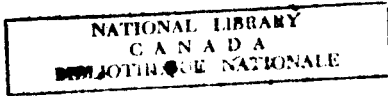


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QUARTERLY

QUEEN'S QUARTERLY

JANUARY, 1894

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PRESBYTERIAN REUNION AND REFORMATION PRINCIPLES.

(A PAPER READ AT THE PARLIAMENT OF RELIGIONS, CHICAGO.)

AT a Congress of the Religions of the World, every Church is called on to state its distinctive principles and to consider whether it has sufficient vitality to adapt them to changed conditions of time, country and society. Having proved its moral right to continue as a separate organization, the question arises, why does it not present an unbroken front to the world?

It would be strange should the Presbyterian Church shrink from this challenge. Protestantism is a very large fact in Christendom. The three greatest nations in the world are Protestant, and at the Reformation all the Protestant Churches, with one or two exceptions that were determined otherwise more by political than by religious forces, took the Presbyterian form, even when they did not take the name. What then are the fundamental principles of this daughter of the Reformation?

The principles of a Church constitute the law of its being. They may be obscured for a time. They may be denied outright by zealots: but if they are true they will reassert themselves. They are the only basis on which reunion can properly be effected. The Church must be broad enough to include all who are faithful to its basic principles, and strong enough to include varieties of opinion not inconsistent with its life.

Everyone admits that the Reformers were great men. They were only men, however, and they were the children of their time. They did not see all truth, and the truth they did see was mingled with error and expressed in the language of the 16th and 17th centuries, which, it need hardly be said, was vigorous, especially when used controversially. What we would call Billingsgate was the ordinary language, even when men like Luther, Milton, and Rutherford took up the pen to answer opponents. That however was only the literary form of the time, and we are searching for principles.

First, then, the Reformers were above everything else men of faith, and the essence of their faith was the Gospel. To use a word that has been much abused, they were evangelical, and they found the evangel in the Bible. They believed that God had revealed himself to Israel as a God of redeeming love, and that His revelation had culminated in the Christ. As the revelation was recorded in Holy Scriptures they counted these beyond all price, and they studied them under all the lights of their time, and with all the fearlessness of men of science, who may doubt their own powers but never doubt truth, no matter in what volume it may be revealed. Erasmus, Reuchlin, Luther, Melancthon, Calvin, were the scholars and higher critics of their day, and the monks and many good people clamoured against them on that ground. Were they not bold, bad men, who were substituting human learning for the divine treasure which in the hands of the Church had proved itself powerful to convert the nations of Europe? They were saying that a New Testament in that new language—Greek—was better than the grand old Vulgate, and they were studying Hebrew, though it was well known that all who did so became Jews. The clamour that then filled the air means to us no more than the cackling of multitudinous geese, that has long since died away, but then it was the voice of the Church, loud, strident, terrible. Except in those places where the moral laxity of monks and priests had outraged the public conscience, the majority was opposed to the Reformers. Tradition is strong and habit stronger; the people generally could not read; books were scarce; and of course the Church as an organization was opposed to change that imperilled the fabric. The innovators were warned that by disturbing the faith of the people they were bringing innumerable

woes on society, and it was significantly added that in the interest of souls it would be necessary to "deal with" them, if they did not keep silent. Some were silenced, but others held on in their course. They believed that the more the Bible was investigated, the more its divine power would assert itself, and that though the faith of some might be shaken, the searchers for truth were not responsible for that. That result was only what had happened in the Apostles' days, when ignorant and unsteadfast men wrested the words of Paul, and the other Scriptures also, unto their own destruction.

It was, however, not their scholarship and their criticism but their faith that made the Reformers heroes. They had found deliverance from sin, and reconciliation with God at the foot of the Cross. *Ubi crux, ibi lux*. From that point of view they fearlessly judged even the Scriptures. A book that did not preach the Gospel was a book of straw, even though included in the Canon. A book that did preach it was precious, whether written by an Apostle or not. Luther appealed from the authority of the Church to the authority of the Scripture. He identified Scripture with his interpretation of Scripture, and his method of interpretation while it gave him the root of the matter, was at once too broad and too narrow. It must therefore give place to a scientific method such as the successors of the Reformers are now elaborating and which they intend to perfect, if the Church will only have patience and allow them to do their work. The Church, however, now has much of the spirit that it has had in every century, downward and upward, from the days when its Chief Court condemned Jesus, gnashed with the teeth at St. Stephen, and excommunicated Luther. It is heart-breaking to all who love the Church that it should be so. But, so it is. What then is the first principle of the Presbyterian Church? It is evangelical, and the good news which it preaches is that which is contained in the Word of God. It is not necessary to confine ourselves to the scholarship of the Reformers, to their libraries and critical implements, to their defective methods and defective science, to their illusions and their errors. It is not necessary to imitate their sins of word and deed against others, or their mistakes in hermeneutics. But it is necessary that we should be united with God through faith in Christ, as they were, and that

we should prize the Bible as the medium through which the knowledge of God in Christ is given to men. It is also necessary that we should study it, freely, intelligently, with the best available apparatus and according to approved scientific methods. Let us understand what this does not mean and what it does mean. To honour Holy Scripture as the literature which contains the Revelation of God as a God of Grace does not mean faith in any *a priori* theory of Inspiration; does not mean that all the books in the Bible are of equal authority; does not mean faith in the good Jewish Scribes, who did a grand work under the light they had, who searched diligently for the precious remains of their ancient prophets and psalmists, without finding all that had been spoken or written, and who edited, compiled and codified those that they did find amid the ruins of the nation; does not mean a denial of human elements in the Bible that were absolutely necessary if its words were to be understood of the people to whom they were addressed, nor the assertion that myth, legend, allegory, fable, poetry, proverb and parable are less appropriate media of revelation than Statistical Columns, Blue-books, Catechetical formulas or other accepted forms of literature. Different views on these points may be tolerated, for they are not of the essence of the faith. In investigating them, we must have the large liberty that the Reformers exercised. They purchased that freedom for us and let not the modern Church that builds their monuments take it away, by threatening all the pains and penalties that the civil magistrate allows it to inflict, and which it has inflicted again and again; not on the timid, for they are cowed into silence, and so a greater wrong is inflicted on them than if they were punished externally; not on the worldly-minded, for they are not going to peril their reputation or their salary; not on the intellectually inert, for they have no irrepressible desire to study; not on the conformist and traditionalist, for they are satisfied often honestly with the past; but on the men whom the Church should thank God for, though they make mistakes; the men whose minds are open, the men of honest hearts and sensitive consciences, who speak though they know that speech will cost them everything usually held dear, when silence would preserve them in the honour and affection of those whom they love. Let the Church take its stand on this distinction between faith in

the Gospel and the word of God on the one hand, and all questions of scholarship on the other. Great shall be its gain thereby. It may at last obtain deliverance from that bondage to the letter which has been its curse in every age and the essence of which is idolatry; not the idolatry of wood and stone that is comparatively harmless, but the idolatry of God-given institutions and God-inspired words in the stead of God Himself, the idolatry which led Israel to persecute every prophet with such unbroken continuity, that Jesus said concerning His own impending fate, with a pathos the burden of which words are too weak to bear, "it cannot be that a prophet perish out of Jerusalem"!

Secondly, the Reformers were Churchmen. They did not believe that the individual sentiment expressed the whole religious nature of men, and that the term "visible Church" was "erroneous." Only in society is man understood and only in society does he attain the perfection of his being. They believed that the Lord founded a society or Church, with Himself as Supreme lawgiver and Head, gave an initiatory rite and an outward bond of union, a definite portion of time for public worship and special service, along with injunctions, aims, promises and penalties that a society requires for its guidance, and which are now scripturally fixed for all time. Our fathers were not schismatics. Though they had no conception of that law of evolution which is the regnant principle in modern thought that gives meaning and oneness to all life and all history, they saw that the Church had been a unity to a very wonderful extent from the days of the Apostles, and they believed that unity was the ideal condition, and to be realized as far as possible. They studied and prized the writings of the fathers. They shuddered at the thought of breaking in pieces the body of Christ. But what could they do? The organized Church cast them out, therefore on it was the sin of the schism. The bishops fought against them, till the Landgrave of Hesse, translated Luther's motto of V. D. M. I. E. (*Verbum Dei manet in Eternum*) as *Verbum Diaboli manet in Episcopis*. A new organization had to be formed, and for this they fell back on New Testament precedents which they sought to apply or adapt to the actual circumstances of the time. The Church in each country was to be national, in the true sense of the word. It was

to embrace all who accepted the Gospel; and all national Churches were to be united in one great confederation of faith.

Thirdly, the Reformers believed in publicly confessing their creed, or setting it forth in formal statements from time to time. The Churches of Germany, of Switzerland, of France, of Holland drew up confessions, not once, but again and again as they were called for. These confessions were testimonies not tests. They were drawn up, sometimes by one man and sometimes by a body of men, but no sanctity was attached to the wording, and they were not imposed on ministers or people. The men that drew up one this year could draw up another and probably a better in after years, just as the man who can preach one good sermon can preach a thousand. They were as willing to lay aside one confession for another as we are to lay aside an old coat for a new one. It would never have occurred to them to send the old coat down to hundreds of Presbyteries, that thousands of critics might pick holes in it, propose patches of different colors, add a new cuff or a collar, or a tail-piece, unravel it, darn it, or reconstruct it, "lock, stock and barrel." They were far too busy and too earnest to dream of making such a mistake, although they made mistakes enough, some of which we have been trying to explain away ever since, to their inextinguishable laughter, I doubt not, if they are permitted to know what is going on upon the earth and if they have preserved that sense of humour which the greatest of them had when in the body. John Knox, for instance, drew up a Confession of Faith in 1548, which he sent from captivity in France to "his best beloved brethren of the congregation of the Castle of St. Andrews, and to all Professors of Christ's true Evangel." Then, when the Parliament of Scotland met in 1560, a petition having been circulated for the abolition of Romanism and the adoption of the Gospel, the ministers and barons were ordered to submit a summary of the Reformed doctrines. "Within foure dayis" this was done, Knox of course taking a prominent part in the work. The summary was read to the Parliament, and after reasoning and voting was ratified, and the Protestant form of faith established. That confession was an admirable piece of work, superior in some respects to the Westminster, and it remained the confession of the Church of Scotland during the heroic epoch of its history. If ever there was a confession that

a Church should have esteemed sacred, it was that one. What made the proud, tenacious, stubborn people of Scotland lay it aside for another, drawn up in the next century by an assembly of Englishmen, that was simply "a Council of advice to the Parliament of England." The two dominating principles already mentioned; a faith in the Gospel that made them comparatively indifferent to formulas, and a burning desire for the religious unity of the three nations that God had made one. The Westminster confession was a compromise in its title and in its contents, and while a splendid memorial and high-water mark of the religious thought of the age, it is difficult to know whether we should be most astonished at the total rejection of it by England or at the prostration of spirit with which it was long received by the Churches of Scotland and the North of Ireland, and their offspring on this continent. The Moderator of the Free Church of Scotland, in his closing address to the General Assembly last May called attention to the "curious fact that while the common people of Scotland have long been distinguished for subtle and strenuous thought on the highest of all themes, we have hardly produced a divine who has made his mark and taken his place among the great teachers of truth." It is more than curious. It is a most melancholy, humbling and suggestive fact. The reason is not far to seek. What was originally a testimony was made a test. The flower of the soul of one age was converted by a strange alchemy into an iron bond for future generations. Our fathers walked freely in the domain of religious truth, because they had faith that God was not dead and would not die, and that there was wisdom in His word sufficient for the wants of their age and of every age. Their sons were smaller men. They preferred to nibble at the mouldy manna of yesterday's gathering to going out into God's open field to gather fresh manna for themselves. What is the process by which a man becomes a great teacher of truth, or writes a book that adds permanently to our store? He has to labour and to wrestle for years. Truth dawns slowly on the mind, and it comes to the most earnest seeker only in the rough, precious ore mixed with dross. Even after much refining, dross remains. When the word that the thinker may have brooded over for years is spoken or published, it is a quarter or half a century, or perhaps more, in advance of the average man. This

is God's way of leading on the average man to wider conceptions. But, suppose that instead of submitting to God's way, listening courteously to the teaching, patiently considering it or assisting to remove the dross, the average man considers it his only duty to unite with others like himself to execute swift vengeance on the author! Here, he says, is a man who is not keeping to the beaten track and eating the regular provender, like a well-trained ox content with doing the allotted task. Let him leave the Church and not give trouble to people who have no desire for novelties, or we shall put him out. This is the actually approved modern method of ecclesiastical procedure. What does it mean? That the Church has no desire to train "great teachers of truth," and does not believe in the evolution of the divine purpose. Worse, if worse can be, it means the bribery and corruption of the timid and the venal,—the offer of a premium on dulness, a premium on indolence, a premium on dishonesty. Its equivalent word in the nation would be, whosoever writes a book throwing new light, or what he thinks new light, on constitutional questions, should begin by abandoning his citizenship; or whosoever proposes a new law, should as in old Greece enter the market place with a halter round his neck. You ask, what if a man has signed the confession? Surely the essence of the confession is the Gospel, and he is trying to bring out that essence more clearly. He may differ from the confession, and yet be in real accord with its thought and aim; just as new prophets differed from the old, yet the later always built on the former and were animated by the same spirit. Jehoiakim put the prophet Uriah to death, because,—apparently in opposition to Isaiah who had declared the inviolability of Zion—he asserted that it would be destroyed; the priests and the prophets would have put Jeremiah to death for the same offence, had not the princes and the common people interfered. Their word from Jehovah was opposed to the word that Isaiah had spoken a century before, and therefore the regular priests and prophets of their day thought them heretical. It is sometimes said that the minister in whose mind new thoughts are stirring should submit them to the Presbytery. But thoughts on religion cannot be summed up in sentences, and the only practicable way of presenting them to the Presbytery is by giving them to the public. The Presbytery does not sit continuously, and is not competent to

act as a censor or *index expurgatorius*. It is said that any man who thinks God has given him new light might enter some other Church, where his new point of view would be tolerated. Nothing shows more clearly how far we have departed from our fathers' conception of the Church than this astonishing plea. To those who make it, the Church is not the body of Christ into which we have been baptized and in which we have an inheritance from our birth more precious than rubies, but a voluntary club that exists to perpetuate a compromise document that some good Englishmen drew up two and a half centuries ago. According to this the Church does not make confessions, but the Westminster confession made the Church!

How can a Church expect to produce great divines if it muzzles the thinker and scholar? It is bad enough when a Church that declares that it has all truth already and that its judgment is infallible does this; but when the great Church of the Reformation is guilty, it is false to its own principles; and when it pleads with sons who would fain do it honour to become aliens, deserters, schismatics, anything, rather than oblige it to think or to tolerate thinking, it confesses to spiritual impotency that is even more melancholy than brutality.

Fourthly, the Reformers asserted the democratic principle, and embodied it in representative legislatures and courts, to express the will and preserve the unity of the Church. They may not have recognized all that was involved in this principle, but they discovered the individual and gave him his rightful place in the Church and in society, and that is the essence of democracy. They taught that man as man entered into union with God by a spiritual act, and that every man who did so was a king, a priest, and a prophet. Appeal against the excessive authority of the Church was made to the Bible and to men's reason, illuminated by the Spirit of God. The Bible was given to the people and the community was invited to search and to decide for itself. In constituting Church Courts, too, the rights of the people were preserved. For instance, in the first General Assembly of the Church of Scotland, held in 1560, there were 46 members, of whom only 6 were ministers; and in the first Book of Discipline, drawn up by that body, it was enjoined that elders and deacons should be elected annually by the congregation!

I need scarcely point out how far we have departed in practice from this principle. We have made our Church government aristocratic. The laity are wholly unrepresented in our Church Courts, except in as far as it may be said that all the members are laymen, because we have abolished the medieval distinction of clergy and laity. Elders cannot be called laymen. They must be students of divinity. It would be immoral to ask them to subscribe to hundreds of theological propositions that they had not studied. With us, they are ordained in the same way as ministers to the office, and they are appointed for life. It is sometimes said that the Constitution of the States and indeed the representative system generally was copied from Presbyterianism. To see the two side by side, as they actually are, it is evident that the one is now a caricature of the other. Presbyterianism was the first to assert the democratic principle, but other Churches are carrying it out more faithfully. In the Anglican Church, for instance, any layman can be elected to sit in Synods, and as he goes there to represent the laity, he is appointed for only one year. The Synod, too, numbers twice as many lay as Clerical members, and sitting not as individuals but as orders they can never be swamped.

The democratic principle has now triumphed in the Church as well as in Society. The most despotic and the most aristocratically constituted churches admit it and pay homage to it as the real king. Can we ask for a more significant illustration of the fact than this Parliament itself? Now that Democracy has triumphed, the question is, shall the children of those who fought and bled in its cause, who stood by it in the dark and cloudy day when no man regarded, be afraid of or false to it when perhaps their aid is needed more than ever. For Democracy does not mean disorder in Church or in State. It must be organized and it cries for leadership and organization, but it demands that those who would be its guides shall trust it, for those who do not trust may betray.

I have sketched the principles that must be accepted as the basis of any future union; the Evangelical principle, the Church principle, the national and confessional principles, and the democratic principle. How far the Presbyterian Churches have been faithful to these in the course of their history cannot be dis-

cussed here. Whether faithful or unfaithful in the past, the question is, are we prepared to act upon them now? If so, it seems to me that the circumstances in which we meet give us a wider horizon and a wider outlook than Presbyterian Reunion, though that might come first, if under the form of going forward we take care not to go backward. As there is a Greater Britain, which has manifested itself at our meetings, so there is a Greater Presbyterianism, to which we should appeal. Our principles are now accepted as heartily by the Methodist, the Congregational, the Lutheran, the Reformed and other Churches as by ourselves, and accepted also by vast masses in the Baptist, Episcopal and Roman Catholic Churches. If we are the children of our fathers, we shall consider whether a new birth of time is not at hand and whether God is not calling upon us to forget the things that are behind, and reach forward unto those that are before. "Speak unto the children of Israel that they go forward."

