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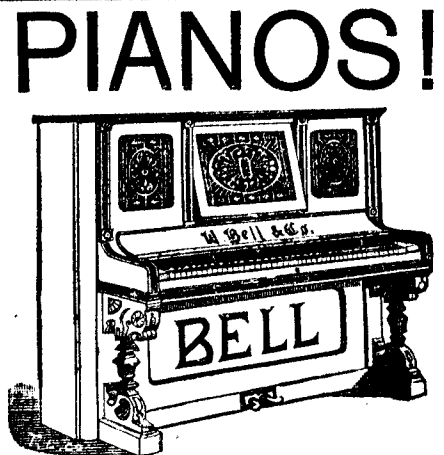
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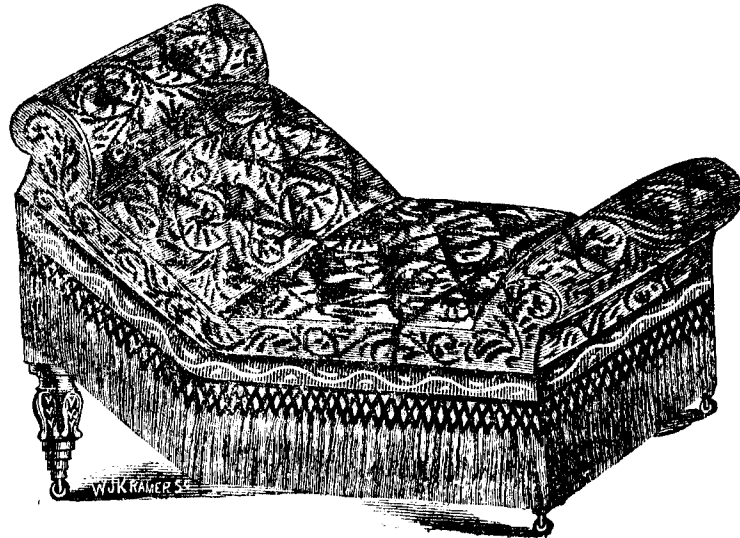


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All articles, contributions, and letters on matters pertaining to the editorial department should be addressed to the Editor, and not to any other person who may be supposed to be connected with the paper.

SELDOM has the annual opening of the Dominion Parliament been so quiet and uninteresting as that of last week. This unusual placidity is certainly not wholly due to the absence of questions of great public interest awaiting Parliamentary discussion and action. It cannot be said that the country is contented and restful in regard to either its political or its commercial state and relations, or that there is any lack of controversies of a somewhat exciting character engaging public attention. The speech from the throne did not, it is true, suggest many subjects in regard to which there is pressing need of Parliamentary attention; but it is often the case that the matters which occupy the largest place in the public mind are not those which are made prominent in the formal address with which the Government, through the mouth of the Governor-General, greets the members of Parliament on such occasions. The tameness of the opening proceedings was in this instance, no doubt, the result, in a large degree, of the thinness of the attendance. This, in its turn, was caused by the prevalence of the epidemic, which respects neither times nor persons. The congratulation on the prosperity of the country, which forms the opening paragraph of the Speech, drew forth expressions of opinion from the mover and seconder of the reply, on the one hand, and the leader of the Opposition, on the other, widely, and, at first thought, astonishingly diverse. The question of prosperity is one of facts, not very difficult to ascertain, in regard to which there could not, one might suppose, be much room for difference of opinion. The variance in this case arises evidently from the application of different tests, or standards. To those who are content with a state of things in which a small percentage of the population are steadily growing rich, while the toiling masses are, as a rule, able to find employment, and by steady industry to keep themselves and their families above actual want, the state of the Dominion is on the whole satisfactory. And such is, it must be admitted, the normal condition of the people in most countries which are considered fairly prosperous. To those who, having regard to the vast resources and possibilities of the country, think that it should be going forward by leaps and bounds in wealth and population, the rate of progress is too slow, the condition of the Provinces from year to year too nearly stationary, to be regarded with anything but deep dissatisfaction. In this connection, the legislation promised in regard to matters affecting

the well-being of the working classes, based on the report of the Labour Commission, will be looked for with some anxiety, especially by the large numbers of the people whose interests are directly involved. It seems to be becoming more and more the fashion to avoid serious discussion in connection with the formality of passing the address in reply to the Speech from the Throne; still, had the Premier been any other person than Sir John A. Macdonald, the people and their representatives would probably be disposed to resent the passing over of matters of serious importance with quips and cranks and jovial anecdotes.

THE promise of amendments to the Acts relating to the North-West Territories calls to mind the somewhat serious difficulties which have arisen in connection with the administration of Lieut.-Governor Royal. Whether the amendments will take the wise shape of enlarging the powers of self-government conferred by the Acts now in force, remains to be seen. The people of Canada have, it may be hoped, too vivid recollections of the miseries through which the older Provinces passed on their way to the goal of responsible government to permit their own legislative authorities to force a similar struggle upon the younger members of the Confederation. That the Ottawa Government was technically right in its recent disallowance of the Act by which the North-West Assembly undertook to appoint and hold responsible to itself the Governor's advisers, seems beyond question. At the same time it is impossible not to sympathize with the claim of the Assembly that the money set apart for use in the Territories should be disbursed under the direction of the people's representatives, or by persons directly responsible to them. Inasmuch as the subsidy in question constitutes by far the larger portion of the whole income of the Territories, it is obvious that apart from any power in regard to its expenditure the election of the Assembly itself is little better than a farce. A Governor empowered to choose his own advisers and to dispose of nearly all the Territorial revenue, without reference to the views or wishes of the representative Assembly, is a virtual autocrat so far as his relations to the country over which he rules are concerned. The people may be excused if they deem it scarcely worth while to elect representatives merely to register the financial decrees of an irresponsible junta. When the matter comes up for discussion at Ottawa the Government will have need either to amend the Act so as to meet the apparently reasonable demands of the Assembly in this respect, or to give very strong reasons why such concessions should not be made. The usual argument drawn from the alleged costliness of a responsible system has been shewn to be illusive. A very simple and inexpensive arrangement would, so far as appears, afford all the home-rule at present desired.

ALL things considered, the most important paragraph in the Speech is that which refers to the Behring Sea affair. In view of the length of time that has elapsed since the first seizures and confiscations of Canadian vessels, with their outfits and cargoes, by the cruisers of the United States Navy, it is not very satisfactory to be told that the Government "hopes to be enabled during the present session" to assure Parliament that all differences on this question are in course of satisfactory adjustment. This question has been so often treated of, and the right and reason in regard to it are so preponderantly on the one side, that the discussion has grown stale. An article in the January number of the *New England Magazine*, by Mr. William Franklin Dana, is, however, so peculiar in some of its reasonings and conclusions as to be worthy of a passing notice. Nearly all the United States writers of eminence who have discussed the subject have, to their honour be it said, frankly admitted the indefensibility of the position tacitly assumed by their Government. Mr. William Franklin Dana, if, indeed, he may be included in this class, forms an exception to the rule. His article sets in a glaring light the twists and subterfuges to which those must resort who, like him, undertake to defend the action of the United States' Government on its merits. The greater part of Mr. Dana's argument, fortified by numerous quotations from statutes and correspondence, is an attempt to show that the doctrine of *mare clausum*, so far as

Behring Sea proper is concerned, was fully maintained by Russia up to the date of the sale of Alaska to the United States, and became, therefore, the property of the latter country by right of purchase. The protest of Mr. Adams, as Secretary of State, against the claims of Russia in this respect, is held to have not been directed against Russia's claim to regard Behring Sea as a *mare clausum*, but meant simply as an assertion of the right of Americans to fish and trade on the northwest coast. This part of the argument is, to say the least, inconclusive, but it is immaterial, since the assertion of a claim of Russia could have no more effect than one by the United States to abrogate or override International Law. Mr. Dana proceeds to argue that the United States have always acted on the same doctrine of *mare clausum*, though his own quotations show that in March, 1889, a Conference Committee of Congress very materially changed the wording of a Bill in which this doctrine was openly declared, with the obvious purpose of avoiding such declaration. The Bill in its amended form, under which its provisions apply simply and with studied ambiguity to "all the Dominion of the United States in the waters of Behring Sea," was adopted by both Houses. But Mr. Dana caps the climax of his special pleading when he sums up his own conclusions by saying:—

"We ought not, in any event, to yield up the doctrine of *mare clausum*, even if an international agreement is effected, and indemnity is paid for seizures already made. The nations may not always work harmoniously together, and we do not want to compromise ourselves, so that we shall be estopped from acting in the future. The doctrine of *mare clausum* is not so very absurd, considering the position of the sea, and the necessity of the nations to have recourse to it; and without holding the sea as a *mare clausum*, we may argue for a right to resort to the waters beyond the three-mile limit for the necessary protection of rights within it."

"Not so very absurd!" Did ever laboured argument in a respectable magazine lead to a more lame and impotent conclusion?

WHATEVER may be one's view of the National Policy as a whole, it must be confessed that the position of the Finance Minister is not just now an enviable one. What with the ever-watchful Opposition ready to harass him with its unrestricted reciprocity panacea, on the one side, and the manufacturers' deputations, treading upon each other's heels in their eagerness to demand higher duties, on the other, his life bids fair to become a burden to him before the session is fairly entered upon. Of course, his clear policy is to treat each article on its merits, but to determine what the merits are in each particular case, and to decide just when a given impost will act protectively and stimulate home manufacture, and when it will act as a tax on raw material, and discourage home production, seeing that it usually happens that the raw material of one industry is the finished product of another, must require a wisdom not often vouchsafed to one or to thirteen individuals. In the article of flour this difficulty presents itself in the most perplexing form. The grievance of the millers is undeniable and great. The milling business should, in the nature of things, be one of Canada's chief industries. To impose a heavier tax upon the wheat, which is the millers' material, than upon the flour, which is his product, is clearly in violation of the fundamental principle of protectionism; but, on the other hand, to tax the people's bread and make it dearer thereby, is an outrage upon present-day notions which no government would perpetrate, and to which no free people would submit. That an increase of the flour tax would increase the cost of bread in the Atlantic and Pacific Provinces seems beyond question. The complication is unavoidable. It is an outcome of the difference in products of the widely separated provinces of the Dominion. One thing is tolerably clear: the government cannot, dare not increase the tax on flour to one dollar per barrel, as is said to be the demand of the millers. To do so would almost convulse the sea-side provinces, already not too well affected towards the Confederation. Whether by any other course the reasonable complaints of the millers can be met will appear in due time. To reduce the tax on wheat, or remove it altogether, would, perhaps, be the simplest way, but the farmers of Ontario and the North-West would probably have a strong word to say to that.

PREMIER MOWAT recently devoted the whole of a somewhat elaborate speech, at Tavistock, to a vigorous attack upon "Canada's New Party." On its destructive side the criticism was undeniably effective, however far it may have fallen short of demonstrating its main proposition, viz., that the party which has so long ruled the Province, under the leadership of the speaker, is in very deed based on those principles of "truth and righteousness," and has on all occasions exhibited that loftiness of motive and purity of practice, which are the boast of the new party and its alleged reason for being. Leaving the latter question aside for the present, and abating nothing of our conviction of the evils inherent in the party system itself, we are bound to agree with Mr. Mowat that the very worst possible way to overcome those evils is to add to the number of parties. To profess lofty and pious purposes as the foundation principle on which a new political organization is built is, as Sir John A. Macdonald said of Mr. Laurier's general assertions, easy. There is no need to question the sincerity of the leader or leaders who are attempting to erect this new party structure upon the basis of "truth and righteousness." But of whom are the rank and file of the new party to be composed? Evidently of those who have for some reason left one or the other of the old parties. What guarantee, what reasonable probability, can there be that these members shall not bring with them the old corrupt practices of the parties they are leaving? It will be replied, we suppose, that those who thus forsake the old to form the new do so because they are upright and conscientious men, who have become disgusted with the corrupt methods of the old parties and are joining the new for the sake of its purity. But how is the sincerity of the refugees to be proved? Who is to vouch for the purity of their characters and motives? What is the standard of admission? What are the tests of "truth and righteousness" for new party adherents, and how are those tests applied? Suppose it should happen, as is certainly not improbable, that a goodly percentage of disappointed self-seekers and unrewarded wire-pullers should be among the recruits, are they to be rejected? If not, how are they to be prevented from being ruled by the same motives and from resorting to the same practices as before, and thus quickly bringing down the new party to the level of the old? That the same electioneering tactics are already resorted to, Mr. Mowat trenchantly pointed out by comparing the confident declarations of enthusiasm and prophecies of victory made on behalf of the New Party before the Lambton contest with the assertions after that event that the number of votes polled for their candidate was equal to their expectations, and that they had known all along that "success was impossible." The obvious conclusion is that the evils of partyism are to be cured, if cured at all, not by more partyism, but by the rising of the better elements of the old parties above all partyism inconsistent with "truth and righteousness."

WE have already, in last week's issue, explained the inaccuracy in a preceding number, which has, we are sorry to see, caused the *Manitoba Free Press* considerable perturbation. If our contemporary will kindly read "Manitoba Act" in the paragraph in question, as used inadvertently to designate the Act of the Manitoba Legislature creating Separate Schools and not the Constitutional Act technically so designated, it will save us the necessity of saying more in reply to the first part of the article in its issue of the 16th inst. We waive for the present two very important questions upon which more light will probably be had at a subsequent stage of the proceedings. One is the question whether the words "in practice," again quoted by the *Free Press*, can be construed, to the satisfaction of any competent authority, as including any schools under Catholic control in the Red River country, prior to its entrance into the Confederation. The *Free Press* assumes this as if it were a settled fact. We have simply admitted it to be possible, not because we think the words can logically or naturally be so construed, but because we cannot see any other reason for their insertion in the Act. The second question is that most mysterious one of the origin and authority of the clause referring to Separate Schools, and one or two other clauses, in the Bill of Rights as given by Archbishop Tache, and alleged to have been used by Father Richot and his colleagues in their negotiations with the Dominion Government. On this point we, as before said, await more light. The *Free Press* proceeds to quote the sentence in which we refuse to admit that, even by the most unequivocal provision of the Manitoba Act, "the people of the Province should be forever deprived of their right of local self-government in this respect." The *Free Press* declares this to be quite un-

worthy of THE WEEK! It suggests changing the word "Manitoba" for "Ontario" or "Quebec" as if that were a *reductio ad absurdum*. Not at all! We are equally ready to maintain that not by the most specific provision of the British North America Act could or should the people of Ontario or Quebec be "forever deprived of their right of local self-government." We claim for the people of Manitoba no such exceptional superiority as the *Free Press* supposes, though we admit that the great difference in the relative proportions of Catholics to Protestants in Ontario and in Manitoba changes the aspect of this particular question, as one of practical politics, very materially. But we are far from admitting that Ontario is eternally bound to the Separate School system. Our super-loyal and shocked contemporary compares the constitution given to Manitoba to one the British Parliament might give to "a colony started in the heart of Africa." Why go so far afield? Why not say "a colony started in the wilds of British North America?" That comparison comes nearer home; but it, unfortunately for the *Free Press* argument, suggests that our forefathers in Canada did refuse to be perpetually bound by the constitution originally given them, and did insist on its being changed into the very different shape it wears to-day. As if remembering this, the *Free Press* goes on to neutralize its expressions of horror at THE WEEK's temerity by showing how the very thing in question can be done. Thus the whole matter is resolved into one of different modes of doing the same thing. On this point we may just say that we have not advocated "kicking holes" in the Constitution. We quoted the sub-section of the Manitoba Act which distinctly contemplates some such action as that proposed by the Manitoba Government, and approved by THE WEEK. The *Free Press* endorses our reference, and says that "to provide against their abolition [that of Separate Schools] the Dominion intervened" with the clause quoted, namely, that which declares that "an appeal shall lie to the Governor-General in Council." Very good! Let the Manitoba Legislature repeal, as it surely has power to do, the Act which it originally passed creating Separate Schools. If the minority seriously object let them use their right of appeal. This will bring the question before the Dominion Government and Parliament much more effectively than the less practical method which the *Free Press* declares to be the only one. When the question becomes a practical one in Ontario, or any other Province, as it may much sooner than the *Free Press* imagines, THE WEEK will again claim the Canadian privilege of free discussion.

MAYOR CLARKE'S clear and comprehensive annual message, read to the Toronto City Council the other day, is a document of great value to all interested in the progress of this growing city. The magnitude of the interests intrusted to the management of the City Council, as thus presented in a bird's eye view, is well adapted to raise the question in every citizen's mind, in which it was not before present, whether the system now in vogue is at all adequate to present conditions. The great number and importance of the subjects touched upon by Mayor Clarke, as demanding the attention and action of the City Council during the current year, almost compel the conclusion that he should have added one more, by pointing out the necessity for some better plan for the conduct of municipal affairs than that now in use. That is however a question which may more appropriately come within the purview of the Citizens' Committee, the Board of Trade, and the Trades and Labour Council, three bodies whose usefulness, particularly in connection with the Esplanade problem, the Mayor very fitly acknowledges. The viaduct is unquestionably, we suppose, the largest project upon which definite action is urgently needed during the current year, but if so it is, in reference to several others which are named, but *primus inter pares*. It would be useless in the space at our disposal to select any of these for specific reference. One tendency, however, incidentally brought out in the course of the Mayor's address, we are very glad to observe. We refer to the gradual increase of the sphere within which the contract system is dispensed with, and the works of the city carried on under the direct supervision of the civic officers. We are told that the policy of carrying out various works by day labour directly under the supervision of the City Engineer has been pursued during the past year with gratifying results, and that in 1889 four miles of sewers were constructed on this plan with the result that the cost of this work was almost exactly ten per cent. less than if it had been done by contract, and that the city has obtained thoroughly good work. Why may not this method be cautiously but almost indefinitely extended to

the mutual advantage of employer and employees? We congratulate Mayor Clarke on his able and admirable message, and the citizens on their good fortune in having at this important junction an officer so industrious and capable at the head of their civic government.

SENATOR JOHN MACDONALD fulfilled, a week or two since, his generous purpose of bestowing \$40,000 for the improvement of the hospital accommodation of this city. The whole sum was paid over to the Park Hospital Trustees, a body organized to carry out the charitable and well-conceived design of the donor. On the receipt of this handsome gift the Trustees were enabled to acquire possession of the Wycliffe College buildings and surrounding grounds, thus securing an admirable location and seat for the institution. The Trustees now appeal to the liberality of the citizens of Toronto for the further aid necessary in order to enable them to establish an institution "equal in all respects to the best of the kind on the continent." When it is remembered that the best hospitals on this continent, notably those of the city of New York, are admitted to be equal to the best in the world, this will be seen to be a very high ambition. Who shall say that it is too daring for an institution which is to be under the oversight of the medical faculty of the University of Toronto, in the rich and rapidly growing city of Ontario? It is doubtful if there is any more noble form which the charity of a wealthy Christian man may take than that of making provision for the relief of the sick and suffering for all time to come. It is a form of benevolence which is one of the peculiar glories of modern civilization. We are glad that our highly respected fellow-townsmen is showing himself possessed of the wisdom which so many of the wealthy and charitably disposed lack, by becoming the almoner of his own bounty, instead of leaving the carrying out of his liberal designs to the uncertain operation of testamentary agencies. It is to be hoped that so good an example will prove contagious, and that this noble donation may be so promptly supplemented by others, that the Trustees will have no difficulty in at once carrying out a comprehensive plan, worthy of the founder and of this Christian city.

