, on the whole, with a close adherence to facts. Apart from the native histories, there is a place for the book, and our young people, especially, will find it instructive as well as entertaining reading.

—Mr. Joseph Pope's interesting monograph on Jacques Cartier (Ottawa: A. S. Woodburn) has since come to hand to supplement Miss Machar's contribution to native letters. The little work indicates minute and painstaking research, especially in those portions of the book which the ordinary reader will deem less historical than antiquarian. Antiquarian, rather than historical, are discussions as to the actual sites of Stadacona and Hochelaga, and the questions where and by whom Mass was first celebrated in Canada, and whether

Cartier had priests with him on his early voyages. To follow much of the book with interest a knowledge of topography is needed, and the reader might have been aided in this had the author or his publisher incorporated with the text a map or two, marking the track of Cartier's explorations in the Gulf of St. Lawrence, and indicating the supposed sites of his various landings. Had Mr. Pope or Mr. Ganong, to whom our author acknowledges his obligations for hints about the St. Malo mariner's cruises in the Gulf, supplied us with a few charts, the reader would have followed the narrative with more intelligence. But it is ungracious to find fault, particularly when Mr. Pope has expended so much labour on what he has given us, and told the story so well of what can now be known of Canada's first discoverer. Mr. Pope pays the tribute of a co-religionist to Cartier's devoutness as a Catholic, but in doing this we hardly think him justified in speaking of Parkman's "unworthy sneers against the faith and worship of the Ancient Church." In the introductory chapter and in the narrative of the later voyages, the author has shown the fruits of his industry and research. Of Cartier's relations with Roberval he has perhaps told us all that can now accurately be ascertained. The little book as a whole is an honest bit of work and deserves, by Canadians especially, to be widely read.

—We are glad to see that Canadian art is capable of giving us a new pleasure, and that in a department less hackneyed than that of the landscape painter. Mr. G. A. Reid's recent picture, "A Story," which has just been sent for exhibition to the Paris *Salon*, shows us that among our native artists we have one who can draw on his imagination for a subject and at the same time treat it with ability and fidelity to nature. The handling of figure subjects, no doubt because of their difficulty, is rare on the part of Canadian artists. Of the men who can do really good work in this department, we have per-

haps not more than two—Mr. Reid and Mr. Harris. The success of both of these artists is a feather in the cap of Canadian art. Mr. Reid's new picture, like that with which he so successfully dealt last year, is a homely theme—akin somewhat to Wilkie's rustic subjects—and having the charm of appealing not only to the imagination but to the simple pleasures associated with boyhood's days and home life. The picture tells readily its own tale—a group of boys in a hayloft surrounding the figure of one of their number who is telling them a story. Like all Mr. Reid's work, it is strong and realistic. The posing is easy and natural, the drawing accurate, the colour good, and the lights and shades well managed. The faces of the boys bear the marks of his skilled and unhesitating brush. That of the narrator is full of character, earnestness, grit, as if he had done a heroic deed or grappled with some grim power of evil. In the faces of his comrades is depicted the horror, or the eeriesome feeling, excited by the story. Here the artist most shows his power, and the result is a picture that impresses as well as interests us. We are glad to learn that the painting is to return to Toronto, Mr. E. B. Osler being so fortunate as to become its purchaser.

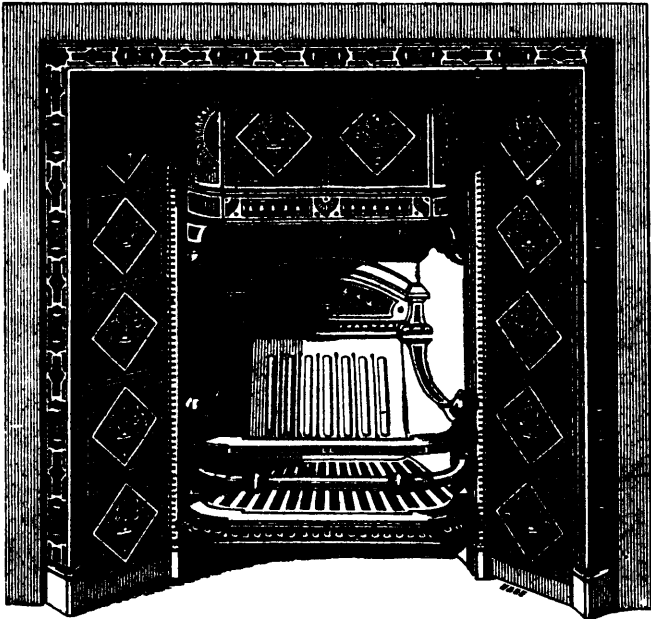
Of artists who can do good portrait-work we have happily no lack in Canada. There may not be anything daringly or strikingly original in the execution; but if the work is sober and lacking in the higher artistic qualities, it is usually faithful and pleasing. On the easel of two Toronto artists there may have been seen in the past month two excellent examples of this branch of work—Mr. Cutts' portrait of the late Mr. W. A. Foster, Q. C., and Mr. Forbes' portrait of the Attorney-General of Ontario. Both are good likenesses. Mr. Cutts had the disadvantage of having to work from a photograph and without having personally known his subject. Mr. Forbes, though he has been differently situated, had a confessedly difficult subject to treat. Each has succeeded well, and the result in both cases is not only a likeness but a faithful representation.