Mr. Chairman, you have asked me, though belonging to a neighbouring country, to address you on this subject, probably because the Presbyterians of Canada have effected Reunion and are looking forward to greater things. Pardon me if I have spoken unadvisedly, and bear with me while I suggest that we need first of all, to ask forgiveness of God for sins and shortcomings, which have been all the more inexcusable on our part, because we are the heirs of illustrious forefathers and the sharers of priceless privileges which they bought with their blood. I ventured to address a similar word to my fellow Christians in the Parliament of Religions. We have been proud of our Christianity instead of allowing it to crucify us. So, have we not been proud of our Presbyterianism, instead of allowing it to purify and enlarge our vision and fit us for service and sacrifice in our own day and land, along the lines on which Luther, Calvin and Knox laboured until God called them to Himself? We have thus made Presbyterianism a sect, forgetting that Knox's prayer was, "Lord, give me Scotland or I die." God heard and answered his cry. Should not our prayer be, "Lord, give us this great and goodly land, as dear to our souls as Scotland was to Knox?" Remember that we shall never commend the Church to the people unless we have faith in the living Head of the Church; unless we believe with Ignatius, that "where Jesus Christ is, there is the Catholic Church,"

and with Robert Hall, "he that is good enough for Christ is good enough for me." Alas, our Churches have not thought so. Hence it is that from one point of view our Church history is a melancholy record. Let me explain from my own brief experience. The ablest expounder of the New Testament that I heard, when a student in Scotland, was Morrison, the founder of the Evangelical Union. Him, the U. P. Church cast out. The holiest man I ever knew was John McLeod Campbell, whose work on the Atonement is the most valuable contribution to the great subject that the nineteenth century has produced. Him, the Church of Scotland cast out. The most brilliant scholar I ever met, the man who could have done the Church greater service than any other English writer in the field of Historical Criticism, where service is most needed, was Robertson Smith. Him, the Free Church of Scotland cast out from his chair. Of course these Churches are ashamed of themselves now, but think of what they lost, think of what the Lord lost, by their sin, and if, where such vast interests are concerned, we may consider the individual, think of the unspeakable crucifixion of soul that was inflicted on the victims. It would ill become me to suggest that you do not do these things better in the United States. Yet, without adverting to recent cases, where the ashes of controversy are hot, I may be pardoned for saying that a Church which cut off at one stroke the Presbytery of New Brunswick, and subsequently those who formed the Cumberland Presbyterian Church, and at another stroke four Synods, without a trial, need not hesitate to fall on its knees with us, and cry "We have sinned." God give us the grace to repent, and strength from this time forth, to go and do otherwise!

G. M. GRANT.

CRITICAL NOTES.

THE VERSE OF ENDYMION.

ENDYMION, the first serious effort of Keats, is written like *Lamia*, and some others of his poems, in verse which for the want of any more definite name we may call the rhymed couplet. It had been the favourite measure of the school of poetry which was passing away, and even Wordsworth, influenced by traditions which had lasted since the time of Dryden, made his poetical debut draped in the elegant but somewhat artificial style of the 18th century couplet. In his *Evening Walk and Descriptive Sketches*, written respectively at the ages of 19 and 23 the rhythm has occasionally the rhetorical accents of Pope, as in the following lines:—

Just where a cloud above the mountain rears
An edge all flame, the broadening sun appears :
A long blue bar its ægis orb divides,
And breaks the spreading of its golden tides.

At other times it resembles the freer and more harmonious rhythm of Gray or Thomson:—

The song of mountain-streams, unheard by day,
Now hardly heard, beguiles my homeward way.
Air listens, like the sleeping water, still,
To catch the spiritual music of the hill.

But Wordsworth early discarded the great metrical form of the 18th century for less restricted forms of narrative and descriptive verse. A little later, Byron with his professed contempt for the changing taste of his generation, revived in the *Corsair* and *Lara* what he called the "now neglected heroic couplet." But even he soon strayed into other measures, chiefly the popular octosyllabic verse and the Spenserian stanza. But on Keats, who followed a few years afterwards, the rhymed couplet took a deeper hold. He is the last of the greater poets with whom it is a favorite form. For Keats who even in his versification was the poetic child of

Spenser as much as of Shakespeare and Milton, could not easily forego the sensuous richness and charm which rhyme can give to poetry. Only in *Hyperion* has he shown us how independent he was of its aid, how capable, had he cared, of rivalling the blank verse of the great masters.

So *Endymion* was written in the heroic rhyme so popular in the 18th century. But what a difference in the management of the verse, what a free, elastic movement, what new variety in the rhythms! The poem has an inspired opening in the power of its rhythm, no less than in the beauty of its thought and language.

A thing of beauty is a joy for ever
 Its loveliness increases ; it will never
 Pass into nothingness ; but still will keep
 A bower quiet for us, and a sleep
 Full of sweet dreams, and health, and quiet breathing.

This is still, in a formal sense, the rhymed couplet, but it is no longer the couplet of the 18th century, the couplet of Pope, or even of Crabbe. Its rhythmical character is entirely different. It has none of the mechanical restrictions of the 18th century couplet. It rolls in musical periods like the blank verse of Milton, with the structure and cadences of which indeed it has often considerable affinity. There is no attempt to make the sense coincide with the couplet. Half-lines form continuous rhythm with the preceding or succeeding lines rather than with their correlative halves. Whole musical paragraphs, a linked melody of rhythms, come to an end, as the opening lines quoted above do, with the first line of the couplet. In its inward rhythmical structure, with its use of the extra syllable and its boldly varied pauses it is more akin to blank verse than to the heroic couplet. It seems even to aspire to the freedom of dramatic verse in the frequency and variety of its cuts, and the difference of stress in its accents is as great almost as that to which we are accustomed in dramatic verse. Take the following examples :

- (a) And such are daffodils
 With the green world they live in ; and clear rills.
- (b) Making directly for the woodland altar.
- (c) And caught the latter end
 Of some strange history, potent to send,

The first example takes its peculiar character from the late occurrence of the pause, the obtrusive quantity of the unaccented syllables "green" and "clear", and the presence of at least one weak or formal accent.

The second has a marked rhythmical inversion (which in all iambic rhythms may conveniently be called a choriambus), a weak accent, and an extra syllable.

The third has obtrusive quantity in "strange", a purely conventional accent on the last syllable of history, and the choriambic inversion to end with ("potent to send"), although with regard to this last point, we must keep in mind that Keats very often seems to give to final unaccented syllables like that of "potent" a value which rather resembles Italian than English speech.

There is hardly any trace of mechanical construction in Keats's verse. On his best work at any rate not a shadow of suspicion lies of this kind; and that is more than can be said of some poets whose work, taken as a whole, is of more value and significance. And when I say this, I am thinking not of Wordsworth, whose rhythm, when it is good at all, is exceedingly natural and spontaneous after a quiet fashion, but of Tennyson, in whose verse, even when it is good, you may often enough trace the mechanical mould in a certain monotony of recurring pauses and accents. Of course Tennyson is a splendid metrical artist, and what is more, a consciously critical one; what I mean is, that in his most harmonious and ambitious verse, the verse of *In Memoriam* or of the *Idylls*, he instinctively seeks the support of a stronger, more fixed, and therefore more limited basic form than singers so wholly spontaneous as Keats and Shelley.

Keats's knowledge of the metrical art is evidently far more instinctive and less critical than Tennyson's. Both in accentuation and in rhyme he seems to lose sight of the distinction between licences which are more or less conventional and recognized as amongst the liberties of the poetic art, and licences which are unusual and somewhat trying to the reader, such as placing the accent on the first syllable of "enough," or rhyming "beautiful" with "cull" and the extra unaccented syllable in "elbow" with the accented final word "slow". There is a certain heterogeneity too in the rhythm, a degree greater perhaps than is admissible in the use of the same measure in the same poem. His couplet is some-

times Miltonic in its accents, in its bold combinations and powerful roll—

like dying rolls
Of abrupt thunder, when Ionian shoals
Of dolphins bob their noses through the brine.

At other times—especially in direct narrative—he will drop into the regular canter, the firm precise movement of the old couplet.

Now when his chariot last
Its beams against the zodiac-lion cast,
There blossom'd suddenly a magic bed
Of sacred dittany, and poppies red.

Then again he will give it the light triple step of the anapest
To the swift treble pipe and humming string

Or the peculiar heaviness of the Alexandrine dragging like a wounded snake its slow length along—

nor felt, nor prest
Cool grass, nor tasted the fresh slumberous air.

There is this kind of immaturity in *Endymion*, the occasional falterings, the uncertain touches of the young master embracing more than he could readily accomplish. But even in the midst of these falterings there occur, at every step, lines of wonderful and original beauty—

The silver flow
Of Hero's tears, the swoon of Imogen,
Fair Pastorella in the bandit's den

lines which might have made stern Gifford—had his ears caught their melody—pause before he shot the thunderbolts of the *Quarterly* at this young eagle making his first bold and perhaps premature flight into the zenith.

For one can say in praise of Keats, and it is high praise, that his characteristic rhythm, almost every rhythm that is of any merit, is perfectly natural, graceful and elastic as the movement of a member of the feline species, and possesses that distinct individuality in which the medianical mould of the metre is as it were merged and lost. When it is plainest, as when it is most ambitious, it is still the natural garment of the thought, not a mould into which the thought has been with more or less artifice urged. Even his very frequent licences, his deviations from

critical rule, often turn out to be, as with all great masters of style, happy hits, real enhancements of the thought or the feeling of the line. Very rarely, indeed, do we feel in reading Keats that the sense and melody have parted company, and still more rarely, if ever, that they are up in arms against each other. Dr. Johnson would have rated a poet soundly, and with some justice, for such a licence as the formal accentuation of the first syllable of "become" in the following lines:—

No, even as the trees
That whisper round a temple, become soon
Dear as the temple's self.

But even here one feels there is something in a sort inevitable and borne out by the sense in the freedom the poet has taken with the metre.

In this natural and instinctive command of rhythm Keats is a great master. His rhythmic emphasis is as just as in Shakespeare's best verse. Of critical and conscious management, on the other hand, there is less trace, much less than in Tennyson or even Shelley. The most evident is his delicate management of word-endings for unaccented syllables giving a fine ease and fluidity to his verse. He knows the value of these soft endings of which there are now so few comparatively in English. In his verse "quiet" is generally a very effective dissyllable

I'll smoothly steer
My little boat for many quiet hours.

So "flower", "cruel", "bower" and such words have their rights as dissyllables oftener recognized by him than by some of his brethren. He even makes dissyllables of verbs like "resolve" and is always on the look-out for forms like "palely" and "adown".

There is no surer test of the poet than this mastery of rhythm, which Keats everywhere shows, original rhythm, possessing a characteristic force the world has not before felt. When rhythm is at once original and powerful there must be a corresponding power and originality in the vision or the thought.

This on the whole is the meaning of the truth which Mr. Swinburne has so constantly insisted on in his critical essays, that 'the faculty of the singer is ability to sing.' But he seems much inclined to identify this faculty of rhythm with the lyrical

impetuosity and swing which after all is only a special development of the other. This is particularly the case in his comparison of Collins and Gray (see his preface to Collins in *Ward's English Poets*, Vol. III), where he denies to Gray the genuine faculty of the singer which he finds in Collins. But the rhythmical faculty of Gray is genuine enough, though like that of Tennyson it is best when it has the support of some strong and definite basic form, such as we find in the quatrains of the famous *Elegy* or of *In Memoriam*. Collins has greater range and more spontaneity, but within the limits of the pensive elegiac melody which is natural to Gray there is a mastery of rhythm as genuine and as original in him as in Collins. In whole stanzas every pause and accent expresses with a power beyond that of mere words the very pulse of the thought. I will not quote single lines of perfect rhythm, such as

Far from the madding crowd's ignoble strife,

I will take whole stanzas like this one :—

The boast of heraldry, the pomp of power
And all that beauty, all that wealth e'er gave
Await alike the inevitable hour.
The paths of glory lead but to the grave.

The finely disposed harmonies of that quatrain are none the less original and spontaneous that they do not expand in strophic freedom or lyrical overflow, and that the author is content to work under some of the restrictions which his age considered proper to versification.

This century, which is now drawing near its end, had just begun, when Wordsworth in a preface to the first edition of the *Lyrical Ballads* raised the standard of open revolt against the poetic style and traditions of its predecessor. Keats does not write polemical prefaces, but in one of his *Miscellaneous Poems* entitled *Sleep and Poetry* he has a brave fling at the older school of poetry, attacking in particular their metrical art, as Wordsworth had attacked their diction :—

But ye were dead
To things ye knew not of,—were closely wed
To musty laws lined out with wretched rule

And compass vile : so that ye taught a school
 Of dolts to smooth, inlay, and clip, and fit,
 Till like the certain wands of Jacob's wit,
 Their verses tallied. Easy was the task :
 A thousand handicraftsmen wore the mask
 Of poesy.

It was then with some consciousness of the character of his work that Keats returned to the metrical freedom of the older masters, Shakespeare and Milton. But those two unrivalled makers of rhythm hardly use the rhymed couplet at all—only *Lycidas* shows what Milton could do with it. It was an older master still that Keats was thinking of when he chose this form of verse for *Endymion*. It seems to have been Chaucer's genial and long lost art in the handling of this measure that first attracted Keats. "Unmew my soul"—he prays in an early passage of *Endymion*—

that I may dare in wayfaring
 To stammer where old Chaucer used to sing.

But although there are lines which occasionally remind us of the music of England's oldest singer he does not really attempt to recall the charming simplicity and energy of Chaucerian rhythm. What he gives us is something more akin to the languid grace and refined melody of Spenser. Chaucer's metrical couplet, the long melody and soft flow of Spenser's line, the freedom and naturalness of Shakespeare's accent and pause, and the emphasis of Milton, these are the constituent elements out of which the young poet builds his lofty rhyme. It is Milton also whom he follows in those choral melodies which he weaves into *Endymion*, and in that tendency towards rhythmical paragraphs which amongst other things gives his verse something of the same historical relation to the older couplet as the bucolic verse hexameter of Theocritus has to epic verse.

But towards the end the Spenserian element in his song seems to have grown stronger. *Isabella* and *The Eve of St. Agnes* are written in the Spenserian stanza ; and that wonderful *Ode to the Nightingale* has all the fine languor and the rich harmonies of the verse of the *Faerie Queene* :

Thou wast not born for death, immortal Bird !
 No hungry generations tread thee down :
 The voice I hear this passing night was heard
 In ancient days by emperor and clown.

Hyperion with its blank verse, its firmer accents and more energetic movement is again a reversion to Shakespearean and Miltonic ideals :

She was a Goddess of the infant world ;
 By her in stature the tall Amazon
 Had stood a pigmy's height : she would have tae'n
 Achilles by the hair and bent his neck ;
 Or with a finger stayed Ixion's wheel.

But *Hyperion* is unfinished. This great orb of song disappeared from the heavens, clearly before it had attained its meridian, even before it had steadied itself in its course ; and we can only infer from the power of its movement and something gigantic in its preliminary oscillations, how great its orbit was meant to be.

JAMES CAPPON.

THE HEART.

(FROM HERMANN NEUMANN)

Two chambers has the heart
 Wherein do dwell
 Sorrow and Joy apart.
 When Joy wakes in her nest
 Sorrow is still
 And lies in quiet rest.
 Oh Joy—beware—nor break
 The calm—speak low
 Lest Sorrow should awake.

LOIS SAUNDERS.

HOW TO GET DIVORCED.

WE do not hear anything about divorces prior to the time of Adam. That patriarch divorced his first wife, Lilith. She was created out of clay at the same time as was he, and so deemed herself his equal and becoming proud and troublesome was put away and expelled from Eden. Adam then married Eve and poor Lilith went to the Devil, whom she espoused and by whom she had a number of children, called Jins,—half men, half devils (Moses, Book I, ch. I, 27 : ch. II, 18 et seq : Ab. Ecchellensis, p. 268). Since that early date where has been marriage, there has been divorce.

Space forbids us following all adown the ages these proofs of the failure of marriage ; and as none of our readers, however fossilized and antique, can avail themselves of the modes and reasons for divorce in vogue ere C. Columbus embarked on the " Santa Maria," our references to such will be short.

As on the ages when the earth was young Eve and her daughters had little to say as to marriage, having to accept it as a child does physic will-he, will-he,—so Lilith and her unhappy successors had few rights that were respected on the dissolution of the bonds of wedlock. The Hebrew merely had to write out a "bill of divorcement," hand it to his wife and then send her away—no wrangling, no law expenses ; that she found " no favor in his eyes," was cause sufficient. One venerable Rabbi said a man could divorce his wife if she spoilt his dinner, or if he met another woman that pleased him better. Josephus informs us that he himself had been thrice wed ; why and how he and the first wife separated we know not ; the second he put away after they had three children " not being pleased with her character," (for the children's sake we hope it was better than his) ; the third he praises highly,—she was probably looking over his shoulder as he wrote. For certain very grave reasons a Jewish wife could demand a divorce ; if she got it she lost her dowry ; some reasons were, if the husband was attacked by leprosy, if his occupation was very repugnant to her, if he deceived her, or habitually ill-

treated her, or refused to support her, or if he gave her no child. If a divorced wife married, the first husband could never again take her to wife. (Moses, B. V. ch. xxiv, 1-4; A. Weil, *Le Femme Jeuve*.) In old days the Jews very conveniently had "divorces on condition"; they were first used to neatly evade the law of Moses mentioned in the twenty-fifth chapter of his fifth book (verses 5-10). The expectant widow not being in love with the kinsman whom the law destined for her second husband, got the first on his death-bed to give her a bill of divorce conditioned not to go into force until his death and to be null and void should he recover. If the husband died, she became not his widow but a divorced woman, and thus saved from her brother-in-law. And when a Jew went on a journey into a far country he was (in later days) obliged to leave with his wife a bill of divorce to take effect at a certain time did he not return; without this the wife would have to be deemed a married woman until positive news of his death was had, as the Jewish law knew nothing of presumption of death. (3 Green Bag, 381).