"COLOUR Blindness in its Relation to Railway Service" is the title of an interesting article in *The Railway Age*, from the pen of Mr. J. J. Bell. Mr. Bell, in common with most of those who have studied the question, believes that colour blindness on the part of railroad employees is a fruitful source of danger to the lines and property committed to their care. The use of red and green signals he regards as particularly unfortunate. Though these colours are perhaps the most readily distinguished by perfect eyes the colour blind are almost sure to confuse them, and in a faint light red becomes invisible to them or appears black. The caution signal (green) is liable to be mistaken for the danger signal (red) and the latter to appear black, or so far as the effect is concerned, not to be seen at all. Twilight fog, rain and snow add to the liability of confusion, and thus at the very time when it is most important that the signals should be clearly distinguished and understood, the danger of mistake is increased. Mr. Bell points out other objections to the colours at present in use as railway signals and enforces his argument by statistics from prominent oculists bearing on the prevalence of colour blindness. Dr. Wilson, of Edinburgh, thinks that one in fifty of the population is seriously defective in perception of colour, while Dr. Ryerson, of Toronto, places the average at one in twenty-five. Mr. Bell does not think that the substitution of other colours for those now in use as railway signals would effectually obviate the danger. He shows clearly the objections to the use of white, black and azure blue, which have been proposed for use, as the colours most readily distinguished by those totally or partially colour blind. He favours the adoption of some system of form or movement of signals such as is already to some extent employed in the semaphore, the disc and the flag by day, and the swinging or raising and lowering of lamps by night. If colour signals are to be retained he thinks that a test of the eyesight of signalmen should be made compulsory by law. It has already been made so in most European countries and in some of the United States, but in Canada the matter has hitherto been left entirely to the railway companies. We agree with Mr. Bell that this should not be so, and that until efficient legislation is provided to guard against this source of danger an important measure of protection to the travelling public will have been neglected.

WHETHER Lord Salisbury has good and sufficient reasons for taking Portugal so peremptorily by the throat can hardly be determined in the court of public opinion without fuller knowledge of all the facts and circumstances than is yet attainable. In the absence of such information it is but proper, we suppose, that judgment should be suspended, even by those who do not believe that a thing is necessarily right because it is done by, or on behalf of, their own country. In any case it is greatly to be regretted that it should be deemed necessary for one of the Great Powers to refuse to a feeble nation, quite incapable of self-defence, the arbitration said to be so earnestly demanded. On the face of it the course taken by England does not look like even British fair-play, to say nothing of the magnanimity which ought to characterize the British lion, in such a matter. Then, too, the contrast irresistibly suggested by the recollection of the long-suffering patience which Lord Salisbury's Government has shewn in recent dealings with another nation, which happens to be great and strong, makes the fierce energy displayed towards Portugal all the more surprising. We do not say that the patience with which the buffets administered in Behring's Sea have been borne may not hereafter be shown to have been a highly commendable act of self-restraint, in the interests of peace. We would not even detract from the merits of such forbearance by suspecting that the indignity in this case was the more easily borne, because suffered by proxy in the person of a distant colonial connection. But why this difference in the treatment of the two peoples? If the wonderful meekness in the one case is commendable, how can the unyielding sternness in the other be justifiable? If much allowance is to be made for the overgrown and stalwart youth in the family of nations, why could not an equal amount be afforded to one of the older members of the family, whose nerves have been spoiled by indulgence and dissipation? It surely cannot be, as has been hinted, that Great Britain is so universally unpopular that she dare not trust her rights even as against Portugal to the arbitration of European or American statesmen! The only alternative which now presents itself, that justify the Salisbury Government in declining to submit the dispute to friendly arbitration, would be the refusal of Portugal to retract, pending such arbitration, an aggressive step taken by her officials in glaring defiance of all international law and courtesy. Such, we presume, will be Lord Salisbury's plea. Whether and to what extent the plea is supported by the facts, as they appear to an impartial observer, it is at present impossible to say.

NEEDED WARNINGS.

AT a recent meeting of the St. George's Society some remarks were made which ought to be widely circulated, not only among ourselves, but in the Mother Country. We fear that in England there prevails not only a general ignorance as to the condition and circumstances of Canada, but a special ignorance as to the cost of living and the difficulty of obtaining the means of support. To the ordinary Englishman it will probably be a little startling to hear from Professor Goldwin Smith that the cost of living is greater in Toronto than in London, and from the secretary of the society, Mr. Pell, that out of every thirty or forty of the inhabitants of Toronto one is in receipt of relief. We are now drawing attention to these statements, and to some other facts of a similar nature, which ought to be present to the minds of Canadians who may be consulted by friends in England as to the desirableness of emigration. We wish there were any fair chance of their finding their way into the minds of Englishmen themselves; but that seems by no means an easy matter.

As regards cheapness of living, it is perhaps not wonderful that there should be, among people in the Old Country, an ineradicable conviction that it is less expensive living in a colony than at home. So it was once. Those who know only the prices of the necessities of life at the present moment would hardly find it possible to believe what the same things cost only fifty years ago; and Englishmen who have read accounts of how men lived at that time, have not learnt of the revolution which has taken place, and know little and think less of the change of circumstances by which it has been brought about.

In those early days land could be had, comparatively, for nothing, and all that grew out of the earth was abundant and cheap. Taxation was scarcely existent, and men's needs were fewer. Now, population has increased with terrific rapidity. Toronto, which little more than

fifty years ago, had only ten thousand inhabitants, is said now to have two hundred thousand; and although the rest of the Province is not advancing at the same rate, still the population is keeping pace with the demand for workers.

Here we are touching upon another of the illusions of the Old Country. There is a common notion that on this side, and especially in Canada, there is such a need for labour that anyone who emigrates from England will be gladly welcomed and employed the moment he sets foot on the soil in Canada. Now, we must beware of exaggerations. Some of our people, in their desire to correct the foolish expectations of Englishmen, go so far as to say that the labour market here is sufficiently stocked. We doubt this. Those who find a difficulty in getting orders executed, and these of many different kinds, will be slow to believe that we have all the workers that we need. But the question is not so much as to the quantity; it is the quality and kind about which mistakes are made.

The error in England seems to be that a man of any business or of any trade can find occupation in this country; nay, worse, that a man who is a very bad and inefficient workman at home may be good enough for a colony. All this is laughable to us, because we do not remember how difficult it is to impart knowledge about a distant country, and how impossible it is to form right judgments without knowledge.

We wish we could let Englishmen in general know that a man who fails in England is very likely to fail here; that a bad workman is not wanted in Canada any more than in the British Isles; that a man who drinks in England will not cease to be a drunkard when he arrives in the Dominion; and that those workmen that are drugs in England are precisely the same here. For example, there arrive in Toronto every year multitudes of Englishmen who apply for clerkships. They should be told that there is at least as much difficulty in getting such a situation here as there is in London, and they will know or guess what that means.

English people have been told a hundred times what we want and what we do not want; and it must be repeated a hundred times more, for their sakes as well as for ours. We do not want paupers, and, if they are sent, it is probable that they will be returned. We do not want idlers, who did nothing and starved when they were at home, and who think they can live without working here. We do not want men who mean to live by their wits. We have plenty of that kind already, who are probably quite as sharp as any that the old country is likely to send us. We do not want men who are in search of elegant occupations, with light work, a good deal of leisure and pleasant society. Least of all do we want excessive drinkers, whose friends imagine that they have done all they could for them, and then send the Ethiopian change his skin. We are not writing unmercifully. If the idler will take to work, we will welcome him and try to find work for him. If the drunkard will leave off drinking, we will do our best to help him. But what we want to impress upon people who think of coming here is the fact, which they might find out for themselves, that a man who fails in England will probably fail here; although a man who does fairly well in the Old Country will probably do better in this.

But we must specially remind them that the kind of professions which are most crowded in England are, if possible, more so here. We want mostly such as can work with their hands. We want domestic servants. We want farm labourers; and we want men with capital to develop our splendid agricultural resources. With regard to the last want, we must utter a warning. Capital by itself is insufficient. There must be knowledge. Many military men settled in this country in former days and became farmers. Large numbers of them were utter failures. They lacked knowledge and their habits unfitted them for their work. But there is no doubt about the other two classes. Good domestic servants, if they can only remain uncorrupted by the local prejudices of many of their class, will certainly do better here than in England; and so will farm servants. For professional men, literary men, and those who want employment in offices, or the like, to come out to Canada on speculation, is little short of madness.

An instrument called the telegraphophone has been patented, which enables the sender to record his message on a cylinder attached to the receiving instrument, in the absence of any one to hear it, and even to repeat the message back to himself for correction.

ENGLISH MINORITY IN QUEBEC.—II.

ORIGIN OF THE PARISH LAW.

WHEN Canada passed under the power of the British Crown the parish system formed part of the law found established in the country. It had been introduced in 1663 as part of the customary law of France. In England the parish had been from the remotest time, not only a religious, but also, in some aspects, a secular division. It was not so in France. It was for a long time purely an ecclesiastical division; and, until 1560, required no civil recognition. After that time letters patent had to be obtained from the king and registered in the Parliament of the province. In Canada the civil power did not intervene until 1721. In that year the King ordered the Governor, Bishop and Intendant to draw up a schedule stating the boundaries of all parishes which had been canonically erected by the Bishop. These he confirmed and homologated by an *Arrêt* in 1722, and they are the parishes which existed at the conquest.

During the Military Government, 1760-3, and the *temps de malaise*, 1763-74, no parishes were erected, because of the uncertainty as to what laws were in force. In 1774 the Imperial Parliament confirmed the use of the French civil law as it remains to this day; but there still existed uncertainty as to the precise status of the Rouan bishop, for the parish law formed no part of the seigniorial law. The Council, however, in which the English were in a large majority, put an end to these doubts in 1791 by passing an Ordinance to the effect that the law should continue as before the conquest. That is, that the Bishop should, as formerly, erect canonical parishes and that the civil functions of the Governor and Intendant, confirmed by the royal *Arrêt*, should be performed by the British Governor for the time being. Practically, that is still the law. The newly instituted Parliament of Lower Canada in 1794 amended and confirmed this Ordinance, and the special Council, which administered the government during the rebellion, again amended and confirmed it in 1838. The whole statute law concerning parishes was consolidated by the Parliament of old Canada before Confederation, and forms Chap. 13 of the Cons. Statutes of Lower Canada. This body of parish law is then no new thing. Every form of government which has existed in Canada, excepting the present form, is responsible for it. Nor is there anywhere any indication of a limit to its application short of the boundaries of the present Province of Quebec.

The question has recently, however, again been raised as to whether this parish system can legally be extended into the Eastern Townships where the land was originally granted under the English tenure of free and common socage. This is an important question because of recent economic changes. As the English farmers move away they are replaced by French Catholics who cannot live away from the ministrations of their Church. A Protestant who has never lived among the French people in the country cannot form an idea of what the Church is to the *habitant*. The varied ceremonies, the recurrent festivals, the round of the ecclesiastical seasons weave into the dull monotony of his laborious life threads of solace, of hope and of joy. He is by nature gregarious. Solitude is intolerable to him. He will remove into the most forbidding wilderness. He will attack the most unpromising soil; but the priest must be in the van. With a people so constituted civilization crystallizes round the church steeples. It is hard for the English mind to understand this to its full extent; but to a *habitant* an Englishman living isolated, far away from a church, is an utter mystery. The Eastern Townships of Quebec were settled by English immigrants from Britain and the United States. As, during recent years, the rich lands of the North-West were opened up the young people became restless. The proceeds of the sale of a farm will buy ten times as much land in the North-West, believed to be of better quality. The attractions of city life draw the youth to the town, the profits of farming in the East are destroyed by Western competition, and so the heads of rising families must move West or be left to manage their farms alone. In this way a permanent movement is going on, an outflow of English and an inflow of French.

The case of the parish of St. Barbe, which will be the subject of a future letter, is only the first of similar cases which may arise as the process goes on. The theory that the parish system was linked with the seigniorial tenure will not avail, for it is not true. Nor would it be desirable if true. If the English farmers improve their circumstances by selling out it is surely better that ready purchasers should be found. It is better than leaving the farms tenanted. The movement is not peculiar to the Eastern Townships of Quebec. In Vermont, New Hampshire, and other New England States, the number of deserted farms lapsing into wilderness is so great as to cause serious alarm; and plans are projected of getting up societies to promote immigration. Bishop Grandin is just as powerless to prevent the English from buying land in his diocese in the North-West as the English of the Townships are to prevent the French from buying land in territory they fancied to be their own. When Monseigneur Grandin sees the North-West slipping away from the French race which discovered it; and when, with a sore heart, he appeals to the Province of Quebec for help, we perceive at once that he is mourning the inevitable. In like manner should we of the minority in this Province recognize that the movement of population here is also inevitable.

Returning, however, to the legal question of the tenure of these Eastern Township lands, it will assist us to a clear judgment if, step by step, we trace its history as recorded in the statute book. Those who most strenuously oppose the parish system rely mainly upon the Act of 1774. That statute enacted that in all matters concerning property and civil rights the French laws as they existed before the conquest should prevail; but it excepted all lands which might have been granted or should thereafter be granted by the King in free and common socage. Under this authority lands were granted and townships laid out in Gaspé in 1786. Later, in 1791, the Constitutional Act was passed. This separated Upper from Lower Canada, and fixed the English tenure for the former. It moreover provided that in Lower Canada lands might be granted in free and common socage when desired by the grantee, *subject nevertheless to such alterations as might from time to time be made by the legislature which that same Act created.*

Settlement went on rapidly in the townships, but soon serious difficulties arose because of the conflict of two distinct systems of law. The land was, it is true, free of all seigniorial obligations; but no one knew, of a certainty, whether the French forms or the English should be observed in sales or mortgages. Much less certain were the laws governing inheritance, dower, intestacy and many other complications incidental to real property. In consequence the Imperial Statute, 6 Geo. IV., cap. lix., was passed in 1825. This was known as the Canada Tenures Act, and was the first serious attempt to abolish the seigniorial tenure. It put a stop to all future grants in seigniorial tenure and provided a method of resigning feudal lands to the crown to be regranted in free and common socage. All previous grants had been subject to reserves for the endowment of a Protestant clergy; but these grants were to be free of such conditions and subject to the laws of England as to division and transmission.

In 1827, in consequence of conflicting representations from Canada, a committee of the House of Commons was appointed to consider the whole matter and, in the evidence before it, the intolerable litigious confusion plainly appears. This confusion is the motive stated in the preamble to the next statute, the 9 and 10 Geo. IV., cap. lxxvii., a Canadian Act passed in 1831. It was mainly an Act to quiet litigation by validating titles under either form of law.

So matters remained in the townships until the abolition of the seigniorial tenure throughout Lower Canada. Then it was ascertained that the French tenure, *franc alev roturier*, was almost identical with the English tenure of free and common socage. The Act, 20 Vic., cap. xlv., was passed in 1857, which quieted all doubts and, reserving all existing rights in actual litigation, declared that, on and after June 10th, 1857, all land in the Eastern Townships should be governed by the same laws as if held in *franc alev roturier*. These statutes were all consolidated in Chap. 35 of the Cons. Statutes of Lower Canada, passed anterior to Confederation, so the French majority of the present Province of Quebec is in no way responsible for the fact that land in the townships, though originally granted in free and common socage, is held under the same laws as if granted under a French tenure.

From the preceding considerations it seems evident that the parish system is not incompatible with the English tenure; that it is and has been always independent of the feudal tenure; and that there is now existing only one system of laws throughout the Province. The Eastern Townships being English and Protestant there has not been the requisite number of Roman Catholics to require the intervention of the bishop to organize them into parishes. This state of affairs is coming to an end. Ontario cannot help it; nor can Quebec help Monseigneur Grandin in the North-West.

The succeeding letter will explain the procedure of parish organization.

Montreal, January, 1890.

S. E. DAWSON.

CAIRD'S PHILOSOPHY OF KANT. *

THIS is the most important work in the region of pure philosophy which has appeared since the publication of the late Professor Green's "Prolegomena to Ethics." The logical treatises of Bradley and Bosanquet reach a high level of merit, and exhibit a distinct advance upon the logic of Mill, valuable as that work is, but they are burdened with a certain incomplete mastery of the principles of a spiritual philosophy. Professor Caird's work is the most complete and consistent exposition of Idealism that has anywhere appeared. His review of the philosophy of Kant has brought him face to face with all the problems of the higher philosophy, and it is safe to say that there is no topic that has not received at his hands the peculiar illumination that comes from a highly cultured mind of great speculative depth or subtlety. A thorough study of these volumes is a philosophic education in itself. The student who has mastered them will not only possess an intimate acquaintance with the whole mind of Kant, but a clear perception of the inadequacy of English popular philosophy, and a comprehension of the issues to which the critical philosophy, sympathetically interpreted, ultimately leads. The author has displayed an extraordinary patience

and industry in tracing every idea of Kant from its first imperfect presentation until it has assumed a form beyond which Kant did not advance. Nor has he left the matter here, but has gone on to show the correction which must be made in the thought of Kant if we are to have a perfectly consistent and adequate theory. The immense educational value of such a book cannot be overestimated. Philosophical culture does not consist in an acquaintance with the results that have been reached by this or that thinker, but in the process of intellectual and spiritual development through which a man himself passes. It is reassuring to find the greatest living representative of English Idealism, as Professor Caird undoubtedly is, coming to the conclusion that the great realities of God—freedom and immortality—may be established upon a reasoned basis, but it is infinitely more important to make one's own every step in the process by which this assured conviction is reached.

Twelve years ago Professor Caird published his "Critical Account of the Philosophy of Kant," the first work which put before the English reader the substance of the "Critique of Pure Reason," and indicated the lines on which the philosophy of Kant must be developed to a higher consistency. In his preface Mr. Caird held out a hope that at some future time he would complete the plan of the work in another volume on the ethical and æsthetic works of Kant, especially the "Critique of Practical Reason," and the "Critique of Judgment." That promise he has now more than fulfilled. During the interval he has not been idle. Besides critical papers on Wordsworth and Goethe, he has contributed two important articles to the "Encyclopædia Britannica"—"Cartesianism" and "Metaphysics"—and he has also published a work on "The Social Philosophy and Religion of Comte," any one of which would have been sufficient to establish a reputation, and the last of which is a model of sympathetic statement and fair criticism. Returning to the subject of his first treatise, he has made an entirely new presentation of the metaphysical part of Kant's Philosophy, and to this he has added a critical account, not only of its ethical and æsthetic aspects, but of the other works of Kant, which may be regarded as illustrations or developments of his main argument, and especially of the important treatise on "Religion Within the Bounds of Mere Reason." The English reader is now for the first time in a position to estimate the ultimate scope and bearing of the critical philosophy, to see that "there is an unbroken continuity in the movement of Kant's thought, and that the lesson of his philosophy as a whole is definite and consistent."