THE BYSTANDER is on a smaller scale than other journals, but it is on the same footing and claims the same rights and courtesies for itself and all connected with it. It has a responsible editor ready to correct any errors that may be pointed out, and to do justice to all complaints. Messrs. Macdonald and Tupper, of Winnipeg, feeling themselves aggrieved by an editorial paragraph in our last number, chose, instead of remonstrating with the Editor, to send a personal and insulting letter to Mr. Goldwin Smith, to whose name the title of "Editor of THE BYSTANDER" was tagged, though the bulk of the letter could have no reference to anyone in that capacity. That gentleman might have been warranted in disregarding a missive which opened with a broad insinuation that he had come to Canada with a stain on his character and in need of an "asylum." He, however, forwarded it at once to the Editor of THE BYSTANDER, who was prepared to do without delay whatever the justice of the case might require, when Messrs. Macdonald and Tupper took the law into their own hands by publication in their party journal. The paragraph in our last number simply called to remembrance what had long ago been placed on record in *The Globe* which, so far as we know, never found it necessary to withdraw or modify any of its statements or remarks. We shall, however, finding the statements of *The Globe* now challenged, cause independent inquiry to be made at Winnipeg, and should the result of those inquiries give us reason for believing that we have been in any respect misled, full justice shall be done. It is needless, we hope, to protest that we could have had no motive in referring to the matter other than the desire to strengthen the hands of those who in Parliament are seeking to reform a state of things which, so far at least as Manitoba and the North-West are concerned, stands much in need of reformation.

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UNITED STATES PATENTS.

A NEW FIRM OF PATENT LAWYERS.

FROM THE *Toronto Globe*, Jan. 21, 1890.

"There can be no more emphatic comment on the unsatisfactory nature of public life in the United States than the voluntary retirement of so many public men to private life and to business or professional pursuits. A noticeable case of this kind is presented by the recent announcement of a new law firm having special reference to patent law, which has opened offices in Washington and Chicago, under the style of Butterworth, Hall, Brown & Smith.

"The senior member of the firm is well known to our readers as the Congressman who has championed the cause of Commercial Union with Canada. By a peculiar coincidence both Messrs. Butterworth and Hall have been Commissioners of Patents as well as Congressmen, Mr. Butterworth serving as Commissioner under the Republican Administration of the late President Arthur and Mr. Hall under the Democratic Administration of President Cleveland. Mr. Hall stands high as a lawyer in his native State of Iowa and throughout the country. He refused the nomination as Governor of his State last summer in order to devote himself to the new firm, though, as it turned out, the nomination would have been equivalent to an election.

Mr. Butterworth is still in Congress shaping legislation designed to mutually benefit Canada and the United States. By virtue of his position as Chairman of the Committee on Patents of the House of Representatives, he is also putting his impress upon the patent laws of the United States, and it is believed that from his efforts and influence will result the long-desired establishment of a special Court of Appeals for patent cases, certain needed modifications of the laws affecting foreign inventors, and a more liberal policy toward the United States Patent Office, a bureau that has accumulated a surplus of \$3,000,000, to which it is adding at the rate of more than \$200,000 a year. The appended letter from Mr. Erastus Wiman, which has fallen into our hands, will show the rank which the new firm will take in the profession:—

Messrs. Butterworth, Hall, Brown & Smith, No. 606 Eleventh street, Washington, D.C.:

GENTLEMEN.—I have just received a card announcing the formation of your new law firm, and I hasten to acknowledge the same, and congratulate you on the strong and well-balanced array of talent presented thereby.

"The association of two ex-Commissioners of the Patent Office, men of varied legal learning and prominence in public life, with two energetic young lawyers, former examiners in the Patent Office, and possessing with ripe legal experience the engineering and scientific knowledge so necessary in the branch of patent litigation and soliciting of which you intend making a speciality, renders your firm the best equipped one of the kind with my knowledge, and my interests in patent rights and acquaintance with members of your profession, in this country and abroad, are varied and extensive.

"As I have for some years past entrusted all the patent business which I control to members of your firm while practising individually, I shall take great pleasure in continuing it in the hands of the firm as now organised.

"Inasmuch as the Hon. Benjamin Butterworth, the senior member of your firm, is so well and widely known in Canada, I would suggest that you properly announce its formation there, so that my friends who are frequently asking me to recommend to them some one who can attend to patent law business in this country may know that he is now in a position to render them service of this kind.—Faithfully yours,

"211 Broadway, New York, Dec. 16, 1889."

ERASTUS WIMAN.