In India, according to the laws of Menu, (a gentleman of learning who existed sometime or other between B. C. 1280 and A. D. 400,) the husband had full liberty and authority to divorce his wife, if she indulged in intoxicating liquors, or had bad morals, or was given to contradicting him, or had an incurable disease. Says that Code: "a wife who has borne no child ought to be replaced by another in the eighth year; one whose children are all dead, in the tenth; one who has only daughters in the eleventh; the wife who speaks with bitterness instantly." The poor woman had no reciprocal rights; if she ran away she could be imprisoned or publicly repudiated. If her lord absented himself and left her without support she had patiently to await his return during eight long years if he had gone for a pious motive; six years if he were travelling for science or glory; and three years if he were roaming the world for pleasure. When these weary days of waiting were over the deserted one was still bound to her lord—but she might go and look for him. (Laws of Menu, ix, pp. 80, 81.)

Confucius, a sage who existed some twenty-four centuries ago and whose memory is still cherished by a third of the human race, had of course something to say on this subject and being a man he favored the husbands. To him it seems good

that a wife be divorced for seven causes, and these are the basis of the legal morals of China and Japan to-day; they are, disobedience to her father-in-law or mother-in-law; being childless; being immodest (a wife must not be given to loose conversation, *double entendre*, or much wine; she must not write a letter to any man, save her husband); jealousy of other women's clothes or children, or of her husband; if she has an incurable or loathsome disease; if she steals, or if she talks too much. (N. B. The Chinese express the word noise by repeating thrice the character that represents *woman*; on this point they are at one with the Rabbis who hold that the word *Eve* means *to talk*; and that the mother of us all was so called because soon after her creation there fell from heaven twelve baskets of chit-chat, she picked up nine of them while Adam was agathering the other three). These rules do not apply the other way. In China, the husband loses his power of repudiation for the above reasons when his wife has once worn mourning for a parent-in-law, when her own parents have both gone over to the majority, or when the family has grown rich. Divorce by mutual consent is admissible. If a wife runs away from her husband, he may—if he catches her—give her one hundred strokes with a bamboo and sell her to anyone willing to buy. (Letourneau, *Evolution of Marriage*, p. 241; Griffis, *Mikado Empire*, p. 527.) *The Japanese Bride* (by Naomi Tamura) tells us that for mere dislike a husband can at any time put away his wife, and that this is the most frequent cause of divorce. Such too is the poor woman's fate if she finds not favor with her mother-in-law, and we are given a sad little story of an almond-eyed bride divorced because she took for herself the upper part of a fish, it being very bony, and gave her spouse the lower part which was better eating; the old lady was furious because of right the upper part was the husband's; a quarrel ensued; then came a dissolution of marriage. In Japan, a man's freedom of divorce is greatly checked by his dread of fathers-in-law, brothers and other male relatives of the bride, and of the tongues of the female neighbours. (A reference to these oriental laws seemed necessary owing to the number of the *alumni* and *alumnae* of Queen's who go out as missionaries to India, China and Japan, and the College authorities do not wish them to become matrimonial shipwrecks.)

In Burmah they have a mode of divorce which is as follows, a quarrel having arisen between husband and wife and life together being a burden, all the family relations on either side assemble, squat on bamboo mats, and puffing cigars try to patch up a peace; if their endeavors fail, the elders of the district are summoned, and after hearing the story, they appoint arbitrators; then two candles, wax or rush lights, are selected, equal in length and thickness, one for the husband and one for the wife; these are simultaneously lighted, and placed on the table, if there is one, if not on the floor. Great care is taken that neither party has any advantage over the other in the shape of draughts and that all present are so seated that their breathing does not affect the flame. Breathless and solemn is the silence while these candles burn, but as one sputters out its life in the basin of water in which it is placed, a deep sigh of relief is heard. If it is the husband's candle that first goes out, then he and his relatives walk slowly out of doors, quiet and subdued, leaving his better half in possession of all the goods and chattels; if the wife's candle first succumbs to combustion, then it is she and hers who "*exeunt omnes.*" A small present to the judges and umpires complete the divorce, (48 Alb. L. J. 319.)

The Koran gives to the male followers of the Prophet the absolute right of repudiation. A form was prescribed and if that was used thrice the husband could not take back his wife until she had been married to another; the law permitted him to do so in contrary cases. The husband had under these laws, four months grace within which to retract his decision; even after separation he must provide a suitable maintenance for the disowned one. In Algeria, among the Mahommedans, there are three formulas of repudiation, varying in effectiveness; using the first, the discontented husband says to his wife simply, "Go away;" and if he has said it only once or twice he may retract; if he employs the second form and says, "Thou art to me as one dead; or as the flesh of swine," he cannot take her back until she has been married to another, and divorced or left a widow. The third is so solemn that it means separation for ever, "Let thy back be turned henceforth on me, like the back of my mother." Custom admits of voluntary divorce at the proposal of the wife; this

being by mutual consent the two part as good friends. (Koran II, 227. 230 : Meynier, *Etudes sur l' Islamisme*, 168.)

Among the ancient Greeks in primitive times the right of divorce was left to the man, and he exercised it for very slight reasons. In Athens, after a time, either the husband or the wife might take the first step towards separation ; the wife might leave the husband, and the husband might dismiss the wife. Repudiations were frequent and would have been more so, but for two reasons ; the lord when he sought to exercise his right, had to restore the wife's dowry, or pay her heavy interest ; and sometimes had to support her in the future ; the lady, when she made the first move, had to appear in person before the magistrate at his office, and there present in writing, her reasons for the separation. This public act was a difficult proceeding ; Hipparate, wife of Alcebiades, stung by his outrageous licentiousness, went to the Archon to get a divorce ; Master Alcebiades got wind of the matter and rushed to the magistrate's with a band of ruffianly followers, and by brute force carried her home ; and she never got her separation. Euripides says, "Divorce is always shameful for women ;" and in *Andromache*, a gentleman remarks that for a woman to "lose her husband is to lose her life." The Cretans permitted divorce to any man who found too many olive branches beginning to cluster round his table. The Spartans seldom separated from their consorts. Demosthenes mentions several men who repudiated their wives to take to themselves rich heiresses. (Demosthenes *Against Aphodus*, and *Against Neera* ; Lecky, *European Morals*, Vol. II p. 287.)

In primitive Rome, as usual, the husband had the right of repudiation, but the wife had not. Plutarch tells us that Romulus gave the husband power to divorce his wife if she poisoned his children, or counterfeited his keys, or proved unfaithful ; if for any other reason he put her away he had to give her half his goods and to dedicate the other half to Ceres. Apparently a family council had to be called to sanction the separation. If the wife's crime led to the divorce she lost part or all of her dowry, according to the extent of her wickedness. After a time divorce by consent was admitted among the inhabitants of the Seven-hilled City ; but in this form there were certain pecuniary disadvantages to the husband whose faults led to the separation. For

a long time, however, divorce without the wife's consent was not abused in Rome : in fact it is said that there was not one for five hundred years. The formula used by the husband was brief and pointed ; he simply said, "*Res tuas habeto,*" (Anglice, "take your things, and go"), and she went. When the brave old days passed away and the city became wealthy and luxurious, public opinion ceased to frown on divorce, and dissolutions of marriage in high life and low became of daily occurrence. Seneca tells us that ladies counted their years, by the number of their husbands, saying "such and such a thing happened in the days of my second, third or fourth husband." Juvenal mentions a leader of fashion who had eight husbands in five years. St. Jerome, later on, speaks of one who after having had twenty-three husbands married a man who had had twenty-three wives. Our old friends Cæsar and Pompey each divorced two wives. Caligula divorced two within sixty days or so. Claudius repudiated four, and the fifth would have gone likewise, but she preferred taking poison. Heliogabulus got rid of his first wife, because he found a mole on her body ; then he married a vestal virgin, wearied of her, but after sending away a third, fourth and fifth, was married to her again. And yet people talk of Chicago and Henry the Eighth !

Before the *Lex Julia de Adulteriis* no special form was necessary ; the divorce might even take place in the absence of one party. But that law required a written bill of divorce, and the record of the marriage was destroyed while the divorce was publicly registered. When Constantine came to the throne he tried to correct these corrupt propensities and introduce stricter notions of marriage. The contest was a severe one, for marriage had come to be regarded as a mere civil contract. The Christians fought hard to establish their view that the Master only allowed divorce for one cause, and that St. Paul had added one other—malicious desertion. Justinian forbade divorces by consent "unless either wished to retire into a monastery, or was a long time in captivity, or was impotent. He settled the grounds for legal divorce to be as follows : of a husband by a wife, treason ; attempting to induce her to violate her honor ; wrongfully accusing her of infidelity ; having a paramour in his house, or in the same town, after being warned more than once. The husband might divorce his wife, if she was guilty of treason, or of adultery,

or of attempting his life, or of frequenting banquets or baths with men contrary to his wishes, or staying away from home against his consent (unless with her own parents,) or going to place of public amusement, such as the circus, theatre or amphitheatre, when forbidden, (Nov. 117, 9.) Under some of the preceding legislation, the wife could have had divorce if the husband whipped her, violated sepulchres, or was guilty of robbery or cattle stealing. The Church persistently and strenuously fought against divorce; it declared marriage a sacrament and the nuptial tie indissoluble, that divorce was sinful. "Social convenience and experience pleaded in vain." "Custom and good sense held out a long time against ecclesiastical unreason;" but at length in the Twelfth century the victory was complete and the state adopted the Canon Law and prohibited all divorce. Even in the most aggravated cases only a temporary separation was allowed; but marriages were often dissolved for causes existing prior to the union on the theory that in such cases there was no true marriage. Such has since been and now is practically the law in Roman Catholic countries. In lands which embraced the doctrines of the Reformation, a relaxation of this law has generally followed the change in religion, either immediately as in Scotland, or indirectly as in England. (Enc. Brit. sub verb. Divorce: Lecky, *European Morals*, p. 352: Letourneau, *Evolution of Marriage*, p. 245.)

In Prussia divorces are granted for infidelity, desertion, imprisonment, ill-treatment, wounded honor, antipathy and illness and upon mutual consent. Freedom of divorce was one of the short lived results of the French revolution—the code civil of 1803 allowed divorce and judicial separation. Either party could demand divorce for infidelity (although the husband got it more easily), outrage, cruelty or grave injuries, or on account of condemnation to an infamous punishment; divorce by mutual consent was also allowed. In 1816 the divorce clauses of the code were abolished, but judicial separation was retained. Freedom of divorce was, however, restored in 1884.

There was no divorce among the Pagan Irish because their marriages were only from year to year. Under the old Welsh laws a husband could repudiate his wife if she kissed any man

other than her own. If after divorcing his wife the husband married again the late wife was also free to wed. By the same old laws a woman might leave her husband if he was leprous or had bad breath: and they gave a full and particular account of how the property of the pair was to be divided when they parted company after seven years matrimonial alliance; the husband got the swine, the wife the sheep; the man twice as many of the children as the woman; the husband the poultry and one cat, the other cats went to the wife, and so on, and so on. (Ven. Code, B. II. ch. I.)

Divorces in England were until 1858 of two kinds, one partial—divorce *a mensa et thoro*; the other total, *a vinculo matrimonii*. The former was little more in the eye of the law than simple separation and only lasted until the parties saw fit to be reconciled. The latter dissolved the union altogether, either for some antecedent incapacity, or some subsequent cause which justified dissolution. The Canon Law “deemed so highly and with such mysterious reverence the nuptial tie” that causes of divorce were few and limited, and the jurisdiction was exercised by the Ecclesiastical Courts. Divorce from bed and board was granted for the scriptural ground, for cruelty or such like cause, rendering it unpracticable for the parties to live together; their legal rights remained much as they were before. The causes for annulling the marriage were fewer after the Reformation than before. After 32 Henry VIII, c. 38, the only grounds for annulling the matrimonial contract by reason of antecedent incapacity, were, relationship within prohibited degrees, a previous marriage, corporal incompetency or mental imbecility; and then the court declared that no legal tie ever existed. The dissolving of the knot for causes subsequent to the marriage was only within the province of Parliament, which, after granting relief in several special cases, about the year 1700 constituted itself a court for decreeing divorces *a vinculo matrimonii*. To get such an absolute divorce an agrieved party had first to recover damages against the adulterer, at law; then to obtain a divorce *a mensa et thoro* from a Court Ecclesiastical, then go to parliament; the whole proceedings cost between three and four thousand dollars. This was a practical denial of relief to all except the rich, and the

poor had to be content with bigamy. In 1858 a court of "Divorce and Matrimonial causes" was established under an act of parliament (its powers and functions are now exercised by the Probate and Divorce Division of the High Court of Justice), and suits for dissolution of marriage, for declaration of nullity of marriage, and for judicial separation, are now tried by this court. Parliament, however, still has the power to interfere, although it has not done so in any English case since 1857. The English law still favors the man, and will dissolve the marriage if the wife ever forgets her marriage vows, but will only relieve the woman if the erring husband has added cruelty or desertion to his breach of the seventh commandment, or if his sin has been of a particularly aggravated and horrible nature. The court may grant judicial separation (the old bed and board affair) to either party for the sin above mentioned, for cruelty, or desertion without cause, for two years or more. Not very long ago the English courts solemnly declared that a man could not be divorced after his death, any more than he could be married. (*Stanhope v. Stanhope*, 11 P. D. 103.)

An Irishman seeking an absolute divorce has still to go through the three stages that were unnecessary in England prior to 1858; another grievance this to the people of the Emerald Island.

Of our own fair land little need be said in this connection for our young men and maidens generally choose wisely and well, and for "better or for worse." In Ontario, Quebec, Manitoba and the North West an absolute divorce can only be obtained by act of parliament, and parliament may grant relief upon any of the grounds recognised by the old Ecclesiastical Courts of England as affording a claim for relief; but, so far, (except in two or three instances,) no divorce has been granted where adultery has not been charged. One divorce was granted in Ontario before 1840, and only one; between that year and Confederation there were only four applications in the Province of Canada for this relief. All these were vigorously opposed by the Roman Catholics on principle; however the bills were successful, although Her Majesty saw fit to veto one. In the twenty-one years between 1867 and 1888 the parliament of the Dominion has dissolved twenty-three marriages for the one great cause, and two where

the parties had separated immediately after the wedding ceremony and the marriage was never consummated, in one of these cases a verdant youth of seventeen had been drawn into the matrimonial vortex by a woman,—well, considerably his senior ; in the other both parties had been guilty of fraud in giving false names, and the petitioner said the whole affair was a joke. In another case parliament gave a divorce equivalent to a judicial separation. Of these two dozen absolute divorces the baker's dozen was on the application of the husband, the short dozen at the instance of the wife. (Gemmill on Divorce, ch. V.) Since 1888, however, the male petitioners have been more than two to one. In Canada, we are proud to say, divorce is not as in England a perquisite of man ; a wife has an equal right with a husband to a separation. With Pope Leo XIII in the Encyclical of 10th Feb., 1880, we say, what is unlawful for woman is unlawful for man.

In Ontario and Manitoba the superior courts can declare void marriage contracts in cases of fraud, duress or lunacy. In Quebec the Judges have like power for like reasons and, also, where the parties are within the prohibited degrees, and in certain cases of impotency, and even where a Protestant parson has married two Roman Catholics (Gemmill, ch. IV.) They also have in Quebec an action called *en separation de corps*, which is practically a divorce, but neither party can marry again until death farther divides them ; it is granted for infidelity (but the case must be stronger against the husband than against the wife), for cruelty, grievous insult, or the non-support of the wife.

Before Confederation Nova Scotia, New Brunswick, Prince Edward Island and British Columbia each had little divorce courts absolutely separating man and wife for impotency, infidelity, pre-contract, or marriage within the forbidden degrees. Prince Edward Island has not attempted to do this since she came into Canada ; but the salt waters of both the Atlantic and the Pacific seem to have a wonderfully solvent effect upon the marriage bond, for between the years 1867 and 1888 there were 109 divorces among the 810,000 inhabitants of Nova Scotia, New Brunswick and British Columbia, while among all the rest of the people of Canada there were but twenty-six. Why is this, Oh, Scientist ?

The United States is pre-eminently the land of divorce; it leads all civilized communities both in the numbers of divorces granted and in the numbers of the reasons for which they can be obtained. In the year of grace 1886, in Great Britain there were 475 absolute divorces; in Germany 6,078; in France 6,211; in the model republic of the world, 25,535! The reasons why vary all the way down the list from A to W, from Alabama to Wyoming. "There is an abominable laxity of the laws on this subject." Taking the period of twenty years from 1867 to 1886, and on the basis of the census of 1881, Mr. Gemmill tells us the rates of divorce to population in Canada was one to 37,283; while in the Republic, on the basis of their census of 1880, the ratio was as one to 150. In those two decades 16,622 couples were divorced one year after marriage; 21,525 after two years; 27,270 after three years, while 25,371 were separated after twenty-one years or more of married life. As 328,716 were granted during these twenty years it is safe to say there were 484,000 applications. Of those granted nearly two-thirds were sought for by women (so the opinions of the fair sex is evident), and six thousand one hundred and twenty-two were given to husbands on account of the excessive cruelty of their wives (so much for the phrases, "the weaker sex", "the gentler sex.") The records of the courts shew that wives got divorces for the following, among other reasons: The husband runs a saloon and keeps his wife awake by talking. Does not wash himself. Has accused his wife's sister of stealing. Does not speak to his wife for months at a time. Made her climb a ladder to drive nails, and lassoed her on her way down. Abused her for having two teeth pulled. Makes her drop on her knees and bark, when he cries "Down, charge," Makes her black his boots. Treats her as a child. Enlisted in the navy. Impor-tuned her to deed him her property. Quotes scripture about wives obeying their husbands. Threw her little curly dog into the fire. Cut off her bangs by force. Would never cut his toe-nails, and scratched her every night, especially as he was restless. Never offered to take her out riding. Would not work except on Sundays.