Professor Caird has written the final exposition of Kant, and it would be superfluous for any English author to go over the same ground again. What is now needed is an independent statement of Idealism, and it is not, perhaps, too much to expect that Professor Caird, who has proved himself so great a master in exposition and criticism, will add to the obligations under which he has placed us by doing the work himself. There are clear indications that the present generation has lost faith in the old guides, and that the philosophy of the future must do justice at once to the truth of science and to those great beliefs which give meaning and value to human life. No living author is so able to provide such a system of philosophy for us as Professor Caird.

It is impossible within the space at our command to give anything like an adequate idea of the philosophical wealth contained in this treatise. Perhaps we cannot do better than give a short statement of the valuable introductory chapter which contains an outline of Idealism as properly understood.

In a remarkable note to the "Critique of Pure Reason" Kant speaks of his own age as "the age of criticism." The term "criticism" is sometimes applied to the process of raising any objections that happen to strike the mind of the critic to the theory or doctrine under investigation. Such hap-hazard criticism is not what Kant had in his mind. Criticism he opposed on the one hand to dogmatism and on the other hand to scepticism. By dogmatism, as he tells us, is meant "the positive or dogmatic procedure of reason without previous criticism of its own faculty." Assuming the possibility of knowledge the dogmatist "seizes upon some general principle that seems to be as wide as the universe itself," and uses it without doubt or hesitation to explain all things. But the principle at first employed is inevitably inadequate to its task, and when this is seen doubt is apt to fall upon truth itself. A particular principle, true within its limited range, is employed as if it were an "open sesame" for the whole universe, and hence the dogmatist who has a perception of the complementary truth is easily able to show that his opponent contradicts himself. But as the same objection can be retorted upon himself it seems as if no principle rested upon a solid basis. Thus arises scepticism or the conviction that "whatever can be asserted may with equal reason be denied." Now Kant maintains that scepticism, like dogmatism, carries within it the principle of its own refutation. It is really because the sceptic tacitly appeals to a principle common to the contending parties that he is able to show that they refute each other. The aim of criticism is to bring the controversy to an end by detecting its sources and presuppositions, to penetrate to the principle which underlies the controversy, to discover the more comprehensive conception which puts each of the opposing theories in its place as an element of the truth; and the critical philosophy goes beyond this only in so far as it is an attempt to reach principles which are prior to all controversy.

This conception of the problem of philosophy must not be confused with Locke's doctrine, that we "must take a view of our own understanding, examine our own powers and see to what things they are adapted." For we have no other faculties by which we can examine the mind but the mind itself, and if our faculties are not adapted to the discovery of truth in other regions they cannot reveal to us the true nature of our own powers. Locke, in fact, saws away the branch on which he is himself sitting. Mind is not an object that can be separated from nature and understood purely by itself. "For man is a being who doubly presupposes nature, as he is a spirit which finds its organ in an animal body, and as it is in the system of nature that he finds the presupposition and environment of his life." Man, however, is not merely an object in the known or knowable world, but he is also a subject of knowledge, and it is only for such a subject that an object or a world of objects can exist. It is with the aspect of man that criticism has to deal. Its problem is to find out the principles without which there can be no knowledge either of matter or of mind. The great defect of the philosophy of Locke, and of all forms of empiricism, is, that it regards the acts of the mind as if they were nothing more than states of the individual consciousness. If that were true, knowledge of objects would manifestly be impossible, for the mind would be capable of coming to a knowledge of itself without having any consciousness of a world outside of it.

The true problem, then, is to find out a criterion of the validity of knowledge from an examination of our consciousness of objects. All our knowledge of particular things presupposes certain universal principles which are implied in the nature of consciousness and its relation to objects in general. If we can but discover these principles we may employ them as a test of our special ideas and beliefs. Thus, *e. g.*, in all our consciousness of the world, we find it represented as a unity and even as a systematic unity. All things, beings and events are therefore conceived to stand in some kind of relation to one another. Both to the scientific and to the ordinary consciousness the world is one in its manifoldness, permanent in its changes, inter-related in its co-existence. Thus all forms of rational consciousness are "built on one plan." It is on this fact that criticism is based. Criticism brings into explicit consciousness the principles implied in all our knowledge of particulars. The need of such criticism arises from the failure of the first immediate constructive effort of thought. The only way of escape from doubt and difficulty is to discover the ultimate idea upon which all knowledge rests. Now all the principles of the sciences are particular developments of the general presupposition of all science, *viz.*, that the world is an intelligible whole. The full meaning of this principle, however, is not always seen; and hence a particular application of it, which is found to be adequate within the realm of the special science, is supposed to be adequate even beyond that realm. But when an attempt is made to extend this limited idea to the spiritual world, doubt is cast upon the very existence of that world. If, *e. g.*, the soul is conceived as an object externally determined by other objects, it must be regarded simply as an attribute of the body or as a series of phenomena occurring in it. Hence it has no freedom or self-determining power. On the same principle God can be nothing but a name for the aggregate of external objects.

The truth is that the special sciences rest upon an artificial separation of certain aspects of the world from the world in its totality. It is impossible to explain the true nature of the organic world without reference to the organic world: impossible to explain either, apart from consciousness. Nor can the material world be understood apart from the principle manifested in the life of self-conscious or spiritual beings. "If man is not merely the child of nature, capable of complete explanation by its physical and vital agencies, then nature cannot be taken as a system which is complete in itself apart from man, or in which the presence of man is but an accident. The strange conclusion of those physicists who, finding themselves unable to explain consciousness as one of the physical forces, were driven by the necessity of their logic to the hypothesis that consciousness produces no result at all in the world which it contemplates, illustrates this difficulty. . . . There are no alternatives but either to press the physical explanations to their last result, and so to reduce the spiritual world to the natural: or to admit that there is, properly speaking, no such thing as a merely natural world. . . . We must 'level up' and not 'level down.' we must not only deny that matter can explain spirit, but we must say that even matter itself cannot be fully understood except as an element in a spiritual world."

This hurried and imperfect abstract of Mr. Caird's argument cannot be expected to be conclusive or even perfectly intelligible, but it may help to correct the current fallacy that a true Idealism has any kinship with the doctrine that reality may be reduced to the transient states of the individual subject, and to indicate the importance of a thorough study of a book which no one who lays any claim to philosophical culture can afford to neglect.

University of Queen's College.

JOHN WATSON.

Those who scold about the introduction of manual training may as well be prepared for the coming of garden training, or instruction and practice of raising fruits and vegetables, by school children. It is in the air already.—*Journal of Education.*

* "The Critical Philosophy of Immanuel Kant." By Edward Caird LL.D., Professor of Moral Philosophy in the University of Glasgow, late Fellow and Tutor of Merton College, Oxford. In two volumes. New York: Macmillan and Co. 1889.

ITALIAN EPIGRAMS.

[Translated by E. Cavazza, from an article in the *Nuova Antologia*.]

I.

A LITTLE Love in the wide world astray
Knocked at the doorway of thy heart, fair maid ;
Another Love came forth to him and said :
" Brother of mine, proceed vain thy way ;
To seek a shelter thou in vain art come ;
Too many of us are here,—there's no more room."

II.

This is Love's nature, and a strange portent :
It lives on hunger, dies of nutriment.

III.

To live in peace the way is understood :
To do no harm to any—and no good.

IV.

(A reminiscence of the R^o Galantuomo.)

This is a little thing,
Not witty, neither wise :
Hunting one day, a chevalier asked the king
To give him a cigar.
King Victor takes his case out, and replies :
" Cigars and decorations surely are
Trifles which none denies."

V.

(Here is a bitter portrait from the times of the Austrian rule in Italy.)

A powerful ruffian, you the folk oppressed ;
The tyrant hung an order on your breast ;
When as a traitor rumour branded you,
The stranger gave you order number two ;
To-day a rebel to your former king,
Now from your buttonhole new crosses swing.
But your crosses, chevalier,
Graveyard crosses all appear ;
For every cross that glitters on your vest
Marks where a virtue died within your breast.

VI.

(A picture of the awkward Austrian police, in the States of Modena and Romagna.)

Squads of guards and of gendarmes
And various night-patrols,
With the clatter of tongues, of arms,
And tramp of heels and soles,
Warn afar the citizen :
" We apprehend all vagrant men."
A brave and loyal way, in fact,
Not to catch rascals in the act.

VII.

(Another epigrammatist makes invidious distinctions à propos R^o Galantuomo.)

Because an honest king the people found,
A miracle, they cry, is he we have crowned !
O royalists, your praise is ill-expressed ;
What kind of kings, then, must be all the rest !

VIII.

A crowd of heirs about the rich man's bed
Stood silently and with uncovered head ;
Then the shrewd notary in a whisper said :
" They fear, if they should speak, 'twould wake the dead !"

IX.

I went to see your tragedy, my son,
" The Downfall of the First Napoleon."
I saw with great enjoyment, it is certain,
The Emperor fall, and after him the curtain !

X.

(Two savage utterances of an author of rejected addresses.)

Though you, the editor of the *Gazzetta*,
Threw in the waste-basket,
And treated with derisive
Laughter, my first incisive
Epigrams, still I feel no bitterness.
I'm not ashamed, except of the address !

XI.

Wandering in quest to find your daily bread,
A critic by profession,
Ravage and harm you spread
Throughout my small possession.
My epigrams you nibbled,
Then raised your nose on high, and brayed, and scribbled.
Is it my fault, you donkey on two feet,
If epigrams are nothing good to eat ?

—The Transatlantic.

No gentleman ought to remove his hat in an elevator. An elevator is not a parlour, but is always a part of the public hall ; and to see all of the men in it snatch off their headgear when a lady enters, is at once amusing and preposterous. It is a sight moreover, which cannot be seen anywhere on earth but in America. No gentleman in Paris or in London or in Berlin would think of doing such an audacious thing. If gentlemen take off hats in department elevators they ought to remove them in street-cars.—*Washington Post*.

MORMONISM AND THE CRIMINAL LAW.

It is confidently expected that there will be next spring a large number of Mormons settled here, as late in the autumn several of their chief men visited their new settlement at Lee's Creek and were greatly pleased with the country. They speak confidently of the Dominion having no laws prohibiting polygamy, concerning which lawyers seem to think there is a doubt. Legislation is absolutely necessary on this question, for the settlement of one or two hundred thousands of polygamists in this fair district might have the effect of retarding the progress and civilization of the country beyond present conception.—*Globe*, 15th Jan., 1899.

THE recent settlement of a colony of Mormons in the Territory of Alberta, while it appears to have attracted but little attention in the public press, and to have excited no great or general interest throughout the country, is yet an event which, taken in connection with the circumstances attending it, would seem to be worthy of more than passing notice. Indifference to it may be accounted for partly by the fact that knowledge of the history, religious beliefs and social customs of this peculiar people is not as yet widely disseminated among us ; and partly that the settlement is so far of a numerical importance too trifling to assume the character of an invasion. Moreover, whatever apprehensions might be aroused in the public mind at the thought that a considerable band of polygamists had already found a permanent abode within our territory has been partially allayed in advance by the report, whether true or false remains to be seen, that the settlers are of that subordinate sect of Mormons who do not practise polygamy.

Upon this latter point we may be permitted to have our doubts. It might be expected that these colonists would prefer that our first impressions of them should be satisfactory, and that they would hence maintain at least a becoming reserve with reference to this question—naturally the first to excite our interest and upon which some reassuring information would not fail to be looked for. The fact, if substantiated, that their emissaries made special enquiry as to how far the laws of Canada are opposed to polygamy and that they subsequently reported (prior to the incoming of the colony) that polygamy is not an offence in this country, is at least pertinent. Beyond this, it appears to be true that these settlers are not the first Mormons who have settled in the North-West, and that for several years polygamy has been practised among the earlier arrivals without any great show of secrecy.

With the institution of polygamy, or plural marriage, as an absolutely fundamental doctrine, all conceptions of Mormonism are, in the public mind, inseparably connected. Nor is the common impression that a Mormon is necessarily a polygamist, in creed if not in practice, far astray. It is true that polygamy is condemned by the Book of Mormon and dates back no further than the divine revelation to Joseph Smith made some thirteen years after the miraculous discovery of that volume. Yet it is without doubt this striking feature of belief or religious observance which now successfully attracts attention among the ignorant folk who are sought as converts throughout Europe and elsewhere. It is the chief of the many features which distinguish this alleged "Church of Christ" from all others, and has been stubbornly retained and adhered to, not only on account of the sanction afforded it by divine revelation, but also for its recognized value in increasing the membership of the sect, and consequently the revenues of a tithe-collecting hierarchy whose personal gains are not lost sight of in spreading the light of the newer faith. There may be Mormons who do not practise polygamy ; the teachings of the sect of Josephites are said to condemn its observance ; nevertheless a majority of the two hundred thousand Mormons now settled in Utah and Arizona are practical polygamists ; and what little experience we have of their own Canadian Mormons would lead us to believe that they do not differ widely in any respect from their American brethren.

To suppress the practice of polygamy, the United States Government has struggled for the past quarter of a century against the whole power of the Mormon Church, and not without success. It is true that polygamy is not yet stamped out, but there is little now of the old-time gratuitous offensiveness to public opinion with which twenty years ago it was practised and preached. This in itself is something. The lesson taught by each successive conviction and imprisonment, the quiet maintenance of the law of the State as against the law of the Church is having its effect. Already the Church perceives that it has lost the game, and this fact, however lightly we may esteem it, is one not without interest for ourselves in Canada. Owing to causes which space will not permit us to investigate here, it is believed that another of those migrations which are not uncommon in the history of this sect will be forced upon it and may soon take place. It is no secret that the matter has been under advisement by the presidents of the Mormon body for some years. Should a favourable decision be come to, it may take shape in a general exodus beyond the Northern or Southern boundary of the United States, since the "persecution" to which polygamists are subjected renders necessary the selection of a resting place over which the jurisdiction of the United States Government does not extend. Viewed in the light of these facts it will be seen, therefore, that it is by no means unlikely that the settlers at Lee's Creek are but the forerunners of other and larger bands whose coming may bring us face to face with the Mormon Question, with all that those words, having in view the experience of our Republican neighbours, imply—a question surely of no little moment to us, whether regarded from a social or national standpoint.

The object of this paper is to enquire whether it be true, as claimed on behalf of these immigrants, that our

laws do not prohibit polygamy. In defence of this custom, it has been from the first the effort of all Mormons to claim respect for its observance as a religious institution, but this need confuse no one. With the religious belief of any body of men, however coarse the texture of its fallacies, our law does not concern itself. The law deals with acts, and pays no attention to beliefs, save so far as may be necessary to enable it to interpret correctly the character of an act. No religious belief will justify an act condemned by law.

The word polygamy, though not unknown to English law in former times, is somewhat a stranger to our more modern legal nomenclature. The only synonymous term known to our law at present is bigamy, which of course includes polygamy, using the latter word somewhat in the extended sense applied to it under the later statute law of the United States, but restricting it in the scope given to the term in that law. In England, bigamy, until the time of James I., was known as an offence of ecclesiastical cognizance only. The Statute 1 Jac. 1, cap. 11, passed in 1604, constituted it a felony punishable with death and this statute forms the basis of all subsequent legislation upon the subject. This enactment was repealed by 9 Geo. 4 cap. 31., which, with a few verbal changes only, is our R. S. Canada cap. 161. The Statute of James was generally adopted, by recognition or re-enactment, in most of the United States, but formed no portion of the law of their Western Territories. Thus at the time of the arrival of Brigham Young and his band of Saints from Nauvoo in Utah, in 1847, no such offence as bigamy or polygamy was known in Utah ; and this continued until 1862, when Congress made bigamy a crime in the Territories. There can be little doubt that Young was influenced in his choice of Deseret by this consideration, and that as early as that date polygamy had already come to be considered that doctrine of the Church necessary above all others to be preserved.

This enactment of 1862, known as the Poland Act, was the beginning of the struggle for the suppression of polygamy, and it was after the experience gained through constant, though not always successful, endeavour to enforce this statute, that the fuller statute of 1882, known as the Edmunds Act, was passed. This latter Act is a well conceived piece of legislation of the most effective character. It may be useful, in order to show the difference in the two statutes, to print them in parallel columns ; the amendments dictated by experience of the working of the amendment are thus more easily shown :

POLAND ACT.
(July 1, 1862.)

Every person having a husband or wife living, who marries another, whether married or single, in a Territory or other place over which the United States have exclusive jurisdiction, is guilty of bigamy, and shall be punished by a fine of not more than Five Hundred Dollars, and by imprisonment for a term of not more than Five years, (exceptions omitted).

EDMUNDS ACT.
(March 22, 1882.)

Every person who has a husband or wife living, who, in a Territory or other place over which the United States have exclusive jurisdiction, hereafter marries another, whether married or single, and any man who hereafter simultaneously or on the same day marries more than one woman, in a Territory or other place over which the United States have exclusive jurisdiction, is guilty of polygamy, and shall be punished by a fine of not more than Five Hundred Dollars and by imprisonment for a term of not more than Five years.

(3) If any male person in a Territory or other place, over which the United States have exclusive jurisdiction, hereafter co-habits with more than one woman, he shall be deemed guilty of a misdemeanor ; and on conviction thereof shall be punished by a fine of not more than Three Hundred Dollars or by imprisonment for not more than Six months, or by both said punishments in the discretion of the Court.

(5) In any prosecution for bigamy polygamy or unlawful co-habitation under any statute of the United States, it shall be sufficient cause of challenge to any person drawn or summoned as a jurymen or talesman, that he is or has been living in the practice of bigamy or polygamy or unlawful co-habitation with more than one woman ; or that he is or has been guilty of an offence punishable by either of the foregoing sections or by section 5352 of the R. S. U. S. or the Act of July 1st, 1862.

The necessary facts to be proved upon indictments for bigamy under nearly all statutes framed on the lines of 1 Jac. 1. cap. 11, are few and simple ; they are (1) the prisoner's first marriage ; (2) his second marriage ; (3) that his first wife was alive at the time of his second marriage and (4) that the second marriage took place within the jurisdiction of the court trying the offence. We need not at present consider the trifling differences in the statute law of different English speaking countries nor the exceptions. The above are practically what would be called for in a prosecution under Dom. Stat. cap. 161. They are also practically what was called for under the Poland Act.

A brief examination only of the American cases decided under the Poland Act is sufficient to indicate to us that, while no doubt ample in ordinary cases, that statute was rendered practically inoperative as against Mormons by reason of the peculiar difficulties attending prosecutions in territories where these people constituted the large majority of the citizens.

The first practical difficulty met by the public prosecutor among a community of Mormons was that a grand jury composed of men of this sect could never be trusted to return a true bill in any case, no matter how flagrant ; indeed, it was found, conversely, that a Mormon jury

might be depended on to throw out the bill in every instance. A prosecution of this nature being, according to the teaching of the Mormon Church, a persecution for what was claimed to be an important and distinctive religious belief, it resulted that the oath of the juror was deemed by him of inferior obligation to the imperative command of the hierarchy; and it can be readily seen that no prosecution under the old Act stood much chance of advancing beyond this stage. This is but another instance where the grand jury system, based as it is upon the belief that the community itself is in good faith determined to uphold the law, breaks down completely. Evidently the only remedy is that adopted, as will be noticed, in the fifth section of the later Act, to exclude as far as possible all polygamists from juries in prosecutions of this nature. While the Edmunds Act would seem to be restricted in its reference to juries, to the petty, or trial jury, yet the construction adopted was that it included grand juries as well. Assuming a true bill found, however, and the prosecution to have been brought on for trial, let us note the difficulties next to be overcome under the old statute.

