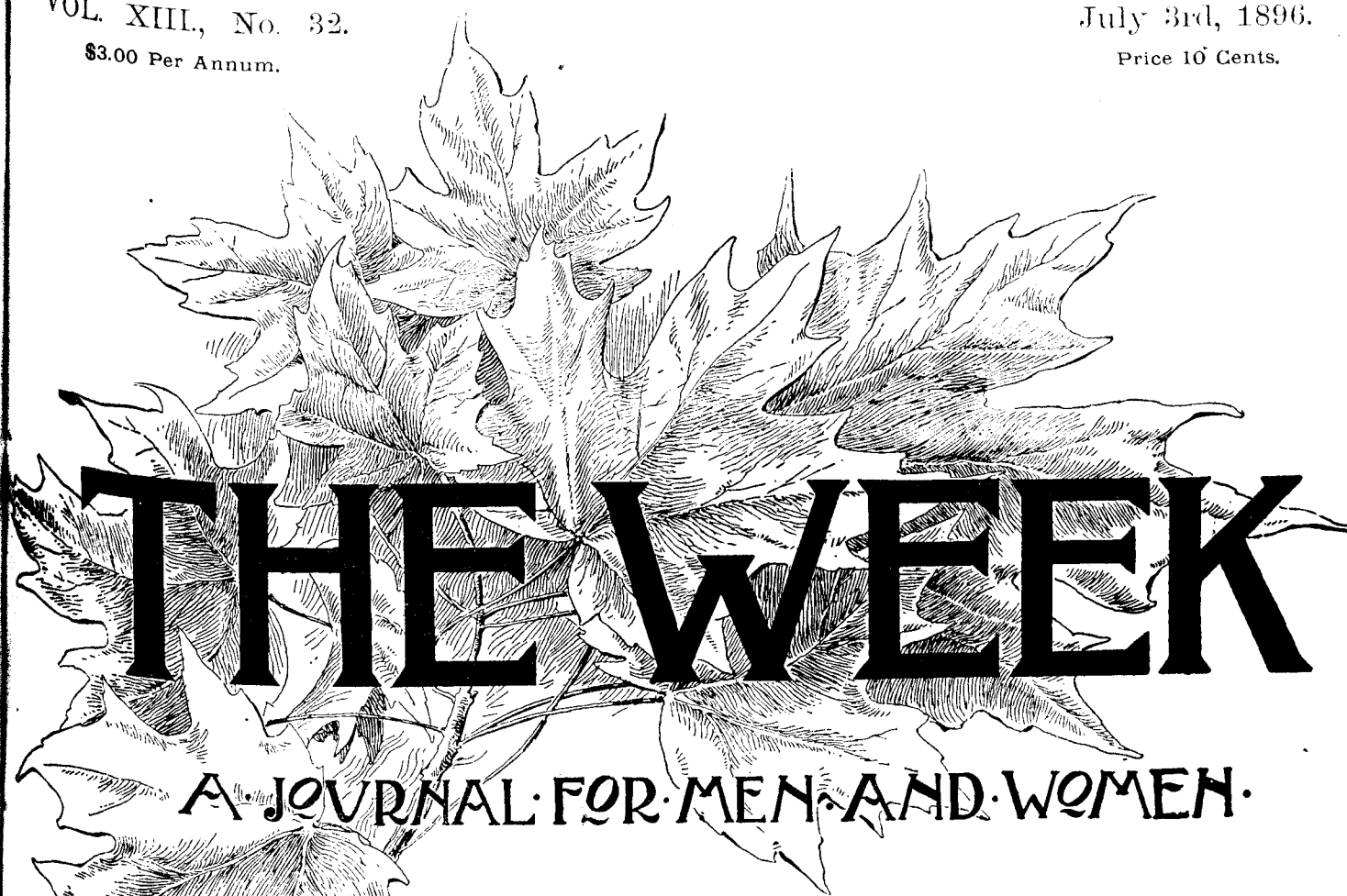


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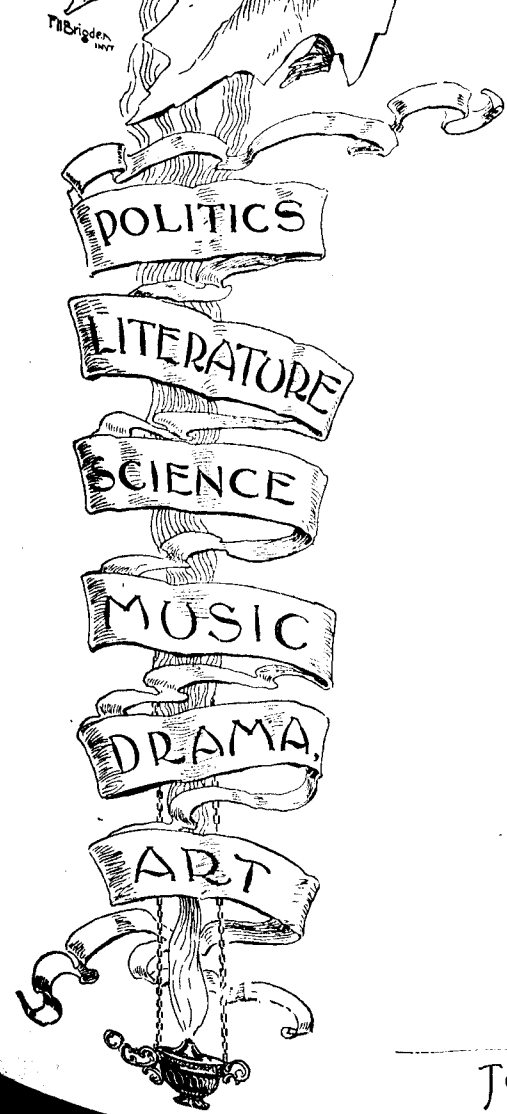
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Vol. XIII.

Toronto, Friday, July 3rd, 1896.

No. 32

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## An Imperial Customs Union.

THE FOREIGN TREATIES AND "THE MOST FAVOURED NATION CLAUSE."

(Concluding Article.)

THERE are certain, now celebrated, treaties that have a direct bearing on the position of the United Kingdom in regard to her right to receive preferential treatment in the Colonies, even if they were willing to accord her the privilege. These are known under the designation of Foreign Treaties of Commerce and Navigation, and the object of these treaties has been to afford equal rights to the countries and colonies of each of the contracting parties.

There are two special treaties regulating such reciprocal treatment, namely:—Treaty with Belgium, 23rd July, 1862, Article XV.; Treaty with the Zollverein, 30th May, 1865, Article VII.

Article XV. of the Belgium treaty is as follows:—  
"Articles, the produce or manufacture of Belgium, shall not be subject in the British Colonies to other or higher duties than those which are or may be imposed upon similar articles of British origin."

This treaty is terminable after twelve months' notice.

Article VII. in the treaty with the Zollverein is:—  
"The stipulations of the preceding articles I. to VI. shall also be applied to the Colonies and foreign possessions of Her Britannic Majesty. In those Colonies and possessions the produce of the States of the Zollverein shall not be subject to any higher or other import duties than the produce of the United Kingdom or any other country of the like kind, nor shall the exportations from these Colonies or possessions to the Zollverein be subject to any higher or other duties than the exportation from the United Kingdom."

This treaty is terminable on twelve months' notice.

While these two treaties remain in force the express stipulations above quoted are extended to all countries whose commercial treaties with Great Britain contain a "most-favoured-nation" clause and they apply to the British Colonies.

The advantage of such treaties is that they secure to British subjects "national treatment" in matters of commerce and navigation, including, among other things, payment of taxes, import and export dues, and the right to any reduction that may be made in the existing tariffs.

Clauses also exist in the commercial treaties with Austria, Prussia, Servia and other smaller States to the effect that their ships and cargoes shall be treated in the British Colonies in every respect as national ships and cargoes.