Per contra, husbands got divorces for the following causes, among other: She said "you are no man at all." Refused to cook, and never sewed on his buttons. In certain matters

would not act without the permission of the chief of the "Brotherhood of the New Life." Called him a good-for-nothing vagabond. Goes gadding and makes him cook his own supper. Took the covering off the bed, leaving him to shiver till morning. Struck him a violent blow with her bustle. No children. Keeps him awake at night trying to get him to convey his property to her. Would not walk with him on Sunday and heaved a tea-pot at him, and pulled out his hair. Pulled him out of bed by his whiskers. Shot an old sweetheart. On the bridal tour fell in love with a German. Made him eat at a restaurant under threat of her brother thrashing him. (41 Alb. Law J. 21.) The wife had beaten and bruised him ; she had many times seized him and pulled out his hair by the handful. (*Beebe v. Beebe*, 10, Iowa, 133.) Made a false charge of infidelity against him, and it seriously affected his health. She started reports of his flirting with his clerk's wife : he thus ran risk of his clerk killing him ; this was extreme cruelty. (*Holyoke v. Holyoke*, Sup. Ct., Me., 1886 : C. v C., 30 Kan., 712.)

At times, however, even the American Courts shew some faint signs of considering easy divorce an evil ; thus, a divorce was refused to a wife for cruelty, where there was nothing more than bad temper and violent language on both sides ; (*Maben v Maben*, 72 Ia. 658.) and to a husband, in Pennsylvania, when asked on the ground that his wife had offered him such indignities as to make his condition intolerable and his life a burden. (*Power's Appeal*, 120 Pa St. 320.) In Florida it was held that putting his hand on his wife's shoulder and requesting her to leave the room was not an act of extreme cruelty ; and in Iowa it was decided that the throwing of a paper by the wife which hits the husband in the eye, was not inhuman treatment ; and divorces were refused in both cases. (*D. v D.* 21 Fla. 571 ; *W. v W.* 68 Ia. 647.) A single kick, and a blow which may have been accidental, is not extreme and repeated cruelty ; nor is jealousy on the part of the husband. (115 Ill. 102 ; 12 Or. 437.) The Michigan Courts, however, will grant divorces for a single act of cruelty. (*Hoyt v Hoyt*. 56 Mich. 50.) That the husband took the applicant for divorce to church but once in the three months of wedded life, the Judge considered a matter of little importance. (*Detrick's Appeal*, 117, Pa. St. 452.)

Yet in the Republic divorce seems to be deemed a panacea for all the infelicities and ills of married life. If the marriage yoke galls at all, relief is sought not in mutual forbearance, but in the Divorce Court. Many of the legislatures appear inclined to afford every facility asked for a dissolution of this contract. In New Hampshire there are sixteen reasons for divorce; in Delaware, two; and in New York, the only post-nuptial cause is the one mentioned by our Lord. South Carolina, alone of all the States, has always (except between 1872 and 1878) rigidly refused to suffer divorce for any cause, and yet this rigor has not tended to the promotion of the strictest morality. (Bishop. Mar. and Div. ch I. sec. 38.) In some of the Southern States divorce can only be granted by the legislature, but in most of the others Divorce Courts are in full play. All the States, except South Carolina, grant divorces for the one great cause, and most do for certain infirmities of the flesh; for desertion (in some after only six months); habitual drunkenness; cruelty; conviction of infamous crime or felony; absence without being heard of for seven, or three years; and neglect to support the wife. Joining a religious sect disapproving of marriage, like the Shakers, is a good reason for divorce in some States; if a wife refuse to go and live in Tennessee with her husband, he can get a divorce there. In Florida, habitual violent and ungovernable temper is sufficient; in Wisconsin if the wife is given to intoxication; in Wyoming if the husband is vagrant; insanity after marriage in some States; "and any cause deemed by the court sufficient and when it is satisfied that the parties can no longer live together", will do in Washington, on the Pacific; and "any misconduct permanently destroying the happiness and defeating the purposes of the married relation," will be good cause for a divorce in Connecticut, on the Atlantic.

Doubtless there is a spirit of separation abroad in these latter days. The number of those who refuse to be bound till death them do part appears to be increasing everywhere. In Berlin between 1880 and 1885 the number of divorces rose from 412 to 754, and of the 3107 cases in the five years only one-third were for infidelity. In France in the forties there was one divorce for every 47,321 of the people, in the later seventies one for every 15,610; in the same period in Holland the ratio rose from one in

83,000 to one in 25,660. From the days of Bluff old Hal to 1857 the English Parliament had granted but 317 divorces, in the thirty years following 1857 the Divorce Courts had issued 6,381 absolute divorces and 914 decrees for judicial separations. In the United States in 1867 there were only 9,937, while in 1886 the number had risen to 25,525. In Vermont 94 were granted in 1860, and 197 in 1878; in Connecticut in 1869 there were 9 cases, while in the fifteen years after 1864 they averaged 446; and so in many other of the States. In Chicago 526 marriages were dissolved in 1875, nearly double that number in 1882. Philadelphia went from 101 in 1862 to 477 in 1882. Even in virtuous Canada Parliament has granted in the last five years twenty-two divorces as against twenty-six in the preceding twenty-two years. *O tempora! O mores!*

R. VASHON ROGERS.

IN THE FOREST.

(FROM THE GERMAN OF LUDWIG BOWITSCH.)

Lonely I pass through the forest,
And the song of birds
Floats through the branches above me
Like love's sweet words.

Lonely I pass through the forest,
And the breath of flowers
Greets me like love's caresses
In morning hours.

Lonely I pass through the forest,
And the flowing stream
Weaves song and ripple and perfume
Into my dream.

And I find the hopes I buried
In the grave of yore,
The joy of youth and the sweetness
In the woods once more.

BACON AND SHAKESPEARE.

I.

AN intermittent controversy, extending over many years, has been waged on the question whether the dramas which pass under the name of Shakespeare were written by Shakespeare or Bacon. It would be a harsh judgment that this discussion has had no beneficial result. Untrue it would be as well as harsh, although the advantages have not been precisely of the kind which the controversialists have had most in view. Just as Saul found a kingdom while seeking an insignificant fraction of it, so these enthusiasts, while chasing all manner of ephemeral lights, have captured an acquaintance with the text of two great English authors. Perhaps it has not occurred to many of this merry rabble of contestants that Bacon and Shakespeare were both carrying to completion the same task, namely, the portrayal of new and higher ideas, and a new and higher way of life.

Poets and philosophers have not always been the best of friends. The imagination is apt to regard the processes of the understanding as a digging in the dark, while the critical faculty returns the compliment by calling the imagination superficial. This exchange of courtesies was not entirely obsolete in the days of the good Queen Bess. When Shakespeare in *Love's Labour's Lost* puts into the mouth of Biron the words

“To love, to wealth, to pomp, I pine and die,
With all these (*i.e.* his friends) living in philosophy,”

he broadly hints, as we shall see more fully in a moment, that his philosophy is the adjunct of an unnatural life. Nor is *Love's Labour's Lost* the only play in which Shakespeare makes his jest upon philosophy. In the *Taming of the Shrew* the learned Tranio admonishes his master not to be a stock or Stoic, not to devote himself so much to Aristotle as to make Ovid an outcast, and to fall to mathematics and metaphysics only when his stomach serves him. He lays down the rule that there is no profit where

there is no pleasure, and bids his master follow his inclinations. The advice suits the young man, who presently under the guise of teacher to an interesting young lady reads his philosophy as follows:—

Hac ibat as I told you before,—*Simois*, I am Lucentio,—*hic est*, Son unto Vincentio of Pisa,—*Sigeia tellus*, disguised thus to get your love;—*Hic steterat*, and that Lucentio who comes a-wooing,—*Priami* is my man Tranio,—*regia* bearing my port,—*celsa senis*, that we might beguile the old pantaloon.

Hidden beneath this merry fooling is a sharp contrast between the philosophic and the real life. The poet's preference of Ovid to Aristotle is without disguise in Romeo's exclamation to the moralizing friar,

“Hang up philosophy,

Unless philosophy can make a Juliet!”

In these passages Shakespeare is thinking, it is true, of the system of thought which prevailed in his day, and his dramas, without his being clearly aware of it, contain the nucleus of a better philosophy; but that is another matter. In his earlier works he bluntly says that the study of philosophy is not an occupation for mature minds.

Bacon in turn is quite ready with his retort courteous. Of poets he says in his essay *Of Unity in Religion*. “The quarrels and divisions about religion were evils unknown to the heathen. The reason was, because the religion of the heathen consisted rather in rites and ceremonies, than in any constant belief; for you may imagine what kind of faith theirs was, when the chief doctors and fathers of the Church were the poets.” Poets, in this view, concern themselves with changing appearances and not with principles. Of the same nature is his judgment upon the special form of poetry, which was most in vogue in his time, the drama. The first sentence of his essay *Of Love* begins in this way, “The stage is more beholding to love than the life of man.” Comedy and tragedy, as Bacon thinks, unduly exalt the part which loves plays in life, and are at variance with reality. Even when he is on his guard, and “is not now in hand with censures but with omissions,” he defines poetry as “feigned history,” written because of the poverty of true history. Hence poetry, so far from being an interpretation of nature, merely points out the

inadequacy of existing interpretations. When philosophy, the sovereign interpreter, presents itself, the duty of the poet is to bow himself out. So Bacon hastens to remark, "It is not good to stay too long in the theatre. Let us now pass on to the judicial place or palace of the mind, which we are to approach and view with more reverence and attention."

This pretty quarrel between poetry and philosophy, accentuated as it seems to be in the minds of our Elizabethans, may be resolved, I venture to think, by a general survey of their real contribution to our literature. England at this time, it must be borne in mind, had recently broken with the Church of Rome, and emerged from a successful struggle with Spain, its champion. This movement, at once political and religious, was a sign that the idea of authority was being recast. Both queen and people, inspired by the belief that she was God's anointed, were gradually becoming convinced that the duty of ruling well was an essential part of the divine right to rule. In the mind of Elizabeth, to desire the welfare of her people was both to condescend and to be in harmony with her divine appointment. In the minds of her subjects, loyalty was allegiance to an absolute ruler, and at the same time devotion to the highest aims. When the people afterwards were persuaded that the king was not righteous, and were determined to have over them a power which answered to their convictions, there was an upheaval, which shook every corner of old England. The mere premonitions of that day, felt alike by Shakespeare and Bacon, turned the comedy of the one into tragedy, and so tangled the political life of the other as to make it even yet difficult to unravel. But that is outside of our present plan.

II.

Both Shakespeare and Bacon at the outset present their views in the form of a vigorous assault upon the ideas already in possession. Mediævalism, in one aspect or another, had been receiving no gentle treatment from several of its offspring; and our stalwart English authors took active part in the affray. Shakespeare directs his shafts in particular against the social customs of his predecessors, and Bacon against their ways of thought.

In *Love's Labour's Lost*, one of the earliest of Shakespeare's productions, the motive is unusually conspicuous. The King of Navarre, so the plot runs, eager for fame, decides to make his court the resort of such as war against their affections and devote themselves to contemplation. Those who take the vow are to live in studious seclusion for three years, not to look upon a woman during that time, one day in the week to touch no food, eat but one meal on every day beside, sleep only three hours in the night, and 'not be seen to wink of all the day.' Three lords subscribe to the regulations. Shakespeare's judgment of the transaction is placed in the mouth of Biron, the doubting Thomas of the company,

"Necessity will make us all forsworn
 Three thousand times within this three years' space,
 For every man with his affects (*i.e.*, affections) is born,
 Not by might mastered but by special grace.
 If I break faith, this word shall speak for me,
 I am forsworn on 'mere necessity.'"

The arrival of the princess of France and three attendant ladies puts too great a strain upon the resolution of the devotees, and the catastrophe is a four-fold nuptial.

Shakespeare sends home his lesson in his sketch of one of the minor characters of the play, the fantastical Spaniard, Don Andriano de Armado. Observe in passing that it is a Spaniard upon whom the poet discharges the vials of his humour, and that the last part of his name is meant to recall the Armada. Direct speech is disdained by this military foreigner. He calls a boy a 'tender juvenal' or a 'tenderness of years', a girl 'a child of our grandmother Eve, a female', an apt phrase a 'congruent epitheton', and the afternoon 'the posterior of the day.' He swears 'by his sweet soul', 'by virtue', 'by the world', 'by the salt wave of the Mediterranean', and 'by the North Pole'. The rustics declare that he, along with Sir Nathaniel, a curate, and Holofernes, a pedagogue, has been at a great feast of languages and stolen the scraps, and has lived long on the alms-basket of words. He cannot multiply three by one, for, as he avows, he is ill at reckoning, which fitteth the spirit of a tapster; but he is a gentleman and a gamester, since these are the varnish of a complete man. So exquisitely polite is he, that he begs pardon of the air for

sighing, 'by thy favour, sweet welkin, I must sigh in thy face'. When he is so utterly discomposed as to smile, he makes the apology that 'the heaving of his lungs provokes him to ridiculous laughter'. Shakespeare points a moral against the vows of the lords when he tells us that they had meant to pass their time of seclusion in the company of this living unreality. But even the Don falls in love. When he has learned that he is merely in the same predicament as 'most sweet Hercules' and 'well-jointed Samson', he is reconciled to his destiny, and Jack has his Jill, or rather Adriano has his Jaquenetta. Then for the first time he speaks with sanity.

The view of Shakespeare it is not difficult to seize. It is not so much that it is vain to stem the tide of our impulses, as that it is wise to swim with it. The effort to subdue the natural inclinations had resulted in men's forswearing the full stream of the world and cultivating a barren learning. The remedy is a frank and open social intercourse, purified by 'special grace'. The boyish enthusiasm of *Love's Labour's Lost* takes for granted, it is true, the special grace, a defect for which the later plays make ample atonement. But even from this early drama we understand that the people of England have consciously turned away from the ideal implied in monastic seclusion and self-mortification, and abandoned themselves to a manner of living more in accordance with their conception of human nature. Shakespeare it is, who sings the pæan of this new life.

'The philosophy we offer,' writes Bacon in his preface to the *Novum Organum*, 'is not obvious, nor to be understood in a cursory view.' Perhaps it is not so difficult to appreciate his services in his preliminary task of putting to flight the false or inadequate notions current at his time; but when he has left 'the antechambers of nature, trodden by the multitude', and seeks an entrance into her inner apartments, it is not such a holiday matter to keep pace with him. We then feel the force of the comment made by his royal patron, when the *Novum Organum* was first issued; "It is" said James, "like the peace of God, it passeth understanding." Though King James is not correct, and this later and more difficult portion of Bacon's philosophy yields to inquiry, the program of this article permits a reference only to his earlier attempts, which are largely critical and introductory.

Like his great contemporary, "whom by some strange chance he never names",* Bacon is afflicted with what he calls *philanthropia*.† "We humbly pray," runs his invocation, "that thou, O Father, mayest be willing to endow thy family of mankind with new gifts through our hands." The way to secure these new gifts was not to 'submit the shows of things to the desires of the mind,' as do the poets, but 'to buckle and bow the mind unto the nature of things,' not 'arrogantly to search for the sciences in the narrow cells of human wit, but humbly in the greater world.' In that way alone was to be obtained the 'knowledge which is synonymous with power.'

But this end could not be pursued successfully, until the bad methods of his predecessors had been cleared away. This new kingdom of man, so Bacon declares, is like the kingdom of heaven; we cannot enter it unless we become as a little child. Two only of the false images or idols, which men have ignorantly worshipped, it is necessary for our purpose to describe, those of the market, as Bacon calls them, and those of the theatre. The current coin of the market is words, and people have always been too ready to be satisfied with the medium of exchange instead of actual things. In some cases, as in the phrases 'fortune', 'the element of fire', etc., the coin is false, for it represents nothing actual; in other cases, as 'moist', 'heavy', 'dense', it is defaced and poorly represents the reality. The task of the philosopher is to give a new meaning to the words by 'cleaving to the very pith of things'. Secondly, the idols of the theatre arise from the dogmas and sects of philosophers. 'We declare it necessary', is the dictum of the imperial thinker, 'to destroy completely the vain, little, and as it were apish imitations of the world, which have been formed in various systems of philosophy'. One of the greatest offenders is Aristotle, who is 'more anxious as to definitions in teaching and the accuracy of the wording of his propositions, than the internal truth of things'. His overwhelming reputation amongst mediæval philosophers and poets gives point to one of Bacon's most striking similes;

*Professor Nichol's *Francis Bacon, His Life and Philosophy*. See also *The Prose Works of William Wordsworth*, Vol. III. p. 457.

†Spedding's *Francis Bacon and his Times*, Vol. I. p. 57.

'time', he writes, 'is like a river, which brings down to us what is light and inflated, and lets the weighty and solid sink to the bottom'. Worse even than Aristotle are those philosophers called by Bacon empirics, who spend their whole time upon a few isolated experiments. Here the alchemists and Gilbert, the discoverer of the magnet, receive a castigation. Lastly those who look for truth in a mixture of theology and philosophy produce, as Bacon believes, either fantastical philosophy or heretical religion. With all these Bacon refuses even to enter into competition, because in his eyes their methods are wholly wrong. 'The lame in the path', he remarks, 'outstrip the swift who wander from it', and, as he alone has kept the path of systematic experiment, or in technical terms induction, he alone, however slowly and laboriously, can arrive at the true laws of nature's action. Moreover he is, when he publishes the *Novum Organum*, quite conscious that as yet 'he stands alone in this experiment'. Nevertheless while likening himself to the first vessel that has ventured beyond the pillars of Hercules and braved the untried sea, he is confident that, after he has opened the way, *multi pertransibunt et augetur scientia*, many shall pass through, and knowledge shall be increased.

S. W. DYDE.

SPECIES.

SCIENTIFIC knowledge is a product of slow growth. The reason is not far to seek. People have been in all ages, either too busy or too unwilling to solve problems for themselves, and are only too well content to accept the first theory that may be offered them in explanation of perplexing natural phenomena. It thus happens that the superficial view of things is the one that is always accepted in the infancy of a nation and in the infancy of science.

Take, for example, the science of astronomy. For thousands of years the belief was universal that the earth was a flat and not a spherical body; that it was the most important object of creation; that it was placed in the middle of the universe; and that round it all the heavenly bodies revolved. This was the famous Ptolemaic system, and it was not until the sixteenth christian century that Copernicus gave to the world the true theory of the solar system.