To begin with, the first marriage would have to be proved. In one or two cases proof of former verbal admissions of the prisoner were held sufficient, though obviously this is an assistance to the prosecution but rarely to be depended upon. The marriage must be shown to be legal, if voidable, and valid according to the law of the country where it was celebrated. The proof must be strict; neither evidence of reputation of marriage, nor the presumption arising from long co-habitation is sufficient. Where the ordinary legal proof must be resorted to, a peculiar difficulty is encountered. Mormon marriages are purposely conducted with much secrecy. They take place in the Endowment House, a building from which all gentiles (non-Mormons) are excluded, and the persons officiating are placed under the most sacred obligation not to divulge the facts connected with them. The penalty for divulging the secrets of the Endowment House is death—no empty menace under the practical and business-like methods of this sect for enforcing the decrees of its rulers. The prisoner himself could not be a witness, nor could the alleged first or second wife: the officiating elder is unknown, and no record could be shown to be in existence, even if any such existed. Evidently, under circumstances such as these, the degree of proof formerly required would, in any enactment framed to cure this obvious defect in the former law, have to be largely modified or dispensed with; or no conviction would be possible. The later Act, as will be seen, renders mere reputation of marriage, founded upon the language or conduct of the prisoner, his residence in the house with both the alleged wives, etc., sufficient.

If the first marriage could be in any way proved, the path became somewhat less obstructed; it was necessary then to proceed to show that the prisoner had gone through some ceremony of marriage in any form recognized by law with the second wife, and as to this she could be called to testify, although she was no admissible witness to the first marriage.

So much was Congress impressed with the defect of the old law that in its determination to lend additional power to prosecutors, it overshot the mark, and really constituted, as a new statutory misdemeanor, an offence distinct from either bigamy or polygamy—the mere co-habitation of a man with more than one woman; and it may be noted that the Supreme Court of the United States construed the word co-habit, under the circumstances set out in the Act, in that sense which rendered proof of the offence least difficult.

But a further complication would have to be provided for, for it was shown that, under the system of plural marriage, a man might go through the ceremony of marriage with two or more women at the same time, so that, if the ceremony constituted a marriage at all, neither wife could be said to be the first or second. It is upon this point that our Canadian statute is conspicuously defective, and justifies the boast of Mr. A. M. Stenhouse, the recognized leader of the Canadian Mormons, and a member of the legislature of British Columbia, that "there is nothing in the law to forbid one man marrying two women at the same time." While such an offence would probably be no case of bigamy, yet, surrounded as it is with the sanction of alleged religious belief, it no less constitutes a breach of public morals necessary to be prohibited by the statute law.

The conclusion we would draw, therefore, as the result of our enquiry into this matter, is that, if by polygamy we understand bigamy, and not the mere co-habitation spoken of in the Edmunds Act, it is a crime under the laws of Canada, which govern the territories as well as the provinces. The practical difficulties in the way of enforcing the present law under the circumstances likely to be met with in the Mormon settlements, however, may without hesitation be counted on to prove themselves so serious as to rob the Act of any value in combatting polygamy. We have shown that the former statute law of the United States, in all respects similar to our existing Act, was found of little value. Polygamy is not, however, simple bigamy. The chief offences against morality of which the Mormons are guilty consist of a debasing system of meretricious intercourse between the sexes, dignified by the name of plural or spiritual marriages, but totally unworthy of the name of marriage at all. Where there is no marriage there can be no bigamy, and hence no offence under our present statute law. To meet the case a statute framed on the Edmunds Act, but containing even more stringent provisions and penalties, is imperatively needed. The

polygamist should be deprived of all rights of ordinary citizenship, debarred from all juries and from holding all offices of trust or emolument under government and refused the franchise.

With another aspect of the question—that, namely, in which the Mormon is regarded as a member of a quasi-political body, a citizen of no country, a subject only of a community as well organized and disciplined as the Jesuits, bound by an oath to avenge upon society the violent death of Joseph Smith and Hyrum Smith, we need not here deal. This may in the future become no small matter of national concern, but it is yet too far distant to merit any special consideration. Let us hope that if this Church of Latter Day Saints should ever become a menace to us—the church which demands of its oath-bound converts a blind surrender of conscience and will in fulfilling the commands of its hierarchy, which planned and carried out the Mountain Meadows Massacre, a tragedy only more hideous than that of Cawnpore in that its authors were white men, which has instigated innumerable assassinations and "removals" of individual citizens, which has in every period of its history set itself up in antagonism to the civil power of the State, which drove United States judges from the bench at the point of the pistol, which armed its adherents and for years defied the power of the United States Government—our people may be found to lack neither the will nor the power to repel its aggression.

Eager as we are for immigrants to fill up the North-West Territories, the establishment of the Lee's Creek Colony gives no cause for satisfaction. Whatever necessities of blandishment a gubernatorial itinerary may impose, our people do not want the Mormon. We want no Mormon question, and perhaps the best way to avoid one is to profit in time by the ripe experience of the United States Government, and at the first intimation of danger amend our criminal law in accordance with what we have learnt or may learn from them.

W. SETON GORDON.

PARIS LETTER.

THERE is a dreariness and weariness about this year's toy-fair on the Boulevards, a fair that is generally accepted as a barometer of social life and bulging purses. There is absolutely no novelty in the matter of toys; the "influenza" has failed to suggest any mechanical skit; even a café concert that worked the name for a song, set to droning music, has failed to make the product either witty or poetical. The epidemic perhaps has extended to Parnassus. The late Exhibition has likely exhausted all that was rich and rare in the way of amusements for nursery pets. Stranger still, Germany has not sent her usual consignments of leaden soldiers, tin animals, and wooden knick-knacks. Has Bismarck taken pity on the commercial assassination policy he has carried on against the Gauls, under cover of the Frankfort treaty?

To new generations of children, even Noah's arks are new. But this season parents are pinched, and the demands for mechanical felicities are curtailed. Children obtain fewer toys, *fabricants* have to put up with diminished sales, a situation that tells severely on their employés, who depend for part payment on the holiday market. The toys that please children most, that make them laugh, and not stare with bewilderment, are those that are as old as humanity itself. Egyptian scholars have revealed that in the time of Sesostris the children had balls covered with leather, tiny crocodiles that opened and shut the mouth, articulated dolls, and puppets that became as lively as a dervish on pulling a string. In the tombs of the early Christians, who buried their dead, not incinerated them, so as to show they were not pagans, there have been found tops, hoops, petty earthenware utensils, etc.—due to the same expressive feeling that places on a child's grave, in France, its playthings.

The Greek Archytas, the Vancanson of his day, invented a wooden dove that rose in the air. The modern Greeks, on their Fête of the Swallows, remember the ancestral dove, as the children carry in their hand a wooden swallow, which they put in movement by a whirling contrivance. Little Parisians can to-day buy a dove that will fly up, in describing rings, to a certain height, then fold its wings and come gracefully down. The toy is more seductive than its rival, "the voice of Sarah Bernhardt." They are the toys of antiquity, which form the basis of those of to-day; only our age has, in simplifying them, made them perfect. A top, marbles, a hoop, a wooden horse, a doll, whether possessing a bran constitution or dressed in a princess toilette and calling mamma and papa when pressed on the stomach—these primordial toys have eternity on their side. All the royalties and empires will pass away before them; toys are as old as the world itself, and yet so young that infants always comprehend them.

Modern ingenuity has so improved toys as to suggest quite new creations. The self-moving toys, by the application of india-rubber, are things of beauty, and joys—till smashed and utilized with zinc. We have top-sawyers pursuing their ordinary calling; duellists, acrobats, monkeys on a tight-rope with balancing-pole in their paws, and lobsters acting on Stanley's motto, "Onward"—which is more meritorious than marching backwards, like the French Academy. Compressed air and a suction india-rubber tube, with the ball end in the hand and the other connecting with a poodle, causes Toto as usual to rear up, and to bark, but never to bite. The same mechanism is applied to a bear, that dances and at the same time plays on a flute. It is the only compliment the fair pays to the Muscovite. The

fire-man walking, while beating drum and clashing cymbals simultaneously, is humorous; only the fire-man is as weak on the legs as the Braganza dynasty. In the same category of toy-wonders is the victoria, with two horses, one being detached; the nursery coachman yokes the second horse to the vehicle, touches the whip and away trots the pair. There is a locomotive, where the parts are professionally copied; touch a spring, and instantly the wild Irishman speeds forward, wheels revolving and parallel bars shooting. Surgery has even been requisitioned by the toy-world, as there is a booth with a sign-board, "Dolls' fractured heads and broken limbs repaired."

As a new name has not yet been found for the "influenza" epidemic, one must persist in calling the invader by a wrong one. On the first appearance of the disease the doctors made the terrible blunder of authoritatively declaring that it was not dangerous—was only a matter of keeping in doors during four days, treated it with disdain, and laughed it into departure. Now the doctors have *changé tout cela*. The public is not yet panic-stricken, but everybody is "sicklied o'er with the pale cast of thought." Whole families are afflicted at once, and the convalescent are as pale as sheets, as weak as staggering bobs, and with a rather Medusa-raft look; a bewildered daze of—yesterday so well, to-day a church-yard graduate. The death rate from the pulmonary affection is four times in excess of the normal mortality. The epidemic is deepening and widening, and its symptoms becoming more morbid. Debilitated constitutions are whisked away like flies on a first autumn frost.

The run on patent medicines has suddenly stopped—cough lozenges have had their day. The epidemic has unquestionably assumed a new character, followed by fatal results. In the beginning no one died from it: the case is different now, as the mortality from purulent affection of the lungs attests. The hospitals are over-crowded, and temporary canvas wards are filled as rapidly as they are set up. The soldiers are the only class exempted from the disease: they are kept busy at out-door exercises, but they must soon take the places of the absent railway employés, the knocked-up bakers, and the post office and telegraph officials.

Every day it is becoming evident that the epidemic is a compound disease: inflammation of the lungs with a modified form of typhoid fever. It is peculiar to no locality, no climate, no social state; it is specially severe on the weak and the aged. A medical friend of mine has been present at the first autopsy made of a victim of the epidemic. The body was that of a patient aged forty-five, who had died in the Beaujon Hospital. He expired the fourth day after being admitted. The first symptoms of the disease were not grave; on the second day they suddenly became so—intense fever, delirium, congestion of the lungs, and retchings of bile. Falling into a state of complete prostration, the patient expired from suffocation. The lungs were found to be inflamed in all their volume, their cells filled with red serum and semi-purulent matter. There were partial bleedings, the heart was enlarged and pale, the liver highly inflamed, and the spleen augmented in volume. These are the characteristics of a fever, rather than of an influenza.

Professor Dieulafoy is considered to be the highest authority on the reigning malady. In his class lecture he observed—the inflammation arises suddenly, commences by a single shivering fit; the temperature of the body under the arm-pits attaining 39 degrees Centigrade, accompanied by head and loin pains and retchings. At the close of the first day or the commencement of the second general body pain sets in, with cough and difficulty of breathing, also a fixed pain in the breast that every cough intensifies. The cough, at first dry, will, towards the close of the second day, be accompanied by amber-coloured expectorations that will later deepen into brick-red. While the fixed pain in the chest will diminish, the other symptoms will become more marked; the oppression will be so great that the respirations per minute will amount to forty, instead of the normal 14 to 18 inspirations per minute; the pulsations will range from 100 to 120, and the heat of the body between 39 and 40 degrees C., but lower in the morning; the cheeks will be burning hot, the face the appearance as if injected with blood, the eyes glistening, the tongue dry and foul, the voice short and the nostrils distended.

At the end of three or four days, perhaps longer, recovery, which is usual, sets in; or the disease will enter upon the chronic or purulent stage. In the former case the fever will rapidly disappear, often in the space of a few hours, when convalescence sets in. Note that in the case of every old person there is no cold shiver, no fever; yet the lungs may be mortally congested all the same. Infants up to two years of age run great risk also. The influenza, or pulmonary epidemic, is due to microbes and hence infectious. The safest course when attacked is to call in the doctor.

From light from behind the scenes it appears the disunion in the Society of French Artists is of long standing and that the awards alleged to have been given too freely to foreign artists at the late exhibition is only the pretext seized upon to provoke the explosion. There are two camps—the officials and the independents. The latter, however just may be their griefs, have no right to coolly cancel the recompenses awarded to international artists invited by the government, that is by France, to contribute exhibits on the supposition that the artists thus honoured by a distinguished jury would send some paintings to the annual Picture Show and so crowd out the young artists of France from finding admirers and purchasers. A good

painting will make itself known in due course, and no puffing can make a bad picture good. It is to be hoped that M. Meissonier will form a new Society of Artists whose members will have more chivalry and less mercantileism. Might he not try the experiment of dispensing with rewards altogether—let the public discern the bays?

From information dropping into the clubs here it would seem that the English Government is in possession of documentary proof that the proceedings of Major Pinto into Makolololand were of a long-planned character and smacking of the filibusterer. His followers were to receive the territory they conquered, but were to own allegiance to Portugal. It is the opinion that the English Cabinet will give Portugal all the reasonable time she requires to explain, but that she will in the end be sharply dealt with. If Portugal be blocked out of East Africa, of Goa, and of Madeira, for a second time the sentence will be pronounced—"The house of Braganza has ceased to reign;" only it will not be a Marshal Junot this time, but Portuguese republicans backed by Spanish *confrères* who will issue the marching orders to the dynasty.

The flower cultivators of Southern France intend to boycott the middle men of the central markets here. The flower farmers complain, with proof in hand, that on a consignment which is auctioned off for frs. 15 they only receive frs. 4, the rest is devoured by taxes, dues and commission—that is 75 per cent. added on to the expenses of production. Better for these priests of Flora to emigrate to London and become coal heavers at 60 to 108 shillings a week, tips and big drinks not included.

Except in a certain political circle not much interest is taken in the wriggings of Foreign Secretary Spuller to escape from the "corner" into which he has run himself with England on the Egyptian question. The nation knows full well that England will never quit the Nile till it pleases her, unless France is prepared to drive her out—a decision that will never be taken. The holders of Egyptian stock here are the warmest defenders of the English occupation; it secures their dividends. The French are never told that it was their own Chamber in 1882 who voted France out of Egypt, and that Europe, not France, gave the British the mission to re-organize the country and to make the Khedive amply strong to suppress internal revolt and to resist external attack. Were France to protect Egypt to-morrow she would favour her own commerce and not throw its trade, as at present, open to the universe. The commercial world desires to see an Angle-Egyptian re-occupation of Khartoum—that future Chicago of Central Africa—and the East African Company running a Stanley railroad from Zanzibar thereto. Then England can withdraw.

In the long list of re-baptised streets several deceased communists are honoured with a souvenir *plaque*. And to think that Thiers and Gambetta are not considered by the city *Ediles* worthy to have a *rue* in Paris called after them!

A few days ago at the public auction mart the auctioneer's own hat and coat got mixed up with packages of clothes and were included in the knock-down. Z.

BUT ONE.

THEY say the world is full of flowers :
I see but one, the rose ;
Fed by earth's dews and heaven's showers,
To me none other grows.

They say the sky is strewn with stars :
I see but one, its height
Blindeth me to all else and bars
Heaven's myriads from my sight.

I'm growing old, they tell me : yet
My heart recalls one day
Only, and still my eyes are wet
Since it hath passed away.

They say eternity is long :
In all its awful vast
One day alone moves me to song,
That which brings back the past.

MATTHEW RICHEY KNIGHT.

Benton, New Brunswick.

A REMINISCENCE OF THE FAR WEST.

SOME years ago, while on my way to the Rocky Mountains, I had an opportunity offered me of visiting Fort Qu'Appelle, a Hudson Bay trading post, and North-West Mounted Police station, and learning that a large body of Indians were encamped there, waiting for their treaty money from the Canadian Government, I gladly availed myself of the chance of seeing so many of these savages together, and having secured the services of a young Half-breed guide, and Indian pony to carry my outfit, I set out from the Canadian Pacific Railway station, which I believe is now called Qu'Appelle, along the trail which leads northward to the Fort, a distance of about twenty miles.

The sun was just sinking to rest over the expansive prairie when I arrived at the top of the hill overlooking the Qu'Appelle valley, and beheld a scene which will never fade from my memory. Far below me lay the little settlement, consisting of the stockaded fort, a small whitewashed church, and several houses on the south bank of the Qu'Appelle River, which here widens into two small fishing

lakes, and the North-West Mounted Police barracks on the north, while encamped to the east on both banks of the river were about a thousand Cree Indians.

This encampment consisted of over three hundred tepees, from the tops of which the smoke slowly curled out; and while the squaws chopped wood, hauled water, and made other preparations for the evening meal, their lords and masters smoked their pipes, and perhaps calculated in their cunning way what things they would be able to buy from the Hudson Bay stores when the commissioner paid them their yearly allowance.

Not far off their horses were grazing upon the sweet prairie grass, some of them not yet divested of the gorgeous trappings with which the Indian warrior loves to decorate his steed.

Slowly I descended the hill, eagerly taking in the picturesque details of the scene before me, and as I wended my way to the spot where I was to camp for the night, I could not help thinking how often in my boyish days, while reading R. M. Ballantyne's romances, I had pictured to myself scenes similar to that now before me.

As soon as I had eaten my supper, and made things secure around my camp, I started out to pay a visit to these dusky children of the plains, whose camp-fires were now lighting up the valley.

On arriving at the encampment, I was immediately surrounded by numerous squaws, anxious to do some trading with the white man, and mocassins, pipes, and other curiosities, were offered to me at prices which suggested a knowledge on their part of the weakness of travellers for trophies and mementoes of their wanderings.

My guide, who could understand the Cree language, soon informed me that the warriors were going to perform a war dance, and very soon I noticed the squaws seating themselves in a large circle, many of them with drums and others with any article out of which they could obtain a noise. Then several warriors jumped into the ring, and commenced the dance amid the howls of the squaws and grunts of satisfaction from the other warriors who stood around.

Half naked, and painted with red and yellow ochre, they leaped and yelled, now brandishing their weapons aloft as if in preparation of taking an enemy's scalp, and now crawling upon the ground as if to surprise some unsuspecting victim, and all amidst a continual chorus of yells from the excited and admiring squaws, the whole scene affording me a vivid idea of their manner of carrying on actual warfare.

One old man then rose and addressed the crowd, telling them how he had been captured by the Blackfeet, their hereditary enemies, and after suffering terrible tortures at their hands, had escaped after slaying numbers of his captors.

This brought the dance to a close, and soon the camp was as still as it had before been noisy; and as I wrapped my blankets around me and lay down to sleep, I felt thankful that the flag which waved over the Mounted Police barracks was sufficiently respected by these savage warriors to keep them from treating the few whites in the settlement in the way I had just seen so graphically illustrated.