Stipulations also exist with the following countries: Greece, Italy, Russia, Columbia, the Sandwich Islands, and other smaller States to the effect that all goods which may be legally imported into British Colonial ports in British vessels may be likewise imported into such ports in the vessels of those countries without being liable to the payment of other or higher duties than if such goods were imported in British vessels.

Stipulations of this nature also exist in the treaties with France, Portugal, Sweden and Norway, but limited to the vessels of those countries importing in British Colonies directly from their respective ports goods the growth, produce or manufacture of any of those countries or of their respective dominions.

It will be seen from the foregoing clauses that the Colonies are given exactly the same rights as Great Britain in their trade with the contracting powers and their Colonies. We might mention in passing that the Colonies of France have the right to impose Import duties, subject to the approval of the Council d'Etat, and some of our Colonies might, in time, negotiate treaties with them for reciprocal treatment direct. A multiplication of treaties in this way would be liable to lead to entanglement, and the question might arise at any time as to whose duty it would be to enforce a treaty contracted between two Colonies in which neither of the parent countries were directly interested. If the Empire acted as a unit in negotiating treaties this difficulty would be avoided.

It has been decided by the authorities in England that there is nothing in the above treaties that precludes the United Kingdom from making any preferential arrangements giving special advantageous terms to the Colonies. So that if Great Britain is willing to give Colonial produce a preference in her markets the way is clear for any legislation that might be agreed on.

We also find from the report of the Earl of Jersey, made after the Ottawa conference, and which we can doubtless consider given under the authority of the law advisers of the Crown, that these treaties do not preclude the Colonial Governments from making preferential arrangements among themselves. He considers, however, that the United Kingdom has bargained away her power to receive better terms in the Colonies than would be given to Belgium and Germany. That is, as it stands at present, should Canada give a rebate on her tariff to any goods from Great Britain direct, then others could claim the same favour under the most-favoured-nation-clause. The Colonies can give each other any preference they may wish.

The description of the goods to be affected by the treaties varies in some particulars.

In the treaty with Belgium it is:—

Articles the produce or manufacture of Belgium.

With the Zollverein the terms are:—

The produce of the States of the Zollverein.

With France the treaty applies to:—

Merchandise in French vessels (being the production, growth, or manufacture of France).

With Austria the wording is:—

Cargoes, whatever may be the place of origin.

And with Italy and Greece:—All articles which are or may be legally imported.

The most-favoured-nation clause is without doubt confined to articles of a kind similar to those described in the particular treaty. For instance, goods from Belgium would be entitled to the same treatment as is accorded to articles of "British origin," which is the term used, but goods from the German Confederation are only entitled to the same treatment as "the produce of the United Kingdom," while French goods can claim the best terms given other "foreign goods."

It is an unsettled question in these treaties whether when some of them were made, and the term "British Dominions" was used, the term at the time was intended to apply further than the United Kingdom, also in another case whether the word "English" had any further limit than the British Isles.

In the treaties which have been concluded for some years back a clause is inserted that they shall not bind the Colonies unless their assent is given to them within a certain time. Canada, as will be seen by the accompanying

table, heads the list with thirteen treaties, to which she has not assented or in which she is not included. What advantage the Dominion has gained by this course of action, it seems impossible to show.

Great Britain has treaties with some fifty nations providing for reciprocity of trade on the most advantageous terms offered to any other country. Over 752,000,000 of people are benefited by these treaties, so Great Britain has a good deal to consider when asked to modify the treaties with Belgium and the Zollverein, which are the key of all the rest.

A long period has been required in which to make these contracts with these vast numbers of people, and it would seem a somewhat dangerous course to take any step at the beginning of a new era which might antagonize the friendly, or at least commercially friendly, feeling of all the countries which the United Empire would do business with, and alienate the friendship of nations that have shown impartiality to Canada in matters of International Arbitration and maintenance of peace.

The table below shows in which treaties the Colonies are included, and specifies whether Great Britain included them in the treaty or whether liberty was given them to assent or decline to assent to the treaty.