Take again the science of physics. What more natural than the conception of the constitution of matter entertained by the Greeks? They knew that many material objects exist in the solid, liquid, or gaseous condition, and that many objects, such as metals, may be changed from one of these forms to another. What more natural than that they should conclude, after seeing a piece of burning wood or molten metal, that heat and solid formed fire, or, after seeing water boil and disappear in the air, that heat and fluids formed air? Reasoning on the results of these and similar observations, they reached the general conclusion that everything in nature was made up of fire, air, earth, and water, mixed in varying proportions or subjected to varying degrees of heat and cold. Nor was it until the end of the seventeenth century that sounder views began to prevail, and gradually gave rise to the two sciences now known as physics and chemistry.

Ancient biology—the science of animal and plant life was also studied, if studied at all, in a superficial way. Hebrew and Greek

alike saw plants and animals grow to maturity and die, and their places taken by other plants and animals exactly like them. Figs were never known to grow on thorns, nor thistles on grapes. The cattle on a thousand hills always remained cattle. Fish were never known to change into frogs, nor reptiles into birds. That subtle, intangible, impalpable thing, the soul, might pass from animal to animal—many primitive peoples were quite sure it did—but no man among them ever knew or heard of a plant changing into an animal, or an insect into a bird. Every plant and animal had produced seed after his kind, as far back as history and legend had brought them knowledge of the past. Each species was believed to be as fixed and immutable as the everlasting hills. Such was the view of ancient peoples, such at least was the view of Aristotle, and such was the view held during all the centuries of the middle ages, when Christianity was struggling to give light and order to the barbarians of Europe.

Physics, geology and astronomy all sprang into new life in the seventeenth century. Newton in England and Leibnitz (1680) in Germany became famous by their original work in mathematics and physics. The latter proposed the geological theory, bold and startling at the time, that the earth was originally in a molten state from heat, and that the primary rocks had been formed by the cooling of the surface of the liquid planet. Researches in physics gave birth to a new science—chemistry. What more natural than that biology should share in the common awakening! The known facts of organic life had increased enormously, and a close study of them proved irreconcilable with the superficial notions of previous centuries. The five hundred animals described and classified by Aristotle had by this time increased to thousands. Robinet and De Maillet declined to believe that apparently distinct animals and plants had been separately created, and had come down to us from the creation unchanged.

The theory of the special creation of species presented insurmountable difficulties to the student of practical botany and zoology. In the first place it did not explain how many species shade into one another—apparent gulfs being bridged by an almost infinite number of variations. And in the second place, it did not explain the resemblances in structure that exist throughout the great natural divisions of the animal and vegetable kingdoms.

A child can distinguish a horse from a sheep or an oak from a daisy. The differences are so marked that there is no room for controversy. But this is not the case when we examine individual members of great families, say pigeons, tigers, or rose trees. In these cases and thousands of others, one species passes imperceptibly into another until no two experts can agree as to what constitutes a species. For example, some botanists enumerate about sixteen species in the order rosaceæ, and other authorities make as many as thirty. The same thing is true of species belonging to the gooseberry order. Which is correct? In both cases it is clear that the distinction is a mere matter of expert opinion.

But systemists were met with the other practical difficulty. While the differences between species seemed so minute and trifling as to almost cease to be differences, the resemblances were even more striking. The blood, flesh, and the bones of fish, frogs, reptiles, birds and mammals were found to be almost identical. Of course there were variations—plenty of them, but the resemblances were so marked that every one could see that all were constructed on the same general plan. The wings of birds and the breast or pectoral fins of fish were simply the forelegs of a horse or cow, and so on. In fact so strongly did the similarity of structure impress Erasmus Darwin and Lamarck that they each proposed a crude form of the theory which fifty years later made Charles Darwin so famous. According to this theory a few animals were originally created and in process of time these became variously modified and gave rise to the wealth and infinite variety of life known to the naturalists of the eighteenth century.

This theory however was not satisfactory. It merely shifted the difficulty of explaining the origin of species to the equally great difficulty of explaining the origin of the simple forms, and of how these simple forms had developed into the higher and more complex ones. Its most distinguished and determined opponent was Cuvier who declared that "a system resting on such foundations may amuse the imagination of a poet, but it cannot for a moment bear the examination of anyone who has dissected the hand, the viscera, or even a feather".

Description and classification however still went on. Gold diggers were never more ardent than these species hunters.

Their enthusiasm was kept alive and their labors rewarded by the discovery of new species. Even forty years ago scientific Europe was almost wholly given up to the idolatry of species hunting, and two years ago I met an American naturalist who was unearthing new species of leeches at the rate of two or three a week. So completely have aims and methods changed, that the biologist who would now-a-days devote himself exclusively to description and classification, would be looked upon as a sort of scientific Rip Van Winkle. The race of species-mongers—men who imagine that scientific investigation consists in catching animals and ticketing them—is almost extinct.

Of course no sane man thinks of belittling the work of pioneers. The work of the seventeenth century systematists was as necessary a step in the progress of biology as clearing the forest before cultivating the soil. But their observations were made exclusively on the external forms. Their analysis of structure went no deeper than that of the Yankee who described vertebrates as made up of "flesh and bones", and insects as "composed of skin and squash". How external their classification was, may be best understood from a single fact; it was gravely proposed to place crocodiles and beetles in the same class, because both are encased in hard shells!

But while trying to appreciate the labors of Linnaeus, Hooker and such men, we must not shut our eyes to their defects. Classification and description is work not brimful of ideas, but in the case of the eighteenth century naturalists, it was work that paved the way to better things. Under Cuvier and his school animals were carefully dissected, chiefly with a view to a better understanding of their relationships, and in this way it was discovered, or rather rediscovered, that animals are made up of organs—organs of locomotion, organs of respiration, organs of nutrition, of sensation, of circulation.

In 1801 Bichat took another important step. He proved that the organs which Cuvier had dissected out and described could be further resolved into tissues. Every part of every known animal was shewn to consist of one or more varieties of four elementary tissues, bone, muscle, nerve and epithelium (including skin, mucous membrane, &c.) In varying proportions these tissues built up every organ in an animal's body—skin, lungs, tendon,

arteries, veins, fat, flesh, no matter what the animal—all were made up of these elementary tissues.

But perhaps the most important discovery of all was made in 1838-9. Calling in the aid of the microscope, Schwann and Schleiden, two German naturalists, analysed the elementary tissues of Bichat and showed that these consisted of very small rounded particles which they called cells, and that these cells all contained at some time in their development, the living stuff of life or protoplasm.

Almost side by side with this exhaustive analysis of animal life went on that of plant life and with precisely similar results. The conclusion was irresistible: plants also were composed of organs, and those organs were made up of tissues; tissues were composed of cells, and all vegetable cells except the old ones contained protoplasm.

Embryology added its quota of difficulties to accepting the doctrine of the special creation and immutability of species. What is the meaning of the gills in birds, reptiles and mammals—gills that appear in the prenatal state for a little while and then vanish away? Why have young whalebone whales, parrots and turtles teeth which they never use and which disappear as they grow older? Even man was found to have some sixty or seventy rudimentary little structures. His body was a perfect museum of relics.

Geology too added its share of difficulties. The record of the rocks shewed abundantly that backboneless animals had been the first inhabitants of the earth, that fish had existed before amphibians, these before reptiles, and reptiles before birds.

The mass of facts thus accumulated from comparative anatomy, embryology and geology, the vast increase in the number of known species and their palpable relationships, forced naturalists to consider anew the problem of the origin of species. Bates tells us that this problem was never out of his mind a day for five years. Owen described the "all pervading similitude of structure between man and the highest monkeys." Biology was awaiting a man possessing the genius of a Plato., a Copernicus or a Newton and that man was Charles Darwin. In estimating his work, we must be on our guard against supposing that there was anything unexpected or revolutionary in the theory which he pro-

posed. The scientific world was ready for a new theory of the origin of species. We know well that if Darwin had not proposed the theory of organic evolution by natural selection, Alfred Russel Wallace would have done so. The time was awaiting the man; the man could no more have produced his theory in the eighteenth century than Milton could have written *Paradise Lost* in the tenth. Darwin's work grew from the work that preceded his, as naturally as leaves grow from buds or men from boys.

There have been no cataclysms in the evolution of thought any more than in geology. The thought of to-day grew out of that of yesterday, the thought of to-morrow grows out of that of to-day. In the same way there have been no cataclysms in organic evolution. "The animal world as it exists to-day is naturally developed out of the animal world as it existed yesterday, and will in turn develop into the animal world as it shall exist to-morrow." No matter what moment you select in the past history of life, at that moment the life that preceded it was insensibly and imperceptibly (to the superficial observer) passing into the life that followed. Continuity and change are the central ideas in the doctrine of evolution.

Biologists believe that life is a unity; that plants and animals had a common origin; that they separated in ages long long bygone; that the simplest ones existed first, and slowly, almost imperceptibly developed into higher and more complex ones, until finally the highest plants and animals as we know them, came into existence. No breaks, no cataclysms, but a *continuous creation*, one that is not even now complete.

According to this view there is no such thing as species. The term therefore is little more now-a-days than a convenient one to express the fact that smaller or larger groups of animals and plants closely resemble each other; and specific names are valuable only in so far as they enable workers in different parts of the world to recognize the particular forms on which biologists may be doing original work.

No sooner is one question settled in science than it suggests half a hundred others. The question of the origin of species being settled, biologists have since then been investigating the causes, prominent in producing these variations in animals which

subsequently grew into specific differences. Darwin spoke of variations being fortuitous, indefinite, spontaneous ; and frankly confessed his inability to explain their origin. Many causes have been suggested, but amidst the clamour of conflicting theories, it is easy to see that there are only three main factors in the problem. The variations in animals which afterwards grew into species must have arisen, (1) either from the activities (functions) of animals, or (2) from their environment ; or (3) from their inheritance or constitution: function, environment, heredity, the three inexorable fates of this century.

That the activities of animals produce a change of structure is evident. Advocates of this factor in evolution are known as neo-Lamarckians. They point out that a blacksmith's arm enlarges and grows stronger by hammering ; that the fingers of silk sorters possess great delicacy of touch through grading silk cocoons : that many life-long students are round shouldered through stooping over a table ; that swift swimming fish are torpedo like in shape through rapid motion in water ; that horns have been developed by butting ; and hoofs by running on hard ground ; that burrowing animals and cave fish are blind through not using their eyes ; that the webbed feet of swimming birds have been developed by swimming ; the long tongue of woodpeckers from inserting it in holes and hunting for worms, and a thousand other facts of a similar kind. The variations thus originating in animals are, they claim, transmitted, and accumulating in the offspring, give rise, in course of ages to newer and newer species, until finally we see how the whole animal kingdom has grown into existence and perfection.

That an animal is profoundly influenced by its environment is abundantly proved by experiment. Schmankewitsch placed one species of salt water shrimp in water of greater and greater saltness, and in the course of generations changed it into an animal that had previously been regarded as belonging to a distinct species. Moreover he reversed the process, and by freshening the water little by little, again obtained the change of species. He even accustomed these animals to live in fresh water with still further changes in external form. Dallinger by carefully conducted experiments accustomed monads (infusors) to live in water at a temperature of 158° F. instead of 68° F. The quantity and

quality of the food determines whether a bee-grub shall develop into a queen bee or a worker. The cold winter changes the fur of our rabbit from brown to white. Reflected light changes the color of caterpillar, pupae and fish. And thus do we see how heat and cold, moisture and drought, sun and shade, food and famine, the play of wind or the rush of torrent, the flash of lightning and the clash of the elements profoundly modify the form and future of animals.

That there are variations which are hereditary or due to the constitution of animals is patent. Not only are peculiar features, gait and mental traits reproduced in children, but weakness and malformations. Color-blindness has been known to exist in six successive generations, and that among the men only; deaf-mutes in three successive generations; finger-malformations in six; and so on with cleft palate, harelip, and tendencies to consumption, cancer, gout, rheumatism, bleeding, and a list of diseases long and grim.

Sometimes the variation is one that reveals the characters of grandfather or other progenitor. A lizard in growing a new tail has been known to grow one with scales on it like those of his remote ancestors. A horse occasionally exhibits stripes like those of his wild ancestry; a blue pigeon, a reversion to the wild pigeon type, is occasionally hatched out in a pure breed; or a cultivated flower sometimes degrades to its wild prototype. Children born during a famine show similar reversions, and the records of our institution for the criminal and insane prove that some variations are constitutional, congenital or hereditary.

Nor must we suppose that heredity is peculiarly an animal characteristic. Scant nutrition has been proved to influence the flowers of the poppy, nettle and carrot, and the result has been transmitted. Cereals removed from the Scandinavian plains and planted on the mountain side slowly became accustomed to grow more rapidly and at a lower temperature in their new habitat, and when returned to their native plains retained this acquired character.

It is clear then that function environment and heredity are the three prime factors in the evolution of species.

Every important conclusion in biology has a practical and therefore social and ethical aspect. Biology is the foundation of

medicine and especially of hygiene and sanitary science. Surely it is of vital importance to a community to know that contagious diseases are due to animal or plant organisms getting into the human body; that certain activities are productive of disease and may be transmitted to an imbecile offspring: and that marriage into an insane or criminal family should be shunned as with a leper. And, in the higher domain of social life, in which the deepest problems of heredity are called up, it is of supreme importance to know that a gifted lineage is verifiable for generations; that crime, insanity and moral weakness may be transmitted; that environment, whether it be of the pesthouse or of the mansion, or of mountain, stream and valley, slowly but inevitably moulds the bodies and souls of the young. When the community knows these things, we may expect to find every man and woman with a beautiful soul shining out from a healthy body, and not as now, when we have political liberty among the slums of White-chapel, fraternity in the lazaretto of the tramp, and equality among a community of weaklings.

A. P. KNIGHT.

FABLES FROM LESSING.

I.

"Sing then, sweet bird!," cried a shepherd to the nightingale that was sitting silent one fine evening in spring.

"Alas!" said the nightingale, "the frogs are making such a noise that I don't in the least care about singing. You hear them, do you not?"

"I do indeed hear them," replied the shepherd. "But it is because you are silent that I hear them."

2.

The furious North wind had proved his strength one stormy night on a lofty oak. There it lay all its length, a crowd of humbler growths crushed beneath it. A fox came forth from his hole near by and saw it lying. "What a tree that is!" he cried. "I had no idea it was so tall."

THE SCHOOL OF MINING AND "MINERS."

THE Governors of the School of Mining and Agriculture have succeeded in opening one side of their new School, and have promised to begin the other side, whenever the Municipality of Kingston gives them the aid, either in the form of bonus or land, which it is evident they must get, before they can ask anything from other municipalities, with the slightest prospect of success. As the new School is to be affiliated to the University, we are doubly interested in its welfare and wish it a rapid and extensive development. The Governors are acting wisely in not confining it to the limited class of students who are able to take the four years' course that leads to the degree of Mining Engineer. They have already established special courses of instruction, beginning January 9th, 1894, for mine foremen, assayers, prospectors and other intelligent classes of persons interested in mining. These Courses are to include Chemistry, accompanied by laboratory practice, Mineralogy, accompanied by practice in identifying minerals by field tests, Geology and ore deposits, with illustrations from the Geology of Ontario, Lithology, special attention being given to the crystalline rocks of Ontario, and the Discovery and Winning of Ores, Blowpiping, Assaying and Drawing; while those who are prepared for advanced work may attend lectures on the Chemistry of fuels, ores, fluxes and furnaces. Every facility will be given for work in the Chemical, Mineralogical, Petrographical and Assay Laboratories. The fee charged for these Courses is only ten dollars, or scarcely more than enough to cover the special expenses incurred. The Governors of the School have leased the John Carruthers Hall, until some one who has made money by mining, or hopes to make it, gives them enough money to erect a building of their own. Until this step is taken, the institution can hardly be said to have taken root, though it is most fortunate that they were able to secure a build-

ing which is a model of its kind, so far as the work required by a School of Mining is concerned.

At the public opening of the new School, excellent addresses were delivered by the Vice-Chairman, Hiram Calvin, M.P., Dr. Williamson, Principal Grant, Ex-Mayors John McKelvey and D. M. McIntyre, M.A., and by three members of the staff, Messrs. W. Nicol, Willet G. Miller, and Wm. Hamilton Merritt. The addresses of Professor Nicol and Mr. Miller have been given in full in the *Journal*. That part of Mr. Merritt's address which deals with the course of education that is covered by the degree of Mining Engineer will be of interest to our readers, as some of them doubtless intend their sons for that or the kindred profession of Civil or Electrical or Mechanical Engineer. Queen's, we understand, intends to announce a course for Civil Engineering in the next Calendar, now that all the necessary instructors are in her own Faculty or in the Faculty of the new school. Every year, some of our students have reluctantly left, to go either to Montreal or Toronto, to take the Civil Engineering course. That will be no longer necessary.

We hope that the Governors will be able to open some departments of the School of Agriculture before very long, for instance, Dairying and Veterinary. As to the former, the demand for scientific instruction already exceeds the accommodation at Guelph; and as to the latter, it is our conviction that a farmer who does not know how to treat the diseases of his cattle and horses is not fit for his calling. Far from being desirous of isolating the University from these subjects that concern the ordinary life of the great body of our people, it is matter for gratification that a school for their scientific treatment is being established in Kingston, and we feel assured that every friend of the University will do his utmost to ensure its success. Some have done so already by subscribing a great part of the money that was needed to start it, and this is only an earnest of what may be expected in the future, as the School proves its usefulness.

MAN. ED.

MINERS.

I use the term "Miners", not so much in the sense of the man who labours in the face of a working and gets out ore or coal at so much a ton, but to designate a "Mining Engineer". We, when students at the Royal School of Mines, were always proud so to call ourselves; and, on the football field as well as at our studies, "Miners" was our battle cry.

Let me congratulate the Board of Governors on having decided to create this Institution as a separate School. I believe your decision will eventually cause it to pass in front of those branches of the Universities of McGill and Toronto which enable students to qualify in subjects essential to Mining Engineering. The *esprit de corps*, which draws together and inspires students at a School of Mines, as "Miners", will not be found to exist to the same extent in a branch of a University, and as nothing succeeds like success I look forward to the day when the Kingston School of Mines will have absorbed the best scientific material in the country.