Next morning the warriors again assembled, and in front of the Fort performed a hungry and thirsty dance, upon which the good-natured factor distributed some flour and bacon among them, to their great delight and satisfaction. But although these Indians appeared to be very friendly and good-natured, it only required some one to light the match to kindle their fiery nature into the fierce flame of Indian warfare, as was shown two years later when the arch-rebel Louis Riel sent them forth to perform their bloody work.

A. C. P. BOULTON.

BROWNING'S HUMOUR.

CARLYLE writes: "The essence of humour is sensibility; warm, tender fellow-feeling with all forms of existence," and who was so pre-eminently endowed with this "enthusiasm of humanity" as the great soul recently departed—Robert Browning.

His poems cannot be called witty, because the effect is produced, not by the unexpected assembling together of incongruous ideas, but by the manner of treating commonplace matter. Wit is a flash, while humour is a sustained glow. Had Browning but the former at his command, he would have favoured us merely with a brilliant remark here and there throughout his remarkably voluminous writings; but with his large fund of humour to draw upon, he can afford to come up from the depths, now and then, to write whole poems in a lighter style. The form truly is less ponderous, but the ideas remain as weighty as before. This is one peculiarity of Browning's humour. It is not a bubbling up of animal spirits, such as that of some poets who find their inspiration in the joy of mere existence. Browning's fun is studied. It is no surface growth, but has roots reaching down into the graver problems of life. There is "method in his madness." Take "Youth and Art" for instance, seemingly a most jovial little sketch, but on examination it will be found to contain a satire upon matrimony, and the unsatisfactoriness of things in general. "Each life's unfulfilled, you see," is the keynote of the piece. "Dis Aliter Visum" is brimful of humour, and yet it may be called the tragedy of two souls; while "Time's Revenges" in spite of the flippancy of its style embodies the essence of pessimism.

There may be heaven; there must be hell;
Meantime, there is on earth here—well!

Who but Browning would dare to describe a death-bed scene humorously? There is reason in that too, for the man in "Confessions" has lived solely for the gratification of his lower nature, and at the end has grown incapable of appreciating the value of his own soul. "The universe becomes a humbug to those apes who think it one." The corruption of the old Romish clergy is held up to ridicule in the "Spanish Cloister" and "Holy Cross Day," while modern forms of worship get their turn in "Christmas Eve and Easter Day." "Mr. Sludge, the Medium," is a telling satire upon spiritualists and their dupes. "Up in a Villa" and "A Likeness" present pictures of an unideal, unartistic type of mind, painted with our poet's inimitable gift of caricature.

Browning does not give the reader time to be gradually worked up to the point he wishes to reach. He takes great strides from one subject to another, and his daring contrasts give to his humour a grotesqueness that reminds us of Carlyle. But the latter heightens his effects by coining words, while the latter coins rhymes. In none of his poems does Browning show more power for the adaptation of verse to thought than in the humorous. Reading over one of his productions without in the least understanding its drift—no uncommon occurrence,—we can tell by the odd metre, the whimsical setting, that it is meant to be humorous, and presently the underlying meaning dawns upon us, and we appreciate the delicate irony with which it has been instilled. Were it not for the peculiar versification, we should be in some doubt whether or not Browning really intended to be funny in "A Grammarian's Funeral." Truths imbibed in this manner are more apt to be beneficial than those which are prescribed and labelled.

Browning does not appear to believe in exciting more than one emotion at a time. Most humorous writing is also pathetic, but though he had plenty of pathos to draw upon, his humour is unmixed therewith. It is satirical always. Sometimes he uses it to give the reverse side of a subject which he has also treated seriously. In his "Painter" poems, for example, he considers Andrea del Sarto worthy of a sober, pathetic style, while Fra Lippo Lippi he must fain treat humorously. He creates in us a warm sympathy for the rollicking monk, who had low ideals of art and attained them, but he makes us respect Andrea more. Also in his musical poems, "Abt Vogler" gives us the highest conception of the composer's mission; but "Master Hugues of Saxe-Gotha" shows us the comical, unideal side. They are like San Carlo and Carlino.

Browning's longer poems, as a rule, are not humorous, though, occasionally, a character with that turn of mind is introduced for a special purpose. In "A Soul's Tragedy" Ogniben could not play so well the part of a clever, practical politician, and man of the world were he not endowed with a large share of this "cheerful wit."

Bereft of his humour, Browning would be a sealed book to many minds. As it is, there are scores of readers who class him among the impossibles, but in his humorous poems there is an attraction lacking in those which have Love for their subject. In the former variety, far more than in the latter, we get that kindred-producing "touch of nature."
JEAN FORSYTH.

CORRESPONDENCE.

WHERE WAS CANADA?

To the Editor of THE WEEK :

DEAR SIR,—A short time ago I attended an entertainment in the city of Montreal, at which a number of children were assembled by invitation of their teachers and friends to spend a social evening. The programme consisted of a clever little dialogue or play, a distribution of school prizes, magic lantern views, and refreshments. The room was a public school, and was decorated with festoons of coloured paper and numerous flags. Around me on all sides were Canadian children and young people of both sexes, the majority being native born, and exhibiting the unmistakable signs of their race in their healthy cheeks, bright faces and the marked intelligence of their expression. There was besides the usual sprinkling of the Old World emigrant class.

Outside the thermometer stood at zero. The streets were covered inches deep with snow. The moonshine of a Canadian winter's night was putting to shame the artificial glare of gas and electric lights, and the sleigh-bells were tinkling merrily.

This, thought I, is a typical Canadian gathering, and glancing around the room I proceeded to scan more closely the flags and banners depending from the walls, and draping off a temporary "green room" at one end of the dais, hoping to recognize amongst them the banner of the Dominion. In this I was disappointed. Nowhere was it to be seen; and as the entertainment proceeded, and the magic lantern views which formed a leading feature were exhibited, English and foreign churches, cathedrals, scenes and personages took up the entire time, to the exclusion of everything Canadian. Now the thought occurred to me: How is it possible for "Young Canada" to develop a national spirit when we ignore and suppress our distinctive existence as a people on such occasions as this? Here is an occasion, of no great importance, it is true, to those outside of the few participating in it, but nevertheless one which the children will remember always; for things like these stamp themselves indelibly on the childish mind. The banners, the pictures, the descriptions will leave a lasting impression. And why, since this is Canada, and

these are the people born on our soil, or casting in their lot with us, do not we avail ourselves of opportunities such as this, to remind ourselves and our young people that we actually have an existence and a flag of our own? Incredible as it may seem, a bright young girl to whom I remarked on the absence of our own flag from the ubiquitous "Union Jack," answered me, with an uncertain look in her soft eyes, "But have we really a Canadian flag? I thought the papers were always talking of getting one up."

It is well that we should be loyal subjects of the Queen, well that Britain's flag, her sovereign's portrait and that of her son, the future king, should be familiar to us, and should evoke our respectful and cordial homage; but side by side with the portraits of these royal personages and the venerated old flag should be displayed, when possible, our own flag and the portraits of our representative men and women, notably that of the veteran Premier, Sir John Macdonald, and his talented wife. As one of our own poets has put it:—

This were the true inheritance of their fame,
Those grand old nations whose descent we claim;
The shallow of whose greatness mars our own,
A loftier aim methinks to stand alone,
Nor basing pride on mere ancestral glory,
Earn for ourselves a noble niche in story.

Not loving less the land our fathers bore,
But loving this, our children's country, more.

We cannot expect our children to love and serve enthusiastically any mere abstraction. There must be a tangible reality around which their affections shall cluster, and upon which their services shall expend themselves. If Canada is to be, as she should be, something more than a mythical nationality, a mere "fringe of the empire," let her children realize the fact from their earliest youth.

Who will give us a complete series of Canadian views, literary and historical, as well as geographical? One lecturer has made an admirable beginning, carrying us over our great trans-continental highway

From Breton's to Vancouver's strand.

Cannot our Historical Society, our Society of Canadian Literature or other kindred associations elaborate the idea? Cannot they give us views for just such entertainments as I have described of the landing of Jacques Cartier, of Samuel Champlain, of Dollard, of Madeleine de Verchères, of Wolfe, of Montcalm, of Brock and Queenston Heights, of Lundy's Lane and Niagara and their heroes, of De Salaberry and Chateaugay, of Laura Secord, of the stirring incidents and the personages of 1837-8, of the Fenian Raids and Ridgeway, and McEachren, "our first to fall,"

On whose brow in death's pale glory
Greener wreaths than laurel rest,
While we strew to tell the story,
Maple leaves upon his breast.

Of Scott and our North-West Rebellions, of our *littérateurs* dead and living, of Heavysege, and our own "dead Sappho" Isabella Valancy Crawford. These would be object-lessons which we and our children should never forget. They would incite our patriotism, and make us feel as if we had an actual place in history and in letters apart from any reflected renown, for these things happened in our own midst, and our fathers and ourselves were the actors; and these men and women drew their breath or inspiration from Canada.

EROL GERVAISE.

DEGREES IN MUSIC.

To the Editor of THE WEEK:

DEAR SIR,—Permit me to make a few observations upon a matter at present agitating the public mind. There is no subject in which it is so difficult to obtain diplomas of acknowledged value as in music. To the student in Arts, Science, Law, Medicine, etc., the Universities are open, but to the music student they are open only nominally. It is a rule without a single exception that he who would wear the Musical Bachelor's hood must pass an examination in Arts, which is in nine cases out of ten equivalent to withholding the degree altogether. The aspirant to this honour, if he be resident in England, will of course apply to an English University for permission to sit for examination, and is immediately checked in his study of music, which he has to exchange for Greek, Latin and Mathematics. If he apply to Cambridge University, he must first read "Paley's Evidences of Christianity," master four books of Euclid, be able to solve difficult quadratic equations in Algebra, in fact, he must be a well educated all-round man before the Senate will allow him to pass his first examination in music; at Oxford the Mathematics are fairly easy, but Classics are stiff to make up for it. This is all very well when a student is intending to take an Arts, Science or Law course; but to what extent will a knowledge of Trigonometry prove a man to be a musician?

The *Canada Gazette*, London, England, seems to speak very strangely with regard to Trinity College, Toronto, saying that Trinity College, London, has a grievance against its Canadian namesake, as Trinity College, Toronto has been "lavish with the use of its newly obtained powers of granting musical degrees, and that in return for a fee has made musical bachelors of Englishmen in an incredibly short time." This seems to be an error, for on page 70 of the "Extracts from the Calendar of Trinity College, Toronto," it is distinctly stated that "Candidates will be expected to pass three examinations in music, to be separated by intervals of not less than one year, to be called the first, second and final examinations." These

regulations are very similar to those of Oxford and Cambridge (England). The only difference being that at Toronto music students need not be classical scholars or mathematicians; they are musicians only, and all they work for is a degree in music.

If a student faithfully follow out the work set in the Calendar of Trinity College, Toronto, he will not obtain his degree in much less time than three years. University authorities in England have practically shut their gates to music students by demanding matriculation, and as there is a great demand in England for Musical Degrees, Trinity College, Toronto, has removed the barrier by demanding in the place of matriculation. (1) A certificate of character in the following or some equivalent form: "I, ———, hereby certify that I have known A. B. for the last ——— years, and I believe him to be of good moral character." (2) Satisfactory evidence of attainments in the form either of a certificate of some public Examining Body, or of a testimonial from the Head Master of his school, or from a Master of Arts of some recognized University to the effect that he has received a good general education. (3) A certificate that he has employed five years in the study and practice of Music. This College consequently receives numerous applications for permission to sit in London; and after passing satisfactory examinations, the candidate is admitted to the degree of Musical Bachelor, usually after three years' study. It would be absurd to require no educational standing, but if English Universities would accept a good general English education without classics, as being sufficient for admission as a music student, there would be little or no rivalry between the two Colleges. It is a pity there is no "music faculty" at McGill College, Montreal, whereby persons could obtain Degrees in Music upon being found fully qualified in that subject.

AN ENGLISH UNDERGRADUATE.

THE ENGLISH MINORITY IN QUEBEC.

To the Editor of THE WEEK:

SIR,—The letter in your last issue under the above heading from the pen of Mr. S. E. Dawson of Montreal can scarcely be allowed to pass without a reply of some kind. Following so closely as it does upon the already quite famous production of the Hon. H. G. Joly in the *Montreal Witness*, it would be difficult for the Protestants of Ontario to regard it as aught but a rebuke, from a section at least of their co-religionists in the Province of Quebec, for what has evidently appeared to the latter as unnecessary interference on our part in matters which they probably prefer not to discuss at all, or at any rate to settle for themselves. Why it is that our Eastern friends have considered it expedient to practise silence until this present late hour it is difficult even to surmise. We would not venture to hint that they had not long ago studied the questions at issue, nor would we think of ascribing to men of such prominence motives of fear, indecision or indifference. Explain it as we may, however, the fact will still remain that we have been asked in a quiet and polite manner to "mind our own business"—a request which as friends or brethren we cannot well disregard. As fellow citizens, however, there may appear on second thought to be some excuse for our seeming interference. Mr. Dawson tells us that we have forfeited the right of criticism of the conduct of our co-partner in the Dominion firm because we have in the past "persistently maintained the doctrine of States rights;" but he only relieves his lungs of half a breath when he omits to state the origin of this principle, where we found our model, and the constantly recurring demands upon the treasurer for extra allowances made by our improvident and impoverished partner, who, through her religious zeal, makes a practice of paying over the bulk of her share of the profits to charity before she thinks of providing for the necessities of life.

Without further defence of our course in this respect we would ask our critic to explain why it is that the Province of Quebec, notwithstanding the many pecuniary advantages she has obtained at Ottawa that Ontario has not even asked for, should be found to be steadily falling behind in matters financial while the latter Province annually shews a surplus. He cannot say that we do not live as well as our partner, that we do not educate our children, that we are not giving—and that willingly—to our religious institutions, or that our dwelling is poorly built or shabbily furnished. Nor yet can it be said that we do not keep in good repair the road in front of our house, or that our horses, carriages and cars are fewer or meaner than our partner's. No! we claim to be living more comfortably than Quebec and are better able to hold our heads erect, knowing as we do that we owe no man anything and certainly do not intend to ask for more than our rightful share of the proceeds of our joint workmanship.

But this ultra-provincialism is the one great evil that all true Canadians should war against. Without the Provinces of Ontario, Manitoba and the North-West, with their improved farms, richly laden wheat fields, and prosperous manufactories, what progress would Quebec make? On the other hand, how crippled would Ontario and the North-West be had they not as commercial highways the grand St. Lawrence attended so constantly by our two national railways, the Grand Trunk and Canadian Pacific, centering as they do in that most fortunately situated distributing point—the city of Montreal? It is not to the Church or to fanatical agitators that we must go for an answer to these questions. Nor yet even to the

quasi politicians calling themselves leaders of public opinion. It is to the hard-working business men of these communities, in whose train is to be found the real essence and force from which all true progress emanates, that we must apply. Nor must it be forgotten that these as employers of labour and leaders of commercial advancement are the real rulers of this country. No, Mr. Editor, it is not in a spirit of interference that the Englishmen and Protestants of her sister provinces complain of the retrograde policy of the Church party in the Province of Quebec. It is simply that they see in the Acts of the French Legislature undoubted barriers to the civil and religious freedom and the commercial progress of the whole Dominion.

It is absurd to suppose that life-blood can be wilfully drawn from one member without injury to the whole body; and Mr. Dawson's statement that the fact that they are impoverished by their laws is only the business of the French-Canadians calls for naught but a simple denial. It is indeed a most serious misfortune for Canada that she should be divided in two by a tract of land beautiful only for its marguerites, dandelions and picturesque semi-cultivation, and peopled by a race who know literally nothing of the arts and sciences and in whom ambition is systematically discouraged. And yet this is not an exaggerated description of the country districts in the French settlements.

It may well be asked by Annexationist agitators "Where is our home market?" when they are made aware of the but too common fact that *habitant* farmers maintain their whole families on an income of \$200 a year and give \$20 of it to the parish priest. Is it any wonder that emigrants landing in Quebec and Montreal turn their face southwards, or that English capitalists in their anxiety to obtain profitable investments for their money seem determined to buy up the whole American Union before they even ask a question about their own colony!

It is a funny plaint indeed—that of Mr. Dawson's—that a Protestant can live a whole lifetime in Quebec without being handed a single Catholic tract. Does he suppose that in this poor, bigoted city we spend half our time in trying to convert to our faith those who differ from us? Is there any mundane reason why Catholics and Protestants should not live together in the utmost harmony? None whatever, except it be that they are incited to think and speak ill of each other by their priests and ministers, who, if they would think less of laying up treasures on earth and more of the Christian charity which ought to be displayed by themselves and their flocks, would more nearly approach the performance of their duties as laid down for them by their Master.

We will read with interest Mr. Dawson's next letter on the ecclesiastical surveys of our sister Province; and, though we may find in it a key to the immense power of the Hierarchy, we cannot foresee its exact bearing on the questions at issue at the present time, except it be to confute the principle he so fearlessly stated that if the people are oppressed they have a remedy in the ballot—and this we know to be fallacious. But I am extending this to too great length. I will not soon again trouble you, and will thank you for your much-esteemed space.

Toronto, January 20th, 1890. H. K. S. HEMMING.

THE UNITED STATES CRUSADE.

To the Editor of THE WEEK:

SIR,—In Mr. Raney's letter of January 10th, on "The Decay of Industries in New England," he refers to the statement in my letter of December 13th: "Have not things come to a serious pass in the New England States when a Commission has to be appointed by their Government to visit important centres, and to seek out the causes of the manufacturing and commercial depression?" and denies its accuracy, calls on me for proof, and writes me a lesson on State Government.

I regret very much that the statement referred to is—solely through inadvertence—defective. I had no intention to mis-state or mislead, and I am obliged to Mr. Raney for drawing attention to it. It may have been, however, a prophetic substitution of a commission that may yet be appointed for a somewhat similar body, which the successful competition of Canadian energy with that of the United States has rendered necessary.

The body to which I referred was what the *New York Evening Post*, January 7th, 1890, styles "The Inter-State Commerce Commission;" and which the *New York Nation* of May 9th, 1889, styles "The United States Senate Committee on Inter-State Commerce;" and of which the *New York Times* of May 15th, 1889, in an editorial on "Canadian Railroad Competition," says: "The moving cause of the investigation which a committee of the United States Senate has been lately conducting in this city is the competition of Canadian railroads with those on this side of the border. The object the committee is in search of seems to be some means of restraining this competition and 'protecting' American interests against Canadian encroachment." David's sling appears to have already troubled Goliath's mighty brow!

I can assure Mr. Raney that he can pay me no greater compliment than when he ranks me with *ultra-loyal Canadians*. Canada's humble past, her vigorous present and the promise of her splendid future are the sublimest monuments that time could rear to the imperishable memory of her ultra-loyal sons.

Mr. Raney may rest assured that the intelligent Canadian farmer or citizen will very clearly see the bearing upon the matter under discussion of my reference to the enormous mortgage indebtedness of the farmers of the United States, and to the comparative increase in population of Canada over the land of his adoption.

I am afraid that the zeal of the advocate has led Mr. Raney, in the words of Shakespeare, to "out-herod Herod," when he writes with sublime temerity, "So far from assigning any cause, probable or otherwise, for the decaying industries of New England, I thought I had denied flatly and emphatically that there were any decaying industries."

I may say that my reference to "the decaying industries of the New England States" was simply directed to an alleged state of facts in the New England States, and was based on information supplied by United States newspapers of good standing. Had I, however, been aware of Mr. Raney's excessive fondness for literal interpretation, I might have provided an explanatory note to each, "The above does not include the surviving industries," etc., even at the risk of wearying the general reader, whose taste for extreme technical particularity is not so pronounced.

Time and space do not admit of lengthened quotations from my sources of information. It will be instructive, however, to contrast a few of them with Mr. Raney's "flat and emphatic denial."

"The Boston *Globe* looks back despondingly upon a long array of local industries that have gone from there. The once great copper smelting factories, and vast stone industries are almost blotted out. The tanneries, it says, have mostly departed to the North West, and the once flourishing woodenware industry has mostly gone to Minnesota and Michigan. It finds millions of dollars scattered in the debris of iron foundries." The above is a comment by the *St. Paul Globe*, on the *Boston Globe's* comment. The italics are mine.

The *Boston Herald* says, "The prestige of Massachusetts as an iron manufacturing state has gone. Her furnaces are cold in desuetude. The chimneys of her foundries are smokeless, and save where an occasional iron-master still struggles on hoping against hope, her rolling mills no longer re-echo to the whirl of machinery and the trip of the hammer. To day the business has diminished almost to the point of annihilation." (Italics are mine).

The *New York Times* of May 4th, 1889, says, "A Massachusetts town bereft of its glass industry. . . is dead beyond recall. It ends a manufacturing business of fifty years, once thriving but of late years moribund and about the only mechanical industry of the town of Sandwich." (Italics mine).

A very able correspondent, G. W. A., in the *New York Nation*, Jan. 2nd, 1890, writes: "Thirty years ago we had a flourishing foreign trade, with a large merchant marine; we had a large and prosperous class of small farmers, we had a fairly homogeneous and thoroughly American population throughout our Northern States.

We have now very little foreign trade, almost no merchant marine, a ruined yeomanry and a heterogeneous population composed largely of the dregs of Europe."

As to the farming industry which was the means of employment and support of such a large portion of the population of the New England States in by-gone years. In the last mentioned paper, Nov. 14, '89, G. B. writes of "The Suicide of New England," and says: "The decline of prosperity in Vermont and New Hampshire is one of the most important and instructive phenomena of the time."

In the *Nation* of Nov. 28, '89, W. C. Frost writes on "Deserted Sites in New England," and says "Two years since I . . . found that there are not less than twenty-three old farm-sites within (the radius of) one mile of the old school house." He also refers to another decaying industry when he says in effect that the sound of industry is silenced in every ship-yard along our New England seaboard.

In the *Nation* of Nov. 21, '89, (Judge) Charles C. Nott, under the caption of "A Good Farm for Nothing," not only surpasses the previous correspondents but emulates Oliver Goldsmith in providing for our warning and instruction a deserted village. The Judge's words are: "Midway between Williamston and Brattleboro a few years ago I saw on the summit of a hill . . . what seemed a large cathedral. Driving thither I found a huge, old time, two-story church, a large academy, . . . a village with a broad street perhaps 150 feet in width. I drove on and found that the church was abandoned, the academy dismantled, the village deserted. . . . Here had been industry, education, religion, comfort and contentment, but there remained only a drear solitude of forsaken homes."

But why weary the reader with further references to, or quotations from, the United States press? Suffice it to say that well known and reputable paper from which I have so largely quoted, the *New York Nation*, in an editorial of over two columns, headed "The Decline of New England," of Dec. 5, 1889, says:—"In one way or another . . . has the New England farmer been ruined or driven from the soil."

Mr. Raney's historic parallel might not inaptly close this necessarily short and incomplete record of "decaying industries."

It is on such representations as the above, made by prominent, and one might be pardoned for thinking,

reliable, United States papers, that my reference to the "decaying industries," "deserted factories," "ruined foundries," "abandoned farms," etc., of the New England States in my letter to THE WEEK of 15th November last was based. It is evident that those influential and well known journals, the *New York Times* and *Nation* and the *Boston Times* and *Globe*, have not as yet extended their circulation to Saco, Maine—as, had they done so, I submit with due diffidence, that Mr. Raney would long ere this have compelled the withdrawal of their "hyperbolic" assertions and have completely restored "the decaying industries" to which they relate by an interesting series of "flat and emphatic denials."

As to Mr. Raney's comparison of the increase of population of his adopted country with that of Canada, to the evident disparagement of his former home, he writes of himself as "a Canadian." His best reputation is in Mr. George Johnston's (our Dominion statistician's) statistics referred to in my last letter, which show that in population "Canada has increased ten times and the United States but nine times" within a stated period, and to the very important fact, quoted from a speech of the late Hon. Joseph Howe—"Let it ever be borne in mind that the United States were a century in advance of us in point of time, and that they came into possession of all the property that the Loyalists left behind them."

Canada has an intelligent, sturdy, self-reliant, progressive and steadily increasing population, not "composed largely of the dregs of Europe," the vast majority of whom estimate at their true worth all disparaging comparisons that are made of her with the United States by those who style themselves "Canadians," whether they live within or without her borders.

I protest that Mr. Raney's interpretation of part of the last paragraph of my letter of December 13, which he epitomises in the sentence, "The Canadians who come to New England may be bereft of their senses," whilst it enables him to impute a personal tone to my letter, and to refer me to a quotation from Mr. Boswell's "Johnson" about calling names, is by no means the true meaning which my words convey to the candid and impartial reader. I have personal friends of Canadian birth engaged in some of the industries of the New England States which have as yet survived decay, of whom I would not say an unkind word, but I have yet to hear of a sensible Canadian who is wasting his life on one of the "decaying industries" referred to.

Mr. Raney complacently writes from his home in Maine of "the man who wishes Canada well." It seems to me that the Canadians who are content through love of Canada to live and labour for her; to carry on the grand work which their loyal forefathers began; to cheerfully yield the choicest gifts of heart and mind and body which God has given them, to her service; whose love of home binds them in life, aye in death, to her soil, are the men who wish Canada well, in deed and in truth; they are the men who have a single eye to their country's purest, highest, noblest welfare. They do not envy the constitution, manners, morals of the United States, nor do they seek to meddle with them. They justly resent the meddlesome interferences of United States citizens or presidents in Canadian affairs, and they fully appreciate and try to live up to the injunction given by Carlyle to the students of Edinburgh University:—"I warmly second the advice of the wisest of men:—'Don't be ambitious; don't be too desirous of success; be loyal and modest.'"

Mr. Raney surely remembers that when Archbishop Whately, illustrating the length to which argument could be carried, undertook to demonstrate that Napoleon Bonaparte had never existed, even that consummate master of reasoning tried to prove his case by something more substantial than "a flat and emphatic denial."

In conclusion, Mr. Raney will pardon me if I recall to his recollection a striking quotation from Boswell's "Johnson," to which work he directed me in the closing paragraph of his last letter; it is this:—"One of Johnson's principal talents [says an eminent friend of his] was shown in maintaining the wrong side of an argument, and in a plain perversion of the truth." T. E. MOBERLY.

Toronto, January, 1890.

THERE are few characters in the literary world more amusing than the suspicious author. Her mind filled by hearsay and gossip, she has convinced herself that her manuscript will not be read by the editor to whom she send it. With an energy worthy of a better cause she proceeds to find him out. Carefully she transposes the pages of her manuscript, so that page 52 will follow page 3, and 119 is carefully glued to page 24. Or wafers are adopted, and folios are securely adhered. Sometimes, that which Nature intended should beautify woman's head and not her manuscripts is resorted to, and a rich golden or brown hair is innocently inserted between two pages. And thus is the unwary editor to be trapped. Every trick or device is resorted to. This is at one end. At the other, is the editor who looks over the manuscript and wonders why so much energy has been misplaced. Fondly he wishes the manuscript itself had inherited some of the cleverness of the devices. For, as a rule, the manuscripts of the suspicious author have but little to commend them. The devices, which are always quickly detected, at once prejudice the editor against the manuscript, and brilliant indeed must prove the production before the injury done at the outset is removed. Literary tricks, as tricks of any kind, only defeat their own object. And she is a wise author with her best interests at heart who learns this lesson early and well.—*Ladies' Home Journal*.

"THE INNER LIFE."

THE lonely myst'ry of the inner life;
Unseen, unknown, unguessed by all around:
Making no sign and giving out no sound,
Deep hidden, far from all the outward strife
Of voice and speech, and formulated thought
(Which in the sounding, weakly loses force).
Nebulous, vague, yet with most meaning fraught.
For here all thought and action has its source.

This found to keep pure, clean and free from taint
Of selfish, weak, or hard'ning influence,
Our skill, our waking strength must never faint,
But even after failure, yet commence:

Then, though to others, our success seem frail,
In our own hearts we shall not feel to fail.

AMY BROWNING.

MUSIC AND THE DRAMA.

THE Imperial Russian Musical Society, of which Anton Rubinstein is president, has elected Verdi an honorary member and sent him a telegram of homage.

In a recent concert at Weimar a new symphonic poem, "Don Juan," by Richard Strauss, was greatly applauded. The composer directed the performance in person.

A MUSICAL club has been organized at Florence, with elegant accommodations, various halls, and a theatre. The club, of which the Marquis Laiatico is president, numbers already six hundred members.

At the orchestra rehearsals of Massenet's "Esclarmonde," at the Monnaie at Brussels, the professors amused themselves by taking words of the formulas and modulations borrowed from Wagner, and laid bets that no one could find in "Esclarmonde" an original melody. Now that the opera has been performed, people there call Massenet "Mademoiselle Wagner."

RUBINSTEIN's latest opera, "Gorusha," first produced in St. Petersburg, on the occasion of the author's jubilee, consists of four acts. The libretto is by D. Averkieff. The characters are: a prince, aged fifty; the princess, his second wife, aged eighteen; Dashutka, an orphan, brought up in the house of the prince; a poor nobleman, steward of the prince; Polteff, a *boiari*; Stchegol, the fool. Time: end of the seventeenth century. Place: first, second, and fourth acts in the country-house of the prince; third act in the country-house of Polteff.

THE concert of the Toronto Vocal Society, on Thursday evening, the 16th, in the Pavilion, attracted a large audience, chiefly subscribers, although a fair sprinkling of the general public was noticeable despite the prevailing epidemic. A number of vacant seats on the platform attested to the presence of *la grippe* among the members of this excellent society. Mr. Haslam had selected some very charming part-songs which went remarkably well, the finest of them, Leslie's "Lullaby of Life" being accorded the dignity of an encore. But it is a pity that Mr. Haslam confines himself so completely to English compositions of a certain school; we are confident that a more generous interfusion of Mendelssohn and some of the modern English writers would meet with favour at the hands of the public. There is a certain monotony about Leslie and Pinuti that after any very sustained hearing of their compositions invariably brings its result. Viewed in this light the Mendelssohn "Motett" was indeed a delight to many, being, for the most part, very well given, and the soloist, Miss Hortense Pierce, singing her part as well, if not better, than her other items on the programme. This young lady—of beautiful stage presence—was nevertheless over-weighted greatly in the celebrated "Polonaise," from "Mignon," and even in her other songs traces of too great effort and strain were observable. Miss Clench, our rising Canadian artist, played like an artist in a way, and unlike one in several others. She has a delightful tone, and evidently finds no difficulty in memorizing and interpreting the most finished selections in the violin repertoire, but altogether more force and fire are needed before she can command the undivided attention of a critical audience; nevertheless she has great gifts that only need experience to ripen into the perfection of public performance. Of Miss Etelka Utassi, the pianiste, it may be said that she was a diminutive Carreno of inferior gifts, displaying, however, good technique if not extraordinary power and sympathy. The accompanists were three in number, and Mr. Haslam conducted in his usual unaffected and genial way.

HENRY MARET, editor-in-chief of the *Paris Radical*, and an unbeliever in "the music of the future," takes advantage of the recent revival of Donizetti's "Lucia di Lammermoor" to defend the Italian masters in his journal:—"All the abstracters of musical quintessence will shriek in vain, this is the real dramatic music. A short, interesting opera, in few scenes, with beautiful melodies will charm you, which move you, which find the way to your heart without passing through the reasonings of your brain, and which the deafening tumult of an emphatic orchestra does not prevent you from hearing—that constitutes the theatre, which has nothing in common with the symphonies in C or in D, which God keep me from depreciating, for they have their special beauty. Furthermore we must have a human libretto. As earthly passions lay hold of me, so your quarrels of German gods

bore me. What do I care about your discoveries of Walkyrie, your disputes of the god Othon with his wife, and the entire Scandinavian mythology drawn with great difficulty from old, dusty books? Will these things ever happen to me? Can all these obscure legends find an echo in my being? To set erudition to music is an idea that could occur only to the brain of a madman, and this madman had to be a German—that is, twice mad. Reproach the operas of the Italian masters as much as you will; you may very justly criticize in them an abundance of vocalization which, I am the first to admit, is often out of place and has no other object than to show a singer's vocal powers; a facility so great that it avoids neither commonplace nor conventionality; very ordinary-choral work; and a hundred other faults. But they have genius—that is, that indescribable something which is the flame that penetrates, that warms, that lives, that communicates itself, that vibrates, and that at a given point brings the tears to your eyes—an event which the admirers of Wagnerian mathematics have no occasion to fear. The misanthrope preferred *Ma mie à què* to the affectations of the author of the sonnet; I prefer a tender phrase bathed in tears to all the sonorities of the new school, which are nothing but immense affectations. There are in "Lucia" two or three admirable pages for which I would give a score of sonatas with the second act of "Lohengrin" thrown in. There is first the superb *finale* of the second act which attains the most intense emotion and shows why Donizetti was called the De Musset of music; then the mad scene and the death of Edgar. These things have not grown old, and will never grow old; and the real public, the public that does not feel it a duty to say that it is amused when it is bored and that it is bored when it is amused, shows in applauding them an enthusiasm such as rarely greets the learned productions of our too learned and too pedantic professors. The accident which almost prevented the first representation of "Lucia" is known. A sick tenor lost his voice and had to stop at the start. Fortunately there was another in the audience; he leaped upon the stage, jumped into the first pair of boots that he saw, and, without rehearsal, without previous understanding, on boards entirely new to him, in an unforeseen arrangement with which he was not acquainted, acquitted himself so marvelously that he was acclaimed, recalled, and to a degree that exceeded politeness, because he was really very remarkable. This tenor is Engel, who sang recently at Brussels, and who at present, I believe, has no engagement and sings at concerts. A God has come to his aid and won Paris for him; now that he has Paris, I imagine that he will have no difficulty in finding a director. But see how we are situated! The directors spend their time in telling you there is nobody to be found; they visit all the European capitals and come back stammering. Then, as soon as they need some one, they find him there, at a certain point, in the third orchestra chair. Is it not the fable of the man who runs after fortune and the man who awaits in his bed?

THE KETTLEDUM. Military Parade for the Pianoforte. By Paul Sohmer.

THE PARISIAN LANCERS. By Henry Bourlier.

TOUJOURS A TOI. Valse Serieuse. By E. Fraser Blackstock.

THE SONG THAT REACHED MY HEART. Words and music by Julian Jordan, with Violin Obligato by Walter Linnell.

MY HEART'S DELIGHT. Polka elegante. M. Martin. Toronto: I. Suckling and Sons, 107 Yonge Street.

Our enterprising local publishers, Messrs. Suckling and Sons have lately issued the above pieces, handsome in appearance and decidedly useful and marketable. M. Bourlier's "Lancers" presents a most enticing cover, upon which the good ship "Parisian" floats upon a calm sea. Mrs. Blackstock's waltzes are capital for dancing, and the other publications are equally interesting.

OUR LIBRARY TABLE.

EUNICE: A STORY OF DOMESTIC LIFE IN NEW ENGLAND. By Margaret M. Robertson. New York: Anson, D. F. Randolph and Co.

This is not so strong a book as "By a Way She Knew Not," by the same author, but it has many of the best characteristics of the latter work—simplicity, clearness and thorough earnestness of purpose. Miss Robertson appears to be as familiar with New England, as with Scottish life and character, and in "Eunice" she has given us a healthful story in which scenes and people are presented with charming naturalness and no little skill.

THEODORA: A HOME STORY. By Phebe McKean. New York: Anson D. F. Randolph and Co.

This unpretending but interesting story pictures the home life of a Vermont minister's family. The story opens shortly before the outbreak of the Civil War; and as Theodora resided for a time in Virginia and her two brothers fought for the Union, the narrative is enriched with incidents from that great conflict. The story is attractively told, and the salutary moral and religious tone which pervades it cannot fail to make it helpful for the bearing of every-day burdens and the performance of every-day duties.

RYERSON MEMORIAL VOLUME. By J. George Hodgins, M.A., LL.D., Barrister-at-Law and Deputy Minister of Education. Toronto: Warwick and Sons.

This volume, which in external appearances looks altogether too much like a bound copy of a parliamentary report, contains the proceedings preliminary to the erection of the monument to Dr. Ryerson, a description of the ceremonies connected with the unveiling of the monument, the full text of the addresses delivered on that occasion, an historical retrospect of Education in Ontario, "a special chapter on the state of Education in the olden time in Upper Canada, and a personal chapter relating to Rev. Dr. Ryerson." It contains much useful and interesting information. It furnishes material for, but is not, a worthy memorial volume. Dr. Hodgins is an industrious, painstaking and conscientious compiler, but he does not seem to have the art or the faculty of making a compilation attractive. Happily, Dr. Ryerson's fame needs no memorial. He made for himself, in the work he did, a memorial more enduring than bronze effigy or graven inscription. Although this volume is disappointing somewhat on account of the limits within which it is contained, and somewhat on account of its shape and forbidding typography, we may hope for something better in another volume which Dr. Hodgins intends to prepare, and which will give, "from private letters, memoranda, and various documents, a personal history of the founding and vicissitudes of our educational system from 1844 to 1876 inclusive."

THE SCOTCH IRISH IN AMERICA. Cincinnati: Robert Clarke and Co. Cloth, \$1.50; paper, \$1.00.

The Scotch Irish Society of America was organized at Cincinnati in May of last year for the preservation of Scotch-Irish history, the keeping alive the *Esprit de Corps* of the race, and the promotion of social intercourse and fraternal feeling among its members, now and hereafter. This volume contains the proceedings of the Scotch-Irish Congress at which the society was organized and the addresses delivered thereat. Among the speakers were such men as ex-Governor Proctor Knott, Professor George Macloskie, Rev. John Hall, D.D., Hon. William Wirt Henry, Rev. D. C. Kelley, D.D., Col. A. K. McClure, Hon. Benton McMillin, Rev. John S. McIntosh, D.D. and Hon. S. Fleming. These able addresses, printed in full in this volume, give some idea of the extent of the Scotch-Irish element in the United States and the influence this courageous, self-reliant and progressive race, with its stern Presbyterian creed, has exerted in developing the social and political character of the commonwealth. "No partisan or sectarian significance attaches to the society" and it does not propose to concern itself with foreign politics. It is intended to extend it to the Dominion with a Vice-President for each province. Mr. Thomas Kerr of Toronto is the Vice-President at large, for British America, and Mr. A. F. Wood of Hamilton, Vice-President for Ontario.