Every class with kindred interests is drawn together, but of all sorts and conditions of men none are so closely banded together in mutual self-interest as the mining community. We know that nothing brings men together like danger, or the appearance of danger, and next to that of actual warfare I know of no occupation where negligence or foolhardiness meets more surely with the summary punishment of loss of life or limb than the occupation of mining. Custom of course reconciles one to anything, but the peculiar and somewhat gruesome surroundings attached to the labyrinth of underground passages and caverns, which go to make up a developed mine, never quite pass away, and these influences, accompanied oftentimes by feats of daring to stem a pending disaster, or by deeds of self-sacrifice to rescue fellow-comrades entombed alive, all tend to bind together the workers in the regions of underground darkness by bonds stronger than steel and pure as gold.

What then is a Mining Engineer? Some people labor under the impression that he is a person who runs a steam engine under ground; others that he sustains life by breaking rocks in inaccessible places, and I once heard a gentleman occupying a prominent position as a geologist in this country state that you could get any number of Mining Engineers anywhere, but that a man who would sketch fossils was indeed a *rara avis*. Of course there are mining engineers and mining engineers, as there are geologists and geologists.

If you glance at our curriculum you will see what studies a properly qualified "Miner" is supposed to have mastered.

First of all, he must master the principles of chemistry, in order that he may understand the composition of minerals and ores, and the reactions which take place during metallurgical operations. He will be required to have made qualitative and quantitative analyses to be able to determine the composition of minerals, ores and metallurgical products.

Next he must have studied physics and mechanics, in order that he may know the laws of light, heat, sound, magnetism and electricity, and appreciate the forces connected with the various classes of machinery which play so important a part in his subsequent operations; and of course to master this, a thorough foundation in mathematics, and a knowledge of mechanical drawing will have been necessary.

Then, the study of mineralogy is essential, in order that the crystalline form, color, hardness and specific gravity of mineral substances may be mastered and that any of them can be recognized when seen.

Then, every mining engineer must be a geologist, and be familiar with the principles of petrology, geognosy, including paleontology, stratigraphical geology and a certain amount of geological surveying, in order that he may recognize the structural form of the earth's surface, with which he will have so much to do.

After an acquaintance with the composition of the minerals going to make up rocks and ores (mineralogy) and some of the infinite variety of forms and conditions in which these rocks occur (geology), the next step is

THE SCIENCE OF MINING,

under which are studied the various kinds of deposits of economic minerals, the modes of prospecting for them, the usual plans of opening them up, and extracting them from their resting places in the surface of the earth, and the systems of mechanically separating that part which is of value from accompanying rock-matter which is of no value. In connection with this a full knowledge of the machinery in use, both above and below ground, for these purposes is necessary, as well as the capability of making surveys, calculations and plottings to show the underground workings and their connection with the surface.

Then, lastly, every competent mining engineer must be acquainted with the methods in vogue for treating the various kinds of ores whereby the metals which they contain are extracted. This is the science of metallurgy, and naturally follows the science of mining.

The above are the subjects essential to a thoroughly competent mining engineer and which are provided for in our course. As an example of the work which falls to the lot of graduates of a mining school, I might mention the names of the only two gentlemen in Canada who, besides myself, took the mining associateship at the Royal School of Mines in London. The senior is Mr. Henry S. Poole, who manages the large Acadia colliery in Nova Scotia, and the other is Dr. G. M. Dawson, C.M.G., one of the assistant directors of the geological survey, and almost as well known in the scientific world as his learned father.

There is room for legitimate mining development in Canada. Our neighbor to the south extracted, in 1891, minerals and metals of the value of \$666,105,837, largely from similar geological formations to our own. Our production for the same year was but \$18,500,000, or only 1-36th!

WM. HAMILTON MERRITT.

SOME NEW BOOKS IN POLITICAL SCIENCE.

Principles of Political Economy, Vol. I. By Prof. J. Shield Nicholson, of the University of Edinburgh. Macmillan & Co., London and New York.

AFTER rising from a survey of this book the general impression which is left with us is that the work is eminently sensible. Here is a work in which political economy is treated in that large and rational spirit best described as philosophical, and yet in which the speculative element is never allowed to run at large, but is kept well in touch with the practical basis and special limitations of the actual economic life of the people.

Too many modern writers on economics, in the vain attempt to give to their study the exactness of the physical sciences, have turned too much attention in their construction of laws and definitions upon the physical elements in wealth, and have thus lost sight of the peculiarly human basis on which the whole study rests. Even when we seem to be dealing with purely scientific matters, as for instance in the law of diminishing returns, the whole economic importance of the facts rests upon the relation of physical nature to the supply of human wants. The law of diminishing returns in agriculture would be just as true and important from the scientific point of view, after we had discovered a chemical process by which starch could be manufactured directly and cheaply from the raw materials of the earth as before the discovery, yet after the discovery the economic significance of the law would be almost completely lost. Considering the supply of wants as the all-important element in political economy, without however passing judgment on the moral or social quality of these wants, the physical laws and properties of nature become very important in a secondary sense, for on these depend directly or indirectly, as helps or hindrances, the means for satisfying wants. But human wants, especially the higher ones, are subject to constant variations both as regards individuals and as regards classes or groups. These variations are due to changing economic, social or political conditions which tend to create new wants, to modify or stimulate old ones and to increase or decrease the possibility of supplying the wants. These and many other conditions which are constantly affecting human needs introduce great differences in the means of satisfying them and the relative de-

mands made on the means. From these considerations it follows that, if we are to expect any adequate service from economic laws and principles, we must look to the supply of wants as our basis of definition and distinction more than to the nature of that which supplies them. Further, the fundamental laws and definitions of economics must be flexible, in other words they must be capable of keeping in touch with the progressive satisfaction of wants, but this is impossible if they are determined with reference to the articles of wealth themselves rather than to the uses of them. All these conditions are thoroughly recognized in Professor Nicholson's treatment of the fundamental principles of economics. Thus he secures clearness, serviceableness and adequacy in his definitions and laws and avoids those confusing cross divisions, vague and ragged definitions, arbitrary classifications and laws whose breaches are more numerous than their observances which are found in one or two recent works on economics. Thus if we take Professor Nicholson's definitions of general utility, wealth, capital, and their relations to each other, we find that general utility refers to the widest and most general satisfaction of human wants. Again, the means for this general satisfaction may be distinguished as either the inner personal qualities of man or the outward qualities of the world in which he lives. Further the outward non-personal means for the satisfaction of wants are either practically unlimited, supplied without labour and thus free to all, or they are limited, appropriated, exchangeable and require labour to fit them for use. These latter means for the supply of wants so defined give us at once the proper subject matter of economics. These economic means divide naturally into those which are appropriated for immediate use in the supply of wants and those which are devoted to the production of further means for the supply of wants; the first being ordinary wealth or income and the latter productive wealth or capital.

These definitions are simple, flexible, natural, and adequate, and thus give an easy and sure command over the subject matter in all the subsequent detailed treatment of it.

In a subject like economics, where each author is practically free to make his own divisions and corresponding definitions, the question is hardly one of being right or wrong, but of being rational or irrational wise or unwise, sensible or ridiculous.

The present volume deals only with the production and distribution of wealth, following in the manner of treatment mainly in the lines of Mill. Still in the detailed treatment there is much that is new and

interesting while many of the illustrations used and special facts cited are strikingly appropriate and up to date.

The chapters on Custom and Village Communities, Feudalism, Modern Ownership of Land and Industrial Freedom, Contracts for the Hire of Land, Economic History and Economic Utopias introduce matters, some of them ancient others quite modern, which are not usually included in a general discussion of economic principles but which are quite appropriate in a work framed on the liberal lines of the present one.

The general style and atmosphere of the work suggest culture, insight, wide and varied information together with a strong current of humour which is always a saving grace in the treatment of a subject like economics.

The United States. An Outline of Political History, 1492-1871. By Goldwin Smith, D. C. L. MacMillan & Co., London and New York.

The issue of a third edition of this work gives us license to add our somewhat belated opinion of the book to the many others which have already appeared on both sides of the Atlantic.

The very fact that a third edition has been called for so soon shows that the work has become interesting to a very large class of readers. When we look into the book itself we find that the appreciation is well founded. It convinces us, too, that there must be in America a widely diffused and intelligent interest in historical studies when suitably presented. That this interest does not more often manifest its strength and extent is perhaps the fault of the writers of history rather than of its readers. Apart from those who are special students of history, the readers of historical works are business and professional men whose time is for the most part well occupied. Two conditions are indispensable in a work which is to attract and hold the attention of these men—the ideas must be presented within reasonable limits and the presentation must be clear and to the point. These conditions Mr. Smith has well fulfilled. But he has done more, for he has exhibited many of those ideal qualities of the historian which will make his book interesting to the student of history as well as to the intelligent citizen. He has displayed an admirable sense of the historical perspective, bringing out the true proportions which the facts of history bear to each other when looked at from the universal point of view. Many facts and groups of facts which have

made a great swagger in their own day and generation, even to the deceiving of the elect, appear quite unimportant when seen in their proper relation to the great movements of historic development; while with other facts the reverse is the case. This adjustment of historic values is admirably done by Mr. Smith. Again every country has its own historic idols which though but common wood and stone to other nations, yet body forth to their own people a great range of ideal elements of which they have become the symbols. This ideal element is properly no part of the actual historic facts and personages which afterwards become their symbols, but as symbolic the facts and personages become historic in their new form and cannot be disregarded. In their own country they are not likely to be disregarded. On the contrary the real is almost invariably lost in the symbolic. It is one of the merits of Mr. Smith's book to have reduced many of these symbols to their original historic dimensions, a dividing of bone and marrow which probably no American could have so well accomplished. But in this process the symbolic or ideal element has largely vanished and is nowhere else adequately presented, though it is none the less real and effective in the nation's history. The inadequate recognition of this peculiarly national element is perhaps the chief defect in Mr. Smith's book; and the same applies to his book on Canada and the Canadian Question. To specify more closely let us take for example his admirable sketches of such men as Adams, Jefferson, Washington and Webster. In these we have a presentation of the actual historical characters in their true relation to the development of their country. But while we recognise the presentation as essentially complete in the case of Washington and Webster, we feel that there is something incomplete about Adams and Jefferson, and when we look more closely, we perceive it to be precisely the symbolic element which later generations of American writers and orators have attached to these names. Thus, while Washington and Webster now occupy a position of *otium cum dignitate* in the gallery of the nation's great historic characters, Adams and Jefferson are still active politicians labouring in the service of their country or their country's parties, and their later influence and achievements are no more to be disregarded than their earlier life in the flesh.

The war of 1812-15 is an event which may be taken as typical of this double significance, only the actual facts of which are fully appreciated by Mr. Smith. In the case of the war for the union we see the process of idealization going on, and in a few generations it will no doubt be better known by the ideas which began to take root after

it, than by the ideas which gave rise to it or governed its progress

As Canadians we are interested in some of Mr. Smith's remarks about the colonial period. He considers that the political tie which bound the first colonies to the mother country was the cause of many difficulties, among others of those which culminated in the violent separation of the colonies from England with all the bitterness to which the separation gave rise. With this idea we thoroughly agree, without, at the same time, being able to conceive of any other relation being established under the prevailing ideas of the age. It was this system of political dependence and paternal direction faithfully carried out which was the bane of the Spanish and French colonies of America, while it was the systematic political neglect of her colonies by Britain which permitted their rapid, substantial and natural development. When the neglect was sought to be remedied by George III and his ministers the inevitable result followed, the greatest evil of which has been the division of the Anglo Saxon element on this continent into two political bodies with a most unnatural geographical boundary between them.

Mr. Smith does ample justice to Britain in her relations with the United States. This, with the frank and honest way in which it is done, is pleasing to us in several ways. It is highly necessary that justice should be done to Britain in the United States where, as a consequence of that original breaking of the political tie, a false conception of her has long prevailed even with a good portion of the educated class. But the reception which the book has met with is a good indication of the decay of the anti-British feeling among the educated class. Finally this book is an indirect, and on that account very conclusive refutation of the accusation commonly brought against Mr. Smith in one form or another in this country, that he is not a loyal and true Englishman, but is at heart opposed to the interests of England and Canada.

An Introduction to the Study of Political Economy. By Prof. Luigi Cossa. Translated by Louis Dyer. Macmillan & Co., London and New York.

We are pleased to see this interesting and useful work appear in a new and enlarged form. Still, some of the changes and additions which have been introduced do not commend themselves as improvements. In the first place, the change of name is unfortunate. In its former shape the book was called "a Guide to the Study of Political Econ-

omy", a name which admirably expresses the real scope and usefulness of the work. In this new edition the historical part is preceded by a theoretical part which seems to be mainly responsible for the change of name. This, however is not at all suitable as an introduction to the study of Political Economy, nor has it any natural connection with the historical part of the book.

The historical portion, which constitutes the body of the book, is admirable in quality and remarkably complete in range. It presents in the line of historical development, a very complete yet condensed sketch of the various writings, and opinions bearing on economic questions from the earliest times down to the period of Adam Smith and his immediate followers. After this period the writers are grouped with reference to the leading civilized countries. So far as personal acquaintance with the general literature of Political Economy enables us to speak, the reviews and summaries of the various works appear accurate and sympathetic. If the author errs on any side it is perhaps in being too lavish of his praise, and in tending to crowd uncomfortably the first rank of economists. The work is essentially one for reference rather than for class study. Its size, form and copious indexes, make it an admirable work of reference for the college student, as well as for the intelligent citizen who wishes to know what the leading economists of the world have been writing, or where he can get the best information or instruction in any special line of economic investigation in which he is interested.

A. SHORTT.

BOOK REVIEWS.

The Old Testament and Its Contents. By Professor Robertson, D. D., University of Glasgow.

FEW men in Great Britain are as familiar as Dr. Robertson with the original sources of information in reference to the Old Testament. On first thoughts one might suppose that to write a satisfactory text-book on the Old Testament for "Guilds and Bible Classes" would not require the learning of so erudite a scholar as the Glasgow Professor of Hebrew. It must, however, be an immense comfort to those who read this book to know that its

author is not a mere compiler, but has a first hand acquaintance with the subject of which he treats. While never making any useless parade of learning or encumbering his pages with any unnecessary names and dates, he has embodied in this small volume the results of very profound study and very wide reading. His book can be strongly recommended for the accuracy of its statements, its fairness in dealing with disputed points, and its admirable adaptation to the wants of those for whom it is chiefly intended.

J. B. M.

The New Testament and its Writers. By Rev. J. A. McClymont, B.D. A. and C. Black, London, 1893.

The interest in questions introductory to the study of the New Testament was formerly confined chiefly to scholars, but is now shared with them, by many who claim simply to be well informed. The intelligent layman as well as the theologian considers it necessary to acquaint himself with the latest results of inquiry into the origin of the Synoptic Gospels, their genetic relation, or their independent composition, the authorship and date of the fourth gospel and of some of the Epistles ascribed to Paul, as well as the aim which the various writers had in view. The demand for such information has called forth within the last few years, several works which treat these subjects in an attractive way. The volume before us is the latest and perhaps the best for the general reader. The author states in the preface that it was originally one of the series of Guild and Bible-class Text-books issued by the Life and Work Committee of the Church of Scotland, of which Professor Charteris is the Convener. Its favorable reception led him to issue it in its present popular form. He treats the questions under consideration with great fairness and breadth of view, and brings to their elucidation the very latest results of research. The footnotes which occupy considerable space give valuable information and references, as well as Scripture quotations which will be found convenient. The book contains a map of Palestine and the countries through which Paul made his missionary journeys, and also beautifully executed fac-similes of the text of four of the most ancient Greek manuscripts of the New Testament, and of two of the earliest versions, the Old Latin and the Syriac. It deserves to have a wide circulation,

D. R.

The Unrivalled History of the World in five Volumes. By Israel Smith Clare : Chicago, The Werner Company : Toronto, Daniel T. McAinsh. 1893.

In the present mode of writing history where an author confines himself to a particular period, as in English history Freeman takes up the Norman conquest, Froude the Tudor period, and Gardiner the reigns of the earlier Stuarts, it seems a work too great for any one writer to attempt the whole history of a nation, and still more a universal history; yet the author of the volumes before us has made the attempt with very good success. This history is not to be classed with such a work as Ranke's Universal History, but as a simple narrative of events told in a simple style it well deserves the attention of the general reader of history. The author has not studied the original authorities, and not always the latest, but in so wide a field this was perhaps scarcely possible. In the history of Egypt, and of the earlier Eastern nations, he has accepted Bishop Usher's chronology, which now however is regarded as valueless; nevertheless the sequence and connection of events is well brought out. Opening the fourth volume, which covers the 15th, 16th and 17th centuries, we casually turn to the period of the Thirty Years' War, and read the following summing up of the effects of the Peace of Westphalia.

"Amid the general joy which hailed the conclusion of peace neither party in Germany was satisfied with the treaty of Westphalia. The Protestants felt that they had not received the rights to which they were entitled, and the Catholics denounced the treaty because it conceded too much to the Protestants.

Pope Innocent X denounced the Treaty of Westphalia as 'null, invalid, iniquitous, and void of all power and effect.' The remarkable change in human thought marked and declared by this treaty concerned His Holiness more nearly than any other European sovereign, except the Emperors. By conferring full civil rights upon persons who were enemies and aliens to the Roman Catholic Church, this celebrated treaty abrogated the entire theory by which the Empire and Papacy had existed for eight and a half centuries. But this theory had been slowly vanishing so that the treaty only announced a change already accomplished."

This is a fair sample of the form of the work, and it will be noticed that there is a simplicity and directness of style, a clear judgement, and generally a true estimate of the importance of events. The writer evidently sees the bearing of events, and brings out the more important with distinctness,

In any reproduction of this work we would recommend a change of title; the claim of "unrivalled" is calculated rather to repel than attract readers.

History of Canada. By William Kingsford LL. D., F.R.S. (Can.) Vol. VI.

Dr. Kingsford's *History of Canada* has reached the 6th volume, and is still marked by the same features as characterized the earlier volumes. Dr. Kingsford's pen may not be so facile as Parkman's, but certainly the narrative is distinguished by even greater exactness, all authorities have been carefully consulted, and excellent judgement is shown in the use of the materials. This volume covers a period of only three years, from 1776 to 1779. It begins with Montgomery's appearance before Quebec, and it naturally reviews the course of contemporary events in the War of Independence. The invasion of Canada by the army of Congress was ill-advised, and failed. Congress had misjudged the feelings of the French Canadians towards Great Britain and expected that on the invasion of Canada the *Habitants* would have required little persuasion to join the army. Very few however were seduced from their allegiance, and the army in advancing from Montreal to Quebec was passing through a country, which was far from friendly, while it was moving further from the base of its supplies, and it must have been evident, almost from the first, that the invasion would prove a failure. But no more striking testimony could have been given of the satisfaction of the French inhabitants with the terms of the Quebec Act of 1763 than this firm allegiance to Great Britain; an allegiance which, with one or two exceptions, they have ever since shown.

But if the invasion of the army of Congress was ill-advised, not less ill-advised was General Burgoyne's advance to Fort Edward, on the Upper Hudson, and which resulted in his surrender of himself and his army to Gates.

Dr. Kingsford marks very clearly the judicious and careful conduct of Sir Guy Carleton, who was still the Governor of Canada, not only in regard to the retreat of Arnold, who took command of the army after Montgomery's death, but also in his advice to Burgoyne, which, however that General did not accept.

It was largely due to Sir Guy Carleton's influence that the Quebec Act was passed, and his dealings with the French inhabitants was always marked by the same kindly consideration and confidence.

Our author is very just in his estimate of the leading characters

that call for notice. We look forward with pleasant anticipations to the appearing of Dr. Kingsford's volumes, as we are indebted to him for the ablest history of Canada that has yet appeared, and his work must be the great storehouse from which later historians may largely draw their materials.

We hope in a succeeding number of this Quarterly to give a more extended notice of this valuable history.

Die Begründung des Deutschen Reichs durch Wilhelm I. von Heinrich von Sybel.

This is one of the most important contributions that has appeared for a long time. Its purpose is to trace the growing ascendancy of Prussia among the German states, with the ultimate transference of supreme power from Austria. As the author says in his preface, "The war of 1866 was no mere product of personal passions; it arose from the inevitable conflict between rights which had grown up in the course of centuries, and the increasing pressure of national needs. This unhealthy state of things at last became intolerable, and nothing but a violent crisis could effect a permanent remedy. It is fortunate for Germany that the remedy has been found. The combatants of 1866 are now not merely reconciled, but they are united in a firmer bond of union than at any former period. The days of the old Diets are past, and have become merely a matter of history. Of Koniggratz we can speak as calmly as of Kollin and Leuthen." The Thirty Years War brought about a marked separation between North and South Germany. The Northern States had become protestant, and the bond of religion as well as the tendency of trade to the Baltic and North Seas united them more closely together. On the other hand the sympathies and interests of Austria as well as of Bavaria lay more with Italy and the Papacy. Austria naturally looked for any extension of territory either towards the lower Danube, and the Balkan peninsula, or to the north shore of the Adriatic, and to the neighbouring lands of Italy.

The seven years war not merely extended the Prussian territories, but secured the House of Hohenzollern on the Prussian throne; the old Duchy of Brandenburg had become a kingdom, but before Frederick's army defeated the troops of Maria Theresa, and drove them out of Bohemia and Silesia that throne was not secure, but now Prussia stood on an equality with her southern rival.

Austria received a still greater injury when after the battle of Austerlitz Napoleon entered Vienna, and chasing the Emperor Francis from his capital, he cast to the ground the old Imperial crown, and brought to an

end the Holy Roman Empire. In the subsequent struggle for independence from the Napoleonic yoke it was Prussia that took the prominent part. It was her statesman Stein and Sharnhorst who sought to inspire the German States with a new life, and succeeded in rousing them to united action. The part which Prussia took in that movement increased her power, and her prestige in the eyes of all Europe.

In the treaty of Vienna the position of Prussia was fully recognized. That treaty is a most important turning point in the history of Germany. Through it Prussia acquired besides Posen and Upper Pomerania, half of Saxony, with the Palatinate of the Rhine and Westphalia. This extension of Prussian territory constituted Prussia the guardian of North Germany against France on the one side, and Russia on the other. Austria on her part relinquished the portions of territory which she held within Bavaria and Belgium, and gratified her southern inclinations by adding to her dominions Venice and part of Lombardy, and assuming a protectorate over Tuscany and Modena. In the events which followed the revolutionary movements of 1830 and 1848, the power of Prussia was still further increased, and in the constitutional questions which arose she asserted her independence. The weak conduct of Frederick William at the period of the Crimean War for a time affected injuriously the influence of Prussia. But on the other hand Austria in 1860 was very materially weakened by the loss of her Italian possessions.

The two volumes of this work, which alone have as yet come to hand, bring the narrative down to 1862, but the subsequent events must be fresh in the minds of many; the breaking up of the German confederation in 1866 with the overthrow of Austria, and the elevation of Prussia to imperial rank; the absorption by Prussia of Nassau and Hesse Cassel, as also of the free City of Frankfort, so long the seat of the German Diets, and of Hamburg; also the Franco-Prussian war which terminated so gloriously for Prussia and the German states that were banded with her.

But perhaps few have realized the importance of the transference of the Imperial power from the Austrian to the Prussian crown, and as few have understood the full import of that act by which King Wilhelm on the 1st of January, 1871, placed on his own head the old Imperial crown, and revived the Holy Roman Empire. It is not a little remarkable, but very significant of the course of events, that the crown of the Holy Roman Empire should now rest on the head of the great representative of Protestant ascendancy in the councils of Europe.

These volumes are exceedingly interesting, and are written in a

clear and attractive style. Von Sybel had access to the documents in the state archives, and the registers of the Foreign Office, and has made a faithful use of them, while he has thrown himself into his work with great enthusiasm.

G. D. F.

The Lambs in the Fold. By the Rev. John Thompson, D.D., Sarnia.

This little book makes no claim to high scholarship, and proclaims no new views. It is simply the clear and strong voice of a man who has both a head and a heart; who is at once a sound theologian and a devout student of human nature in its religious aspect. He offers an antidote to a teaching concerning the spiritual life and welfare of the young that has become so prevalent in these days that many ministers and teachers of youth are simply accepting and propagating it with fervour before taking it to the touchstone of Holy Scripture. Earnest appeals are often made from the pulpit to quite little children to repent, and be converted and become the children of God. Religious parents are often found in the greatest anxiety about the spiritual state of their children, because they can tell nothing of that experience which is called conversion and which many profess to know much about. Sabbath School teachers are being constantly exhorted in the different periodicals provided for their assistance and guidance to aim above all at the conversion of their scholars. At Revival services which according to their teaching should be called Saving Services, there are often large numbers of mere boys and girls reckoned amongst the converted and the saved. In ministers' reports to the Courts of the Church, children who have received their first Communion, are often spoken of as having joined the Church. All this implies a teaching which the author of this book considers is wholly unscriptural and pernicious. He states with great clearness what he believes to be the correct doctrine, and urges its acceptance with great force and tender earnestness. After showing in a very interesting way, that the Christian Church is but a development of the Jewish, and not a separate and independent growth, he discusses at length, the meaning and privileges of circumcision and baptism, their respective initiatory rites; and shows that the children under the Christian dispensation, are exactly in the same position as the children under the Jewish dispensation were in virtue of the initiatory rite, namely, in the Church, the children of it, in conventional relationship with its only Head, the Lord Jesus Christ. This being so, he insists upon it, that the scriptural and true aim of religious teaching of the young is not their conversion, and their joining the Church, but their nurture and admonition in the Lord, and their

steady advance in grace as they advance in years, their continuance in the Church and in their covenant relationship to God. The writer's contention is in our opinion correct, and is confirmed by general experience. It is such training and not conversion that has produced nine tenths of the ministers, office bearers and exemplary members of the Christian Church. They needed no conversion. When such individuals therefore are found insisting upon an experience in others as absolutely necessary to salvation, of which they themselves when examined know nothing, they are lacking in reflection, or sincerity, and are actually hindering, whilst striving to advance the kingdom of God on the earth. They are giving to conversion the prominence and importance of sanctification. They are applying to the whole a doctrine that is applicable only to a part, and the great endeavour should be to prevent that part being other than small. In several chapters dealing with the nurture of the Church, Family Life, and Family Religion, Dr. Thompson successfully shows how this can be effectively done. They contain the very best advice on the subject, given in the very best way, and we can only characterize them as excellent and with confidence recommend them to the thoughtful perusal of all persons having anything to do with the religious training of the young. There is frequently a repetition of idea indicating what a few other things do, that the chapters were originally special discourses, delivered at intervals, but this is only an advantage if it serves to emphasise the important truths so seasonably and ably inculcated.

J. M.

The trial of Dr. Briggs before the General Assembly—A Calm Review of the case by a Stranger who was there. Anson, Randolph & Co.

This is an able review of the Briggs trial before the General Assembly at Washington, by one whose sympathies at the beginning were with the prosecution, but who, as the case advanced, and as he listened to the arguments, became convinced that the prosecution travelled beyond legitimate grounds. The case is presented in this volume of 196 pages with great clearness and impartiality by an author who shows himself quite competent to judge, and who, trained in the most rigid orthodoxy by revered professors at Princeton, was the more likely to give the prosecution every advantage compatible with fairness.

The book deserves and will repay a careful reading, and cannot fail to prove that there was *animus* against Prof. Briggs, and that this

was greatly intensified in the course of the trial. Time and again the prosecution refused to take Dr. Briggs' statement of his own positions, and tried to fasten conclusions and inferences upon him which he emphatically repudiated, and which arose from erroneous modes of statement. The greatest confusion arose from want of definition of terms used, and consequent misunderstanding of one another's views. "What was plain truth to him was distorted truth to them. This difference of opinion between the majority and the minority was not a difference of scholarship, nor of intellectual ability, nor of soundness in the faith, nor of fairmindedness, it consisted in this, the minority saw the matter in dispute from Dr. Briggs' point of view, while the majority did not."

In the discussion of "*Inerrancy*," the author makes some discriminating remarks on *Inspiration* of great value. Grant the position which the prosecution took on this point; and the Church will be saddled with a new dogma not contained in the "*Confession of Faith*," and which was not taught by the Reformers, nor by the leading expounders of Reformation theology. The careful reading of this book has convinced us more strongly than ever that the American Church has made a fatal mistake in prosecuting Prof. Briggs as she has done, and putting out of the ministry a great student, a reverent scholar and a good man, such as she can ill spare.

T.

A Short Course in the Theory of Determinants. By Lanas Gifford Weld, Professor of Mathematics in the State University of Iowa. Macmillan & Co., New York and London. 1893. 238 pages, Octavo.

During the last thirty or forty years great advances have been made, not only in the methods of teaching mathematics in our schools and colleges, but also in the methods employed in mathematics, in the extent to which the subject is pursued in our Educational Institutions, and in the thoroughness with which it is studied. Any person can easily convince himself of the truth of the preceding statement by comparing the school and college text-books of thirty or forty years ago with those in use in similar institutions to-day. This does not mean to assert that all the present text-books are equally meritorious, or that all teachers have brought the practice of their profession to the same high level. There are possibly, to exaggerate a little, ancient text-books and ancient teachers to be found in some of our institutions even at the present time. But all the great teachers of the age and all the writers of approved text-books are fully alive to the necessities

which a constant advance of nearly half a century has imposed upon them. This advancement is mainly due to the fact that higher ideals of teaching have acted favorably upon the production of higher and better text-books, and these latter have in turn reacted upon the character of the teaching.

Determinants were discovered, and their properties to some extent investigated, by Leibnitz in 1693; but neither Leibnitz nor his successors for many years after had any idea of the important part that these new functions were to play in the extension and simplification of even rather elementary mathematics.

In the then elegant work of Gregory on analytical solid geometry, written in 1845, determinants are employed only in their crudest and most unwieldy forms, and the writer could have had no idea of the powerful aids to analysis with which he was merely playing. So Salmon, also, in his classical work on Conics written about 1850, did not dare to introduce the determinant notation, because he feared that his readers would not be acquainted with the subject. No good teacher of co-ordinate geometry now would think of beginning this subject without previously preparing his pupils for the better mastery of it, by an elementary discussion upon the matrix, its properties and its transformations.

The book whose title heads this article is intended as an elementary text-book upon this subject of determinants.

Like all of the works published by the Macmillans this book is admirably gotten up; but it is more than this, it is admirably and clearly written, leading the student on by easy steps from the simplest to the more difficult parts of the subject.

After dealing with the general subject, the author goes on to discuss the special subjects of symmetrical and skew determinants, Alternants, Continuants, Jacobians, Hessians and Wronskians. The book closes with a chapter on linear transformations.

The work is sufficiently full for the great majority of students, and it is not overburdened with numerous and unnecessary details.

We consider it in many ways a better elementary work than Muir's, which is now out of print, and a vastly better work than Scott's.

The work is supplied throughout with a sufficiency of well selected examples.

The only objectionable feature that we have noticed is the accented notation employed in a part of the book. This notation is certainly not elegant, and it is troublesome to write.

Plane Trigonometry. By S. L. Loney, M.A., Cambridge: at the University Press, 1893. 506 pp. 8 vo.

Elementary Trigonometry. By H. S. Hall, M.A., and S. R. Knight, B.A., etc. London, Macmillan & Co., and New York. 1893. 355 pp. 8 vo.

Of making many books there is no end. This seems to be especially true in the subject of Trigonometry, as the Macmillans alone have brought out somewhere about eight or ten new text-books on this subject within the last five years. Trigonometry being, as it is, the students introduction to periodic functions, and too often his introduction to the application of the symbols and forms of Algebra to geometrical magnitude, and being par excellence distinguished by the beautiful symmetry of its formulas and the universal extension of its principles and results, has a sort of fascination for the mathematical writer as well as for the mathematical student.

We heard a prominent teacher remark recently that there are too many text-books on Trigonometry, and that none of them seem to be exactly what the teacher wants.

We agree to some extent with these remarks, and to us the majority of text-books on Trigonometry aim at being too comprehensive, and leave too little for the explanation of the teacher and the ingenuity of the pupil. The writers appear to forget that as brevity is the soul of wit so it is to some extent the soul and spirit of a good text-book, and they accordingly crowd their volumes with formulas for which there is little or no use, to the neglect at times of things which are of some importance. In short the works become too highly theoretical and too little practical.

The works whose titles head this article are both faultlessly produced, and as the subject usually goes, they are admirable works upon Trigonometry to the extent to which they deal with it. Mr. Loney's work extends into the higher parts of the subject following from Demoivre's theorem, while Hall and Knight confine themselves to the elementary portions, or those preceding Demoivre's theorem; but we cannot help thinking that 336 pages of small print is altogether too much for an elementary text-book upon Trigonometry.

These books are written by English scholars, and they may be admirably adapted to their purpose, but for countries and for institutions where pupils are treated to some sensible course in Geometry instead of being fed upon the dry bones of Euclid, these books contain a number of redundant theorems, such as that the circumference of a circle is proportional to its diameter, all those that pertain to lines in opposite senses, etc. Also, for their bulk, they are not very complete in

Geometrical theorems. Thus they give the distance between the incentre and the circumcentre of a triangle, but fail to give the distance between the incentre and the nine-points centre, and thus to prove Feuerbach's theorem.

The chief objection to the books, however, as elementary text-books is not that they leave anything out, but rather that they include too much. Thus the giving of the table of equivalence of functions is not only unnecessary but objectionable, as the pupil should be made to work out such a table for himself. A similar remark applies to the giving of the graphs of every function.

Either of the works would be of the greatest value to a pupil whose time is unlimited, but we are of the opinion that instead of more fullness, as seems to be the tendency, more brevity should be aimed at in furnishing text-books for the average student in the American schools and colleges.

D.

CURRENT EVENTS.

THE European pot boils furiously but it does not boil over. Greece is added to the list of bankrupt nations and Servia will likely follow. Italy is in a very bad way financially, but the strong man, Crispi, is again at the helm and what can be done he will do. While he is Premier, the Dreibund will hold together. The General Election sent to the new Chamber in France 311 Moderate Republicans, and these—in a House numbering 575 members—should enable that party to form a Government lasting long enough to let the world get acquainted with its *personnel*. Besides, the Chamber contains some 33 Conservatives who—in obedience to the Pope or their own good sense—have accepted the Republic *ex animo*. But the Moderates are a conglomerate, not a homogeneous mass, and one great condition of stable Parliamentary Government seems still lacking,—a leader head and shoulders above his followers. M. Gabriel Monod, who is our safest interpreter of men and events in France, pointed in the November *Contemporary* to M. Casimir Perier as the man qualified for the position. He has since been all but forced by the

President to form a Cabinet, and he took up so decided an attitude of opposition to political Socialism and of sympathy with reasonable Conservatism, as regards the Church, that he narrowly escaped defeat at the outset. But, he had probably counted the cost of his attitude and will now reap the reward of firmness. The rising tide must be in favour of friendliness with a Pope like Leo, who accepts democracy in Old and New World alike, commands a critical study of the Holy Scriptures and speaks strong and sympathetic words regarding the rights of labour. If it is, there is good hope for France. If not, she may fall into incapable hands, and a moment's passion may hurry her into a fatal war. All who honour France for what she has done, in almost every century since the fifth, when she hurled back the Huns and saved European civilization, and for what she is capable of still doing, will wish God-speed to M. Casimir Perier. The world could ill spare France, and Europe could not do without her at all.

In the meantime the Anarchists are playing strongly into the hands of Conservative Government. The bomb thrower from the gallery of the Chamber will rally the propertied classes, and these in France include almost the whole population. A Government that is not afraid of appealing to Conservative instincts, without being suspected of reaction, or worse—of Clericalism, has every chance at this time. The alliance with Russia may indeed tempt it to go farther than France will tolerate. It is true that the popular enthusiasm for Russia is apparently sufficient to stand any strain, but such a notion will be entertained only by those who have a superficial knowledge of Frenchmen. Their isolation in the presence of the *Dreibund* made them go mad with joy when the presence of Russian sailors in their streets proclaimed to the world that, far from being alone, a hundred millions stood by their side. But France is too passionately devoted to liberty to sell her soul for an alliance with the persecutor of Poles, Jews, Stundists and Roman Catholics. She rejoices in it now, but she cannot repress herself indefinitely, even to please such an ally as the Czar. Should the national self-respect be touched, she will recoil to the opposite extreme, or at any rate take speedy vengeance on a Government accused of compromising the national honour. Russia's game is perfectly plain. She needs financial backing and she has gotten it, by being civil to the rich Republic. Such a nominal price may well be paid for millions of hard cash, even by an autocrat, as modern warfare cannot be carried on without millions of money as well as millions of men.