WALPOLE. By John Morley. Twelve English Statesmen. London and New York: Macmillan and Company; Toronto: Williamson and Company.

The public career of Robert Walpole embraces a very important period in the shaping and development of British parliamentary institutions; and its treatment could hardly have been entrusted to an abler pen than that of the eminent statesman and man of letters who prepared this volume. Walpole's character and policy were, in his lifetime and after it, subjected to the most violent abuse and the most unscrupulous misrepresentation; but the candid reader who thoughtfully peruses this volume will admit that the great Whig minister was, with all his faults, and they were chiefly the faults of the time, a wise, skilful and courageous statesman, animated by a sincere desire to promote his country's good. Walpole sat in the House of Commons for forty years; for twenty-one years he was Prime Minister, with the continuous support of Parliament and the unwavering confidence of the sovereign; but it was not by "the systematic misapplication of the public money to the purposes of bribery" that he maintained himself in power. "The first qualification in one who aspires to a ruling place in the counsels of a nation is that he should have a sound and penetrating judgment; the second is ample and accurate knowledge of the business in hand; and the third is tenacity of will and strength of character. All this is the very root of the matter, and the root of the matter Walpole had. The arts of management were a useful, perhaps indispensable, adjunct. Nevertheless, it was not to the arts of management alone, or even principally—it was his practical grasp of the facts of public business—that enabled Walpole to acquire at the same time favour in the closet of the king, unbounded influence in the House of Commons, and great, though unhappily not always unbounded, authority over public opinion in the country." "To say, with some modern writers, that Walpole organized corruption as a system, that he made corruption the normal process of parliamentary government, that he governed by means of an assembly saturated with corruption, is to use language enormously in excess of any producible evidence and of all legitimate inference;" and Mr. Morley concludes "that the time has come when the reckless calumnies of unscrupulous opponents, striking with masks on, should be at last dropped finally out from the history of a good servant of his country." Mr. Morley devotes a chapter to "The Cabinet" in which he shows "to what point the

evolution of Cabinet government was brought in Walpole's time and by his influence," and that it was to him "more especially, that we owe it that government in England is carried on, not by royal or imperial ministers, as in Russia, nor by popular ministers, as in the United States, but by parliamentary ministers." It is curious to notice how slowly the office of Prime Minister became recognized as an essential part of Cabinet Government. Walpole, although he "was in practice able to invest himself with more of the functions and powers of a Prime Minister than any of his successors, was compelled by the feeling of the time earnestly and profusely to repudiate both the name and title, and every one of the pretensions that it involves." In a debate so late as 1761 Henry Grenville declared it to be an "odious title," and Lord North is said never to have allowed himself in his own family to be called by it. It was in 1803 that Pitt arrogated "to the minister as his just claim and demand" what "Walpole was obliged to thrust away from himself as a reproach and an offence against the constitution of the realm." In an account of Walpole's career more than passing note must necessarily be made of the most distinguished of those who were allies or enemies during his long tenure of power. Sunderland, Godolphin, Harley, Bolingbroke, Townshend, Atterbury, Pulteney, Carteret, Wyndham and others frequently appear in these interesting pages; and in the chapter on "The Court" the character of George II., and that of his clever Queen, Caroline of Anspach, Walpole's firm friend, are described, and some of the influences are indicated by which he secured and retained the favour of one so difficult of management as the king.

UNKNOWN SWITZERLAND. By Victor Tissot. Translated from the Twelfth Edition by Mrs. Wilson. New York: Anson D. F. Randolph and Company; Toronto: Presbyterian News Company. Cloth \$1.50.

"Unknown Switzerland" introduces the reader, not to the foreigners' but to the natives' Switzerland—"the charming Switzerland of mountain zig-zag; the good, old Switzerland of flower-bordered paths through shady woods; of cheerful roads following no rule, and enlivened by the diligence bells and the bold, merry blast of the postilion's horn—sounds that draw all the prettiest damsels to the village windows;"—where, instead of the fashionable hotel, with its crowds of conventional tourists, its obsequious hirelings and its exorbitant bills, "there is the peaceful and patriarchal wayside inn, where you are entertained for four or five francs a day, with its kindly hostess and her smiling maidens, its carved balconies, with boxes of nasturtiums and pinks, its windows, with little lozenge-shaped panes in leaden frames, its oak-panelled dining-room, of which the decorations are the old clock, the stone stove, like a monument, and pictures illustrating the career of William Tell, or the not less authentic story of Genevieve of Brabant." M. Tissot's itinerary takes him from Paris, by Basle and Lucerne, and across the St. Gotthard to Laguna; through the Engadine; from the Inn to the Rhone; through the Valais and to the still primitive Gruyère "with its superb mountains and hospitable chalets." If the reader has already travelled in Switzerland, but only over "the common track followed by the holders of Cook's tickets or indicated in the best-arranged circular tours," he will the better appreciate the beauty and grandeur he neglected to see; if he still looks forward to visiting the little Helvetian republic he will surely endeavour to leave the beaten paths for some, at least, of the scenes so vividly described in this charming addition to the ever-increasing literature of travel. The book, however, is not all devoted to descriptions of scenery. We have bits of history, interesting legends, ancient traditions, strange stories of guides and hunters, folk lore and accounts of curious local customs. M. Tissot writes with French vivacity; and, though his skill in word-painting is severely taxed, his vocabulary is abundant and his fluency unerring. His sketches of typical tourists are amusing and not without a suspicion of national prejudice. There is the French married tourist who is "already rather portly and half bald," whom you recognize "by his small figure, his short legs, by his wife walking like a sentinel at his side, and by his absorbing occupation as nurse maid;" the French bachelor tourist who is "as alert and bold as the married tourist is prudent and slow . . . assumes with ease the airs of my lord, drinks hard, and finishes by marrying an heiress whom he has saved from an inundation or an avalanche;" the *Tartarin* who "travels in illusion and flannel, and changes his clothes four times a day for fear of catching cold, discourses with the peasants in the plain to teach them how to sow wheat and to know turnips from potatoes;" who "grooms everybody, has seen everything, visited everything, ascended everything, relates stories that never happened," and "is the terror of *tables d'hôte*, the bugbear of sensible people;" the English, "finely and firmly built, accustomed from their early youth to violent exercise," who are invincible to fatigue, scale mountains with a martial ardour, carry inaccessible summits by assault, and "seek out danger as an enjoyment and a luxury;" the type of Englishwoman who deserves special mention—"the tall, old maid, thin and wiry, as dry as the moral of an ill-written tract;" the Germans, who treat Switzerland rather like an annexed province, but, notwithstanding many eccentricities and disagreeable peculiarities are "merry fellows and good companions when they are neither nobles, nor men of letters, nor officers, nor corporals, nor lawyers, nor Prussians of Prussia, nor have been covered with glory and laden with medals in 1871; the *Jacquerite* who is "entirely sworn to

wool, as the vegetarian is to vegetables . . . lets his hair grow long, and performs as few ablutions as possible lest he should catch cold; "the Prussian woman who steps along erect, stiff,—her eye-glass at her eye,—like a corporal in a woman's dress," and whose "pale eyes have the cold brightness of two steel buttons on a uniform;" the "little American girls of eighteen who make the tour of Europe and of Switzerland in parties of two;" American ladies with porcelain complexions, unprovoking and disconcerting *deshabilles*,—these and many others to be seen on the quays and at the railway stations and hotels are presented to the reader. We have space for only one piece of description, not of a glacier nor of the view from the Piz Languard or from the summit of the Eggischorn, but of the snow in the high valleys of the Engadine. "It is here that snow is truly beautiful! It shines in the sun with dazzling whiteness; it sparkles with a thousand fires like diamond dust; it shows gleams like the plumage of a white dove; and it is as firm under the foot as a marble pavement. It is so fine-grained, so compact, that it clings like dust to every crevice and bend, to every projecting edge and point, and follows every outline of the mountain, the form of which it leaves as clearly defined as if it were a covering of thin gauze. It sports in the most charming decorations, carves alabaster facings and cornices on the cliffs, wreathes them in delicate lace, covers them with vast canopies of white satin, spangled with stars and fringed with silver. And yet this dry, hard snow is extremely susceptible to the slightest shock, and may be set in motion by a very trifling disturbance of the air. The flight of a bird, the cracking of a whip, a tinkling of bells, even the conversation of persons going along, sometimes suffices to shake and loosen it from the vertical face of the cliffs to which it is clinging; and it runs down like grains of sand, growing as it falls, by drawing down with it other beds of snow. It is like a torrent, a snowy waterfall, bursting out suddenly from the side of the mountain; it rushes down with a terrible noise, swollen with the snows that it carries down in its furious course; it breaks against the rocks, divides and joins again like an overflowing stream, and with a wild tempest blast resumes its desolating course, filling the echoes with the deafening thunder of battle. You think for a moment that a storm has begun; but, looking at the sky, you see it serenely blue, smiling, cloudless. The rush becomes more and more violent; it comes nearer; the ground trembles; the trees bend and break with a sharp crack; enormous stones and blocks of ice are carried away like gravel; and the mighty avalanche, with a crash like a train running off the rails over a precipice, drops to the foot of the mountain, destroying, crushing down everything before it, and covering the ground with a bed of snow from thirty to fifty feet deep."

THE *Fortnightly Review*, for January, issued in this country in the original English form by the Leonard Scott Publication Company, has its usual brilliant quota of articles on subjects of living interest. The number opens with a sequence of sonnets, seven in number, on the death of Robert Browning, by Mr. Swinburne. Professor John Tyndall, long a close friend of the philosopher, contributes some "Personal Recollections of Thomas Carlyle," that are full of the greatest interest. The Bishop of Peterborough has a noteworthy article on Socialism and Individualism, entitled "The State and the Sermon on the Mount." This paper has attracted wide attention in England where it has been the literary sensation of the month, and it will doubtless be as much discussed here. Professor Edward Dowden writes a notice of the Marquis de Marsay, a French Protestant pietist of the eighteenth century, and gives a singular picture of a religious life. Mary Jeune has a thoughtful and suggestive paper on the "Homes of the Poor." Grant Allen brings together many curious facts in an eminently readable article on "Sacred Stones." A. Hulme-Beaman tells of a visit to Montenegro in an article picturesquely entitled "The Black Mountain." The first complete and authentic account of "Portugal's Aggressions in Africa," and a calm statement of the duty of England is given in this number of the *Review*, and will be found of great practical value in obtaining a clear understanding of this now important question. A map adds to the value of the paper. "The Cretan Insurrection of 1889," and "A Retrospect on Stanley's Expedition," bring the issue to a conclusion.

THE *Nineteenth Century*, issued in this country in the original English form by the Leonard Scott Publication Company, New York, begins the new year with a brilliant number for January, containing a dozen important papers by as many of the greatest of English writers. Professor Huxley opens the number with a paper on the "Natural Inequality of Men," which is destined to provoke quite as much discussion as his famous paper on "Agnosticism" last year. The present article treats more particularly of the views of Jean Jacques Rousseau. Dr. Bamberger, a member of the German Reichstag, writes on "The German Daily Press," a subject that shows many striking differences from American ideas. Mr. Gladstone, who writes regularly for this review each month, has a paper on "The Ministry of Lord Melbourne," which not only derives interest from the importance of the epoch it covers, but as being the criticism of one Prime Minister by another. Two bright and readable papers on women are contributed by the Countess of Jersey and the Countess Cowper, the former writing on "Ourselves and Our Foremothers," and the latter on "The Decline of Reserve Among Women." Robert Hunter contributes a paper on the "Future of

City Charities," a subject which while viewed from the English standpoint, is one that before long will be of great interest to Canadians. Marcus B. Huish reviews the work of "Ten Years of British Art." An important paper on "Absolute Political Ethics" is contributed by Mr. Herbert Spencer, whose views will doubtless excite much discussion. A paper on "The Ascertainment of English," by Dr. Charles Mackay, has a special interest owing to the recent death of the author. Other papers in the number include "The Actual and Political Ireland," by T. W. Russell, M.P.; "The Government and the Tithes," by Earl Grey, and an important discussion of the "Dangers of Electric Lighting," by Chas. W. Vincent.

LITERARY AND PERSONAL GOSSIP.

D. LOTHROP AND COMPANY have just published "The Catholic Man," a novel by Mrs. Lawrence Turnbull, and "Stories of New France," episodes of Canadian history written up by Miss A. M. Machar and Thomas G. Marquis.

HARPER AND BROTHERS have in press for early publication library editions of three popular novels, which they have already published in cheap form, "A Hazard of New Fortunes," by William Dean Howells; "Kit and Kitty," by R. D. Blackmore; and "Prince Fortunatus," by William Black, (illustrated).

W. CLARK RUSSELL, "the novelist of the sea," lately said to an interviewer that his friends sometimes "try and tempt me ashore. 'No,' I say; 'I am web-footed, and I shall stick to the sea.'" The popularity of his new stories, "Marooned" and "An Ocean Tragedy," show that the public approves his resolution.

News has been received from Mr. Robert Louis Stevenson, dated Equator Town, Apamama, in the second week of October. He and his family had been staying for several weeks on that little-visited island of the Gilbert group, awaiting the chance of a passage to Sydney, where they hoped to arrive about the new year.

As an introduction to the more extended volumes of Parkman, the "Stories of New France," prepared by Miss A. M. Machar and Thomas G. Marquis, will come as a really necessary volume. It gives the real romance of Canadian history, including the true story of that brave Frenchman whom Mrs. Catherwood has glorified in her "Romance of Dollard."

HELENA MODJESKA has written an entertaining paper for the February *Arena*, in which she gives, in her own charming manner, reminiscences of *debut*s in her early dramatic career. Madame Modjeska is as interesting in her literary work as she is accomplished in the dramatic art. A full-page photogravure, made from a recent photograph by Sarony, taken in costume, accompanies this paper.

THE recent discovery of twenty skeletons of Lake Dwellers, in tombs at Auvernier, on the lake of Neuchâtel, draws attention to the announcement that S. H. M. Byers, former United States Consul at Zürich, contributes to *Harper's Magazine* for February an illustrated article on "The Lake Dwellers." Mr. Byers has had special opportunities to study the remains of these people, "whose towns were old a thousand years before gray, old, excavated Pompeii was ever thought of."

THE first volume of "A History of the Four Georges," by Justin McCarthy, M.P., published in 1884, was favourably received, as showing that the author intended to extend backward his popular work, "A History of Our Own Times." Messrs. Harper and Brothers have now in press, for early publication, the second volume of the work. The first dealt with the reign of George I. and the accession of George II. The new volume covers the important period from Walpole to Pitt, and closes with the death of George II.

DR. WESTLAND MARSTON, whose death was reported in London on the 8th inst., was one of the most prolific of playwrights, and one of the most successful. He was born at Boston, Lincolnshire, on January 30, 1819, and in youth was articled to his uncle, a London solicitor. He soon abandoned the law for literature, and in 1841 published "The Patrician's Daughter," a five-act tragedy. This was followed by "The Heart and the World," "Strathmore," "Ann Blake," "Philip of France," "A Life's Ransom," "Borough Politics," "A Hard Struggle," and later by "Pure Gold," "A Wife's Portrait," "Donna Diana," and "The Favourite of Fortune." "A Hero of Romance," from the French of Feuillet, produced in 1867 at the Haymarket, with E. A. Sothorn as the hero, drew crowded houses for a whole season. The piece has always been popular.

WILLIAM GILBERT, father of William S. Gilbert, the author of "Bab Ballads" and "Pinafore," died at Salisbury, Eng., on January 2, at an advanced age. In his youth he lived in Italy. He wrote a book rehabilitating the character of Lucrezia Borgia, and produced also a volume of poems on Italian subjects and a tragedy on the theme of "Norma." In 1858 he published "Dives and Lazarus," and later "Margaret Meadows: A Tale for the Pharisees," on which Tom Taylor founded the play of "Mary Werner," in which Kate Bateman acted in England and America. Other books written by Mr. Gilbert were "Dr. Austin's Guests" and "Shirley Hall Asylum." Says the London *Daily News*: "Apart from its realistic side, there was a fantastic element in Mr. Gilbert's talent which his son, Mr. W. S. Gilbert, may be said to have inherited, with new developments."

It is with no little pleasure that Messrs. Cassell and Company announce that they have secured the publication of the memorial volume to the late Henry W. Grady, whose untimely death is mourned alike in the South and in the North. The book, which will be ready for publication within a few weeks, has been compiled by his co-workers on the *Atlanta Constitution*, and edited by Joel Chandler Harris. It will contain a complete life of Mr. Grady and such of his writings and speeches as best represent his remarkable gifts as writer and orator. Among the latter will be the speech that he delivered two years ago before the New England Society, in New York, and which at a bound made his name famous in every State in the Union, also the last of his public utterances, the equally memorable speech delivered only a few short weeks ago, before the Boston Merchants' Association.

MORE than 12,000 letters and manuscripts of John Ericsson, the great engineer, have been put in the hands of Colonel W. C. Church, to use in the preparation of his biography. The first of two articles on Ericsson, by Colonel Church, will appear in the February *Scribner's*, with some illustrations from rare sources, among them the reproduction of an engraving made by Ericsson at the age of eighteen. Of John Ericsson, Colonel Church says, in the February *Scribner's*: "As a child he was impatient of routine. When scarcely out of leading-strings he made himself the victim of family discipline by stubbornly insisting upon going around on all fours, in a manner peculiar to himself, and which nursery tradition could not tolerate. When it came to learning the alphabet, he understood at once that the characters shown him were symbols, and was soon discovered busied with a sharp stick, drawing in the sand of the lake beach bordering the little homestead signs which he proposed to adopt as a substitute for the Swedish alphabet."

READINGS FROM CURRENT LITERATURE.

PORTUGAL AND THE MAKOLOLO.

IN the *Fortnightly Review* for January, there is an article on "Portuguese Aggression in Africa." Speaking of the natives over whom Portugal now claims sovereignty, the writer says: "Let us recall the fact that these Makololos whom Serpa Pinto has been mowing down with his Gatling guns are the representatives of the faithful few who accompanied Livingstone in his first great journey across Africa—a journey which revealed to the Portuguese themselves the course of that Zambesi at whose mouth they have been seated for four centuries. The remnant of these Makololos, instead of returning to Linvanti, elected to settle on the Shiré, where they finally thought they would be under the aegis of Britain; and there they carved out for themselves a State, and took under their protection many native tribes who were unable to defend themselves from their enemies. The British flag, which they have recently accepted, is merely the outward and visible sign of an actual allegiance which has lasted for years. When the so-called historical argument adduced by Portugal as evidence of her claim over the greater part of Mashonaland and over Nyassaland is looked in the face, it must, in the mind of practical politicians and international jurists, be reduced to this—that no evidence exists of effective occupation by any Power but Lobengula of the lands claimed by the British South African Company on the one hand, nor of those in Nyassaland on the other, before the planting of the British flag, much less before the actual British occupation of the past twenty-five years. No documentary evidence in the shape of treaties can be produced; and what are the actual facts as to possession?" This may also be compared with what Captain Lugard says in his article in *Blackwood's* of the British settlement on the Shiré highlands: "There is only one Blantyre in Africa, and nothing like it anywhere else. Savage Africa lies all around; but passing up the long avenue of blue eucalypti we find ourselves in an oasis of civilization, the more striking and complete from the contrast. Well-built and neatly thatched houses of solid brick, enclosing a square beautifully kept in shrubs and flowers, all watered by a highly skilful system of irrigation channels (which bring the water from a distant brook), gave a British homely charm to the picture, and disarm surprise when we find well-stocked kitchen-gardens, carpenters' shops, brickmaking and laundry establishments all around us. The mission children are dressed in spotlessly clean clothes, and look bright and happy. . . . The Portuguese who, whatever they may have done in prehistoric periods of African exploration, were unable in modern times to penetrate to these parts—so great was the dislike to them and their ways by Mlauri and the lower river chiefs—have taken advantage of the peaceable relations established by the British, and of the prohibition to the import of arms, which allowed them to equip expeditions and prevent others importing an ounce of powder, and pushing their way up (about last January), have presented their inevitable flag to Mponda, and washed down the dose by the present of an express rifle and other goods—regardless of the fact that the gift of arms to natives and Arabs was contrary to the terms of their compact with the blockading Powers. So now they have a treaty and a piece of land in possession, and claim a right to the south of the lake—and recent news says that they are fortifying Mponda's. He is a noted slaver, and with the Portuguese will come the introduction of spirits—hitherto rigorously prohibited by our missionaries and traders; and I fear lest the good results of years of patient work be lost."

DIVORCE IN CANADA.

It is certainly remarkable that, whilst in England a Divorce Court has been established since 1857, no such tribunal would be tolerated in Canada. In that dependency divorce can only be obtained from the Legislature, and parliamentary procedure has been made the subject of a treatise by a Canadian barrister, Mr. Gemmill, which has just reached our hands. A greater contrast than that between England and Canada exists between Canada and the United States. In the latter divorces are easily obtained, the result being that, since 1867, 3,281,613 have been decreed in the United States as against 116 in Canada. The Canadians seem very jealous of confining the jurisdiction within existing limits. By the British North American Act of 1867 the Dominion was given complete and exclusive jurisdiction over the subjects of marriage and divorce. The Governor-General's instructions previous to 1878 directed him positively not to assent to Her Majesty's name "to any Bill for the divorce of persons joined together in holy matrimony." In accordance with these instructions, between 1867 and 1878 inclusive, eleven Divorce Bills were reserved, though they were afterwards sanctioned by the Queen in Council. These instructions were originally framed for Provinces possessing powers and privileges inferior to those granted to Canada by the Constitutional Act of 1867. These instructions, as well as the commissions of the Governors-General, were accordingly changed in 1878 in conformity with suggestions made by Mr. Blake, while Minister of Justice, in valuable State papers relating to our constitutional privileges. The reserved power of disallowance which Her Majesty in Council possesses under the law is now considered quite sufficient for all possible emergencies. Consequently all Divorce Bills are assented to, with other Bills at the close of a session of Parliament, and become law in due form—the power of disallowance not being exercised in cases where the Parliament of Canada has full jurisdiction. The clause in the former royal instructions, requiring that certain classes of Bills should be reserved for Her Majesty's approval, was omitted—as stated by the Secretary of State for the Colonies at the time—"because Her Majesty's Government thought it inadvisable that the instructions should contain anything which could be interpreted as limiting or defining the legislative powers conferred in 1867 on the Dominion Parliament."—*Law Times*.

UNROLLING A MUMMY.

A MUMMY which had occupied a place for about half a century in the museum of University College, London, was recently unrolled in the presence of several distinguished scientists. The proceeding is thus described in the *London Public Opinion*: The mummy was placed on a table on the floor of the theatre, and loosely covered with a cloth of fine linen of a faded purple colour, which had formerly constituted its outer wrapping. Before proceeding to perform the operation of unrolling the mummy, Mr. Budge made some prefatory observations on Egyptian mummies generally. He described the principal methods of preserving the human body by mummification as three in number. The first process required that the intestines should be extracted and embalmed in four pots dedicated to four gods. The body was then soaked in natron for seventy days. At the end of that time it was washed, and then carefully bandaged in hundreds of yards of linen. By the second process the intestines were simply dissolved out by means of natron, after which the body was soaked in natron and then mummified. By the third process the body was merely salted and put into a pit. Sometimes bitumen was used with other substances to fill the cavity in the body after the intestines had been removed. At the conclusion of his observations Mr. Budge proceeded to unroll the mummy, which was closely swathed in scores of yards of thick, yellowish linen of fine texture. The bands of linen varied in width from four or five inches to about a foot. Some of them were laid lengthwise along the body; others were wrapped round and round it. At the beginning of the process of unrolling there was a very perceptible sickly smell of aromatics, which, as the work went on, gave place to a more pronounced and decidedly disagreeable odour. When a great part of the linen had been removed, black stains, caused by the bitumen, became apparent, and nearer to the body the wrappings had suffered considerably from contact with this substance. Two small pieces of linen with fringes were discovered in the course of the unrolling, and these bore inscriptions, more or less impaired by the bitumen. When at last the coverings had been removed, the body was found to be of a very dark brown colour—so dark, indeed, as to be almost black. The skin where it remained was hard and shiny, the arms and hands lay lengthwise upon the abdomen, while the heart and intestines were placed beneath the knees. The features when disclosed stood out very clearly, and were those of a rather handsome person, but the sex could not be determined. Glass eyes had been placed in the head, and there was a linen plug in the ear. Mr. Budge, at the conclusion of his task, said that the mummy seemed to belong to a period about eight hundred years before Christ.

BRIDGING the Bosphorus! This is too much! But 'tis fated to be done, and very soon, by a French engineering company. The bridge will be 872 yards long, thrown lightly across the historic and picturesque channel which flows between Europe and Asia, and unites the Euxine with the Sea of Marmora. The expense will be very great, but the capital is already provided.—*Boston Journal*.

JEWS IN EQUATORIAL AFRICA.

It is remarkable that Emin Pasha should be a Jew by birth, and one of his rescuers, Vita Hassan, a Jew by profession. But the presence of these Jews in equatorial Africa does not stand alone. It has been the lot of Israel from the earliest ages to be on the wing. From the time of Abraham downwards the migratory instinct has been dominant in the race. Mesopotamia, Canaan, Egypt, Canaan once more, Assyria, Babylonia, Persia, Canaan a third time, and then the world at large—such are the successive stages of Israel's national migrations. The Jews have indeed ever been "tribe of the wandering foot." The racial characteristic has asserted itself, of course, in the individual life. In an age when movement from one country to another was a rare and hazardous proceeding—in the twelfth century, to wit—Benjamin of Tudela and Petachia of Ratisbon travelled through a great part of Europe, Asia, and Africa, and were thereby able to make considerable additions to the world's knowledge. The second Benjamin and Halevy, who explored the Felashas, may also be mentioned in this connection. And this suggests the remark that the existence of Jews in out-of-the-way corners of the globe—the Felashas and Beni-Israel and the Cochim Jews, for example—has only been made possible by the migratory tendency of the race. The four young men who kept last Yom Kippur in so queer, yet so touching a fashion in the wilds of South Africa are among the latest illustrations of the tendency. No doubt the wandering instinct has been strengthened by persecution. The Jew has been incessantly under orders to "move on." Now that peace and quietness are his in greater measure he still retains his predilection for travel. He goes forth of his own accord, seeking "fresh woods and pastures new," and thereby laying the foundation of his own fortunes and extending the boundaries of the civilized world.—*Jewish Chronicle*.

THE EXPERIENCE OF NEW ENGLAND.

IN New England we have fought upon that issue always with increasing success. What could we show as to the effect of high tariff taxation upon her industries? That, under a policy which discouraged foreign trade and taxed the building material of ships, her foreign shipping was dead and shipbuilding becoming a lost art; that, under a policy which taxed excessively the food, clothing, and shelter of her people, and her farming implements, agriculture was declining, her farms being deserted, the farming towns depopulated, and new ill-omened offices created—Commissioners of Abandoned Farms; that her glass industry, which had given employment to generations of her sons, was dead; that her iron industry was dying, strangled to death by law, or, in the words of the last Republican Governor of Massachusetts, killed by tariff taxes on coal and iron that had led to a "degradation" of labour in New England; that her great woollen industry, founded and thriving under a low tariff, was struggling and declining under a high tariff and the burden of taxed wool. Then, by contrast, we could point to her other great industries—cotton, silk, paper, leather, boots and shoes—and show that, with their principle raw materials free, they were prosperous and growing, and sending their products into the markets of the world. The people of New England, by their eyesight and their sufferings, are being converted to tariff reform. It was famine in Ireland that finally wiped out the taxes on the food of her people; it is distress in our industries that will wipe out the taxes on the food that feeds them. New England will not long consent that the blessing God intended for her industries in her seacoast and in her harbours shall be defeated by a law as injurious and unjust to her as a British port bill.—*W. E. Russell, at the Tariff Reform Dinner*.

THE INFLUENZA.

A SINGULAR characteristic of the present epidemic of influenza is its delay in visiting the British Isles. It seems to have been rampant in Paris and in Germany for some time before it crossed the Channel, and victims are claimed for Boston even before the existence of the disease in England was acknowledged. This naturally raises the question whether it is a disease really brought from a distance. Is it anything more than the general prevalence of catarrhal affections, of colds and coughs, which the time of year, and the remarkably unsettled weather we have lately experienced, make readily explicable without any foreign importation? Indeed, is influenza, after all, anything more than a severe form of the fashionable complaint of the season? To answer the last question first, and so to put it by, there can be little doubt that influenza is a distinct specific affection, and not a mere modification of the common cold. The symptoms, the history of the disease, and its distribution, all justify us in treating it as a distinct and specific disease, which when it is prevalent will rarely be mistaken, though with regard to isolated and sporadic cases, difficulties of diagnosis may arise. About its nature, or its affinities with other diseases, it is unnecessary to speculate. It will be sufficient to inquire what its recorded history in the past justifies us in expecting as to its behaviour in the future.

TASMANIA is not yet ripe for protection, but it appears to be very near it. A motion in favour of the adoption of a protective policy was only negated by the House on November 15 by the Speaker's casting vote. It is understood that protection will be the main question at the next general election in the Colony.

THE WAITOMO CAVES, NEW ZEALAND.

IN a report to the Surveyor-General of New Zealand, Mr. Thomas Humphries gives an interesting description of a visit which he and a small party made in June last to the Waitomo caves, King County, in the North Island of New Zealand. The Waitomo River, a tributary of the Waipa, which passes through these caves, lies about eighty-five miles south of Auckland in a direct line, though it is about twenty miles further by rail and road. The caves are about ten miles from Otorohanga railway station. The country around is undulating. A quarter of a mile before the caves are reached, the Waitomo, of about twenty feet in width, is seen emerging from the side of a hill, under which it has meandered through limestone caverns of various sizes for about twenty chains. A light canoe can be taken along the river through the caves to within a few chains of its egress, where further progress is barred by the roof coming down to the water.

At the entrance to the cavern the stream is eight feet deep. The natives have never had the courage to enter. The entrance to the cave, thirty feet wide and twenty feet high, is in the face of a cliff. It is beautifully arched, with numerous moss and lichen-covered stalactites. In a canoe the visitor is taken in, ninety feet from the entrance, and landed on a silt-covered beach. By the aid of candles, for all is now dark, he finds himself among ponderous stalactites, three to six feet thick, reaching from the roof, twenty feet high, to within a foot of the ground. Everywhere, all over the extensive and intricate caverns, are seen stalactites and stalagmites of immense size, in vast numbers, with marvellous beauty of form and colour. At one place the dark vault was studded with thousands of glow-worms, giving the vault the appearance of a starlit sky.

Passing down the left bank of the stream for one hundred and forty feet, over a large deposit left by floods, the party crossed it by means of a foot-bridge. From the entrance to the bridge the cavern averages fifty feet broad, and from twenty to thirty feet high. After crossing the bridge, a sharp turn to the right is made up a steep incline for a distance of seventy feet, to the foot of a ten-foot ladder, which leads to a narrow passage four feet wide and fifteen feet high, the entrance to the "Grand Cavern." Here is the bottom of the "well," a narrow shaft running up to another series of caves over the lower ones, where it is again met with in the gallery above. The well is four feet across, perfectly true, as if made by human hands, and its sides beautifully marked with horizontal streaks, formed of laminated limestone. In the Grand Cavern is an immense mound of material evidently fallen from the roof. Beyond the Grand Cavern the roof rises and forms two domes, one fifty feet high. High up, forty feet, is the entrance to another cavern. Beyond the dome there is a sudden fall, the roof lowering so much that the visitor has to stoop. The length of the Grand Cavern, at the end of which the stream is again met with, is two hundred and fifty feet. It varies in width from fifteen to forty feet, and from twenty to fifty feet in height. Up to this point the colour is a dull brown and a light yellow; but in the upper galleries, thirty feet above, there are alabaster and Parian-marble-like scenes of unsurpassed loveliness. Twenty feet above the Grand Gallery is the "Organ Gallery," so-called from the appearance of the great stalagmitic mass one hundred and fifty feet from its entrance, rising tier upon tier, like the front of an organ with marble pipes. From the Grand Gallery the Main Gallery above is reached by a twenty-five-foot ladder, and sixty feet along it the "well" is reached. Here it is twelve feet in diameter, with smooth sides of hard limestone, and the sound of moving water below. This is forty-five feet above where it was first seen. Fifty feet along from the upper well is a "fairy grotto," and through an archway thirty feet in length the "Banquet Chamber" is reached, where the surveyor and his friends found a hot dinner had been provided by the natives who own the caves. At the end of this chamber is the White Terrace, a stalagmitic mass rising in a series of terraces. From this the upper entrance to the caves is reached, high in a wooded cliff, sixty feet above and directly over the lower entrance. Mr. Humphries describes in glowing terms other galleries and caves, but this may suffice to show, that, notwithstanding the destruction of the Rotomahana Terraces, New Zealand has still plenty of wonders.—*Science*.

THE EIGHT-HOUR MOVEMENT.

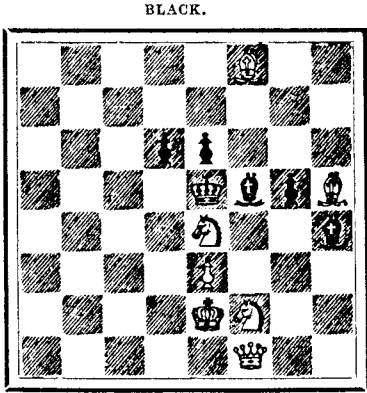
To the opponents of the eight-hour system, of course, the time has not come. To such it never comes. Like Pope's definition of the state of man's blessedness, it "never is, but always is to be." Sad fact as it is, the opponents of all reforms in labour, such as shortening the hours from sixteen to fourteen, to eleven, and then to ten; as limiting child labour; as providing means of safety and health for employees; as doing away with the "pluck me" store system—the opponents of all these reforms have been the employers of labour. It is a sad fact, but that is history. Postponement of this subject can not be forever, nor can the coming of the reform be forever delayed. So it were better, perhaps, to face it now. Let it be in a spirit of kindness, in a spirit of earnestness. It is a thing that belongs to humanity's advance. It is part of civilization.—*Indianapolis News*.

THE rabbit pest appears to be on the increase in New Zealand. The skins obtained in 1887 numbered 8,000,000; in 1888, 12,125,000; while the ingathering for 1889 promises to largely exceed that for the previous year.

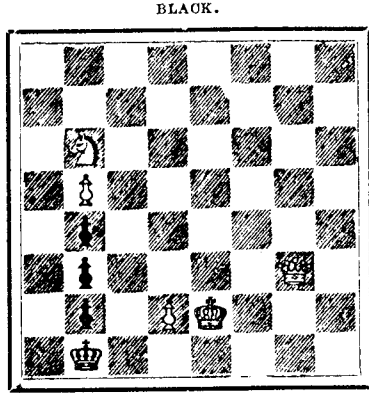
CHESS.

PROBLEM No. 429. By T. B. ROWLAND.

PROBLEM No. 430. By W. A. SHINEMAN.



WHITE. White to play and mate in two moves.



WHITE. White to play and mate in three moves.

SOLUTIONS TO PROBLEMS.

No. 423. R-K R 7

No. 424. White: 1. K-Kt 7, 2. Q-Kt 4+, 3. Kt-K 3 mate. Black: K-B 4, K x Q, K-B 4. If 1. Kt-B 5, K-B 4. With other variations.

GAME IN THE TORONTO CHESS CLUB TOURNAMENT FOR 1890, PLAYED BETWEEN MR. SIMS AND MR. DAVISON, ON THE 9TH JANUARY, 1890.

Table of chess moves between Sims and Davison. Sims White: 1. P-K 4, 2. Kt-K B 3, 3. B-B 4, 4. P-Q B 3, 5. P-Q 4, 6. P x P, 7. P x P, 8. Castles, 9. P-Q R 3 (a), 10. Kt-K 5, 11. P x Kt, 12. Q-B 3, 13. Kt-B 3, 14. Q x Kt, 15. Q x B, 16. Q-K Kt 4, 17. Q-Kt 3, 18. Q-Q Kt 3, 19. P-B 4, 20. B-K 3, 21. R-B 3, 22. B x B. Davison Black: P-K 4, Kt-Q B 3, P-K R 3, K Kt-K 2, P x P, P-Q 4, Kt x P, P-Q R 3, B-K 2, Kt x Kt, B-K 3, Castles, Kt x Kt, B x B, P-Q B 3, P-K B 4, K-R 2, P-Q Kt 4, B-B 4+, Q-Kt 3, Q R-Q 1, Q x B +.

NOTES.

- (a) Not good. (b) K-R 1 better. (c) R-Q 1 best. (d) Very bad; R-Q 3 best; by the move in the text white gives up nearly all his advantage. (e) P-Q Kt 3 is better. (f) White is now obliged to defend himself. (g) This loses immediately; R-K 5 was his best move, but Black would win in any case.

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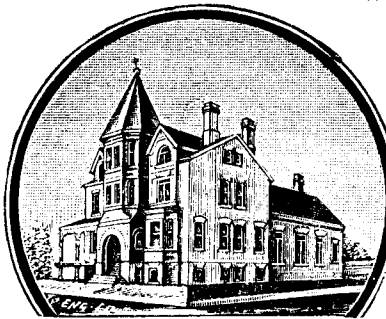
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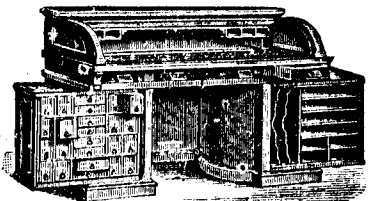
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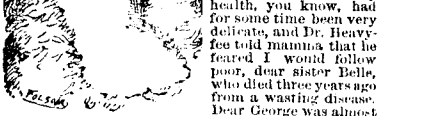
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