The new alliance has thrown England into something like one of the old scares that came over her periodically, before the Volunteer movement practically doubled her defensive power. It is actually believed by sane people in London and by naval experts, that Russia and France may begin the great war by attacking England! The cry to strengthen the navy waxes louder and louder. Mr. Gladstone may in consequence be forced to spend some unnecessary millions sterling. In that case, he will be justified in throwing the burden on the well-to-do classes, who are responsible for the scare, in the form of increased Income tax. The one thing that Russia and France dread is a union of

Britain with the Dreibund, yet it is thought that they will go out of their way to make the thing dreaded a reality, and at the same time make Britain put forth all her immense strength as she never would, if the war were not waged directly against herself. An unprovoked attack on an Empire whose supreme interest is peace, especially when a Premier is in power who hates war with a righteous hatred, but who when struck is by no means inclined to turn the other cheek, would at once unite the three kingdoms and make the great Colonies one with them. It is also calmly taken for granted that, while the conflict was going on, Italy would seek no rectification of its frontiers, that Germany would do nothing in the same direction by annexing Luxembourg and Baltic Provinces once Teutonic and still Teutonic at heart, that Poland would keep quiet, and that Austria-Hungary would interpose no new obstacles to the long meditated advance of the Bear on Constantinople! Russian statesmen understand the situation perfectly. They are not in the habit of playing their enemies' game, and President Carnot is not a fool. They can afford to wait much better than poor Italy or even Germany. The English fleet was never so strong as now, and its strength can be increased at a rate sufficient to meet all emergencies, so great is the capacity of its ship yards and docks, public and private. But London cannot live without its sensations, any more than Paris. As that shrewd, tuft-hunting gossip, the once "Country Parson," puts it, in his last book, "Men living in awful London come to have many alarms about the political outlook which never reach us here at all!"

Incidentally, the scare will have the effect of making the British public regard favourably the proposal of a Pacific cable connecting Australia directly with Canada, and so binding the Empire telegraphically, without the risk of interruption in time of war. The importance of such a cable is now universally admitted, though Mr. Sandford Fleming has preached it to deaf ears, ever since the great Imperial and Inter-Colonial Conference was held in London. Canada is subsidising a line of steamers between Sydney and Vancouver, but how can steamers expect regular freight when telegraphing rates are almost prohibitory? Commerce cannot live nowadays without telegraphs and cables. The mission of Mr. Mackenzie Bowell and the visit of Mr. Fleming to Australia took place at the right time. They have done excellent work in more ways than one. Mr. Fleming's memorandum seems to have convinced our brethren under the Southern cross that the cable, instead of being in the hands of a company, should be owned by the Colonies and Britain. It would pay better than even the Suez Canal shares or the land telegraph system in the United Kingdom, and the initial cost would be trifling, especially if the money was raised under Imperial guarantee. The agreement of New South Wales and Queensland to assist a company that was to be controlled by the French Government wakened up the Colonial office to remonstrate with the erring Colonies; but Sir Thomas McIlwraith, the burly Scotchman, who is one of the permanent figures in Australian politics, answered by grimly congratulating the Home office on its new-born zeal, pointing out that New Caledonia and the New Heb-

rides could have been British at no cost long ago, and that, if he had not been snubbed by the late Lord Derby when as Lord Stanley he was Colonial Minister, New Guinea would be wholly British, instead of being partitioned among three powers. Sir Thomas, having thus delivered himself, will now act and bring Queensland into line with her sisters, for his bark is worse than his bite, and though he is a Queenslander first, he is a firm believer in the British Empire.

There is no community in the world so ready to try political, social and economic experiments as New Zealand. The people have a buoyant feeling that, if the experiment does not succeed, they can "right about face" at short notice, with little harm done. They have just made women suffrage as extensive as that hitherto exercised by men, and in order to note how the women vote, their ballots are to be of a different colour. The experiment will be watched with interest, for it is not simply permission to vote at a plebiscite, which might mean as little there or in Ontario as it has turned out to mean in Manitoba, nor the municipal suffrage, nor the right of spinsters to vote for School Trustees, but the right of all women to vote for Parliamentary candidates as freely as men. The Parliament of New Zealand includes several Maori members, elected by the natives, and, in the absence of information to the contrary, it may be assumed that the franchise has been given to the Maori women too. Democracy is certainly being carried out in very thorough-going fashion, when in Europe the Hapsburgs are pressing universal suffrage on peoples apparently not very anxious to have it, and in Australasia manhood is widened into womanhood suffrage with scarcely any opposition. The Bill would have passed in 1891, had it not been defeated in the Upper House by the votes of the two Maori Councillors! New Zealand seems to be solid on the subject.

South Africa goes marching on to the North, and the white race,—British and Boer—having found a leader in Cecil Rhodes, is sweeping out of its way forces too stubborn to be amalgamated and too dangerous to be disregarded. No better or more necessary work has been done for many a day than the occupation of Mashonaland in 1891 and the defeat of the Matabele in 1893. Much sympathy has been expressed for the warriors of Lobengula who were mowed down with Maxim guns by Dr. Jameson's little army before they could get within striking distance; but it would be just as sensible to weep for the Iroquois, who had exterminated the Hurons and every other tribe round them, two centuries ago, or for the Malay pirates who drenched the seas with blood and made regular commerce impossible until they were crushed by British gunboats, or for the Arab slave-traders whose gangs have turned vast regions of Central Africa into wildernesses. As for using Maxims, would Mr. Labouchere or Mr. John Burns prefer another Isandhlwana? The Matabele impis had to be crushed in Mashonaland just as they were in Zululand some years ago, if the work of civilization was to go on, and the speediest way of teaching them the uselessness of war was the most merciful way. It is well to pity the fox, but is there to be no thought for the hundreds of hens whose roosts he delighted to harry? The Matabele are Zulus

who fled—some sixty or seventy years ago—from the main body because they had been unable to carry out the orders for the utter extermination of another tribe with which they—or rather their leader Moselekatse, the father of Lobengula—had been entrusted. “Thorough” was the policy of the rulers who taught them their rigid discipline. So faithfully was the policy carried out that it was computed that Tchaka, for instance, had to his credit the deaths of more human beings than the first Napoleon. The Matabele under Moselekatse—or Umsiligazi—took care to put a long distance between themselves and their former master, and they made the whole of it a desert, in order to prevent pursuit. Since they entered Mashonaland, they have terrorized or exterminated the old inhabitants, who were industrious tribes. Their courage and discipline made them invincible, and as they lived only for war, peace was inconsistent with their system. It was therefore necessary, in the interest of peace, when forbearance ceased to be a virtue, to teach them that the epoch of never-ending war and merciless pillage had come to an end and that the white race is now master for the common good. It shows singular ignorance of the elementary facts of the case, when able editors write as if the recent fight against this terrible military despotism was in some way connected with “Imperialism.” The one aim of the Imperial Government has been to restrain the responsible Government of Cape Colony and the Chartered Company and to insist simply that justice shall be done and mercy extended even to the Matabele; while the deepest thought of Mr. Rhodes, who is backed by British and Boer alike in South Africa, is that Mashonaland, a glorious country of 250,000 square miles, shall be something more than a mere raiding ground for impis or regiments of disciplined barbarian bandits.

THE terrible riots in the principal cities of India between Hindoos and Mahommedans, because the former think the latter intend to insult their religion whenever they kill a cow, and the latter so despise the former that they very probably exercise their rights in an exasperating way, are striking object-lessons of what the result would be, were the people of that Continent-like country left to themselves. We know what would happen if the keepers were taken away from a menagerie or Zoological garden and the doors of the cages thrown wide open. There might be hundreds of the rabbit, sheep and cow kinds, but one tiger and his mate would soon be “on top.” The two hundred millions of Hindoos would be simply sheep to the fifty millions of Mohammedans. Their “faith” makes the latter united and warlike, and they have not forgotten that their ancestors conquered and held India until recently. Caste splits Hindoo society from top to bottom into hopelessly separated sections, and all sections alike have therefore been the prey of one conqueror after another for nearly a thousand years. British rule gives them the rights of men and is awakening a spirit of union and nationality, but it will take centuries to do the work. These broad facts were freely admitted by all East Indians who visited Chicago, and on these they based their hearty loyalty to our

Queen—their Empress. Lord Lansdowne, the Viceroy, has recently told the representatives of the rival faiths, in that unpretending but unmistakable language which he uses, that the Imperial Government will respect their religious convictions and prejudices, but that if religion leads to disorder so much the worse for their having such a religion, because “disorder and crime will be put down with a strong hand.” As a late Chief Justice of British Columbia remarked to the gold miners, when they first swarmed from the South into Kootanie, with six-shooters ostentatiously displayed,—“Boys, if there’s shooting in Kootanie, there will be hanging.” That tone is understood by Orientals and Occidentals. It worked like a charm in Kootanie, and it is still more likely to succeed in Hindostan.

MR. Cleveland’s character shows little or no sign of being worn down by the attrition of party. His one mistake, appointing as Ambassador to Italy a man who had made a large contribution, unconditionally, to the Democratic campaign fund, has ended in that gentleman resigning, and in a declaration by the President that the press pronounced judgment without adequate knowledge of the facts of the case. What an advance in the public morality of our neighbours the general treatment of this little episode shows! The United States appears to be on the up-grade while Canada is on the down-grade. Should this double movement continue, the argument against political union would be reversed. “Donald, I have changed my mind,” remarked a damsel to the swain she had rejected a year before. “So have I,” was the unpolite rejoinder. Canada must prove that she deserves a better fate. Moral attraction and moral repulsion are resistless forces. The value to the nation of a steady moral force like President Cleveland is incalculable. His treatment of the Silver and the Hawaiian questions are specimens in different ways. Every one declared that the former could be settled only by a compromise. His own Cabinet had been forced to the same conclusion; but he remained immovable and triumphed. With Hawaii, he has apparently failed; but it is a failure more creditable to the nation than Mr. Stevens’ success, and besides the end is not yet. The President has vindicated the honour of the United States, and having investigated the case and done all that the Constitution warranted him in doing, he has handed the matter over to Congress for final settlement. His action was in opposition to Mr. Blaine’s policy, which that good elder—Mr. Harrison—after making a wry face—had swallowed, to every bad element in his own party, to national spread-eagleism and—alas, that it should be necessary to add—to the almost unanimous outcry of the “religious” press. His faith in the sober sense and moral convictions of the American people is strong, and he plays no tricks with his own intellect and conscience. He is straight, from first to last, in vision, speech and action. G.

The Wilson tariff bill which is now before Congress seems to be on the whole a very statesmanlike measure. There is an immense difference in immediate effect between a protective measure, which

easily attracts capital into favoured industries either natural or unnatural to the country, and a free trade measure, which cannot at once redeem the capital again. The descent of capital is easy, the return difficult and slow. Hence, though the Wilson bill is a decided step in the way of return to free trade, or at least to a revenue tariff, the framers of it have shown wisdom in not attempting to make the return at one effort. What changes the bill may undergo in its passage through Congress it is impossible to say. As between Canada and the United States the bill as drawn up admits of many mutual advantages, and if our government follows with a liberal reform in our tariff we may expect a considerable increase of prosperity. Free and spontaneous action on the part of each government in the reduction of its tariff is very much to be preferred to commercial treaty or commercial union. Commercial union cannot be had without discrimination against Great Britain, and that is not to be thought of by any wise statesman. It would be as disastrous to Canada as discrimination against the United States. In matters of trade these two great countries are equally necessary to us, and the freer trade relations we can have with them the better for us. Coupled with the Wilson bill is a measure for the introduction of direct taxation, the progress of which will be watched with interest. The great defect of indirect taxation as a financial measure lies in the difficulty of adjusting the country's income to its needs. The great income of the U. S. Government in the past unduly increased its expenditure, and now when it has fallen off somewhat the government is in financial distress. Direct taxation affords an easy and safe remedy for this evil.

A. S.

Though the Wilson Bill is simply the logical outcome of the situation, protected interests would not believe until they had seen. Now they are indulging freely in semi-profane language. Log-rolling will be tried, especially in the Senate, where two or three votes would turn the scale the wrong way. These are expected from the South, where manufacturing interests have grown up, whose political strength is out of all proportion to their voting power. A few modifications may be permitted, but if radical changes are insisted on, the President may veto, and that would smash the Democratic party. The fear of this will have a wholesome effect. "We must hang together or we shall hang separately" has proved a potent cry before now. Financial depression and the closing of factories are urged against the Bill. But these are the results of the McKinleyism, under which the country still staggers. How can the poverty of 1893 be due to a tariff that is not to begin to operate till the middle of 1894? If the Democrats remember that the darkest hour is just before the dawn, and that when prosperity returns—as it must—to the country, it shall date from their legislation, they will put on all steam and go ahead.

CANADA has every reason for congratulation on the Behring Sea Arbitration and its results. The Republic will have to pay damages for Mr. Blaine's piratical policy, while his preposterous assumptions have been laughed at by the civilized world. The real question at

issue was not the number of seals we could spear or shoot—*per fas aut nefas*—for a few years, but our right to navigate and to fish or hunt on the open sea. It is almost incredible that seventeen Canadian vessels should have been seized and their crews imprisoned in arrogant denial of that right. Closed months, the proper zone round the Pribyloff or American Islands and the use of shot-guns are matters for experts, and it is almost a pity that Sir John Thompson did not concur with Lord Hannen in accepting the decision of the neutrals on the evidence submitted. That would have been the nobler attitude, though perhaps politically impossible. Besides, the evidence was conflicting and the decisions may yet be reconsidered, when the parties interested have had time to cool off. It is horrible to think that, during the years when the outrages were committed, one defiant act of a Canadian sealer or a British captain or the slightest lack of patience and magnanimity on the part of Lord Salisbury would probably have led to war.

Was the Winnipeg turn-over the caper of a flea or the movement of a straw that shows how the current is running? Mr. Daly is amusingly cocksure on the point, for he felt the bite, but the Government must be in doubt. It is vital to them to know, and the only way to find out is by making a sufficient number of tests. Better lose half a dozen seats than lose a General Election. So, a man like Sir John Macdonald would argue, and then trim his sails according to the wind and tide. That may not be the highest statesmanship, but it is better than a dogged refusal to read the signs of the times. In 1877, the country declared that there was nothing sacred about 17½ per cent., and it is not likely to see anything sacred in specific duties that conceal the percentage, or in sugar refiners accumulating fortunes by a tax that does not add a dollar to the revenue, or in duties on books that no other country—civilized or semi-civilized—imposes. G.

IN the November number of *The Forum* appeared two articles on the ever simmering question of political union with the United States. They were written by Canadians and represent opposite sides of the question. One, the distinguished French Canadian poet, Louis H. Frechette, favours political union as the most desirable future for the French element of Quebec. The other, Mr. F. Castell Hopkins, maintains that there is practically no desire in Canada for union with the United States, and gives his reasons why there should not be. Mr. Hopkins makes a good representative of the Yankee tail twister of one or two generations ago, except that he is on the other side of the fence. It is to be hoped that the Americans will appreciate this reciprocity which, if somewhat delayed, is none the less vigorous and reckless in statement. The article may be described as a lively caricature in black and white. The blackness of American political, legal and social institutions comes out with force and vividness against the white background of similar Canadian institutions. As a caricature it is pretty successful and somewhat funny. It was a pity however to set it up beside Mr. Frechette's article as though it were an adequate presentation of the other side of the question.

Mr. Frechette's article is the statement of a well informed, liberal and moderate French Canadian, not, unfortunately, representative of the majority of that national element in Canada, yet representative of an important minority. He recognizes first of all that none of our numerous acts of settlement have yet given us a basis for common national life. As compromises intended to get over periodic political difficulties by re-arranging without removing them, they could not be expected to show much political wisdom of a scientific sort. Two opposing national principles are everywhere recognized in our government. As Mr. Frechette does not think that the French element should give up its national life, and as he has no desire that the English element should give up its national life, he has naturally no solution for the Canadian problem within the present limits of Canada. For having granted to the French Canadian his national rights after the Conquest, and for having maintained them since he should render to Britain gratitude, respect and obedience while he is under her power. More than that the very nature of her grant can not require. All this is rational and clear enough; but when he turns to the future the argument does not seem so cogent. The fear of being forced into Imperial Federation may be dismissed as very remote. Disinclination to go back to France over the ocean is sensible. Remaining in Canada with a separate national life but an uncertain future he sets aside as unsatisfactory, and proposes union with the United States. Sacrifice of separate nationality is inevitable in that case, but what could be retained under state freedom together with the larger life of the union would apparently be a general gain to Mr. Frechette and his minority. That the majority, led by the Clergy, would consider this a gain is very doubtful. The Clergy will naturally hold to their present favoured position under their separate nationality, and if, at any time in the future, a distinctively Canadian national spirit should arise and assert itself it is quite probable that the French would prefer absorption in Canada to absorption in the United States.

A. S.

A new factor promises to exert an important influence on both Dominion and Provincial politics. The Patrons of Industry represent the most numerous, the most healthy and the most reliable element in the community. Tired with being exploited by lawyers and professional politicians, they have quietly organized and have overthrown both of the old parties in the first election in which they took a hand. It was a tactical blunder of colossal magnitude to put Sir Oliver Mowat in open antagonism to such a force. If the leaders of the new organization are wise and unselfish men, they may exert a vast influence for good by breaking up party lines that represent dead issues, as well as obtaining for us simple and economical government, lessening the amount of patronage or bribery fund at the disposal of governments, and taking the shackles off trade, commerce and industry. In what lines did Canada get most credit at the World's Fair? In those in which her sons must meet the competition of the world without "Protection." The man who cannot read this lesson should go back to school or to the nursery.

G.

ERRATA.

On page 191, line 34, insert before "the Spenserian stanza" *ottava rima and*.

On page 193, line 19, for second "will-he" read *nill-he*.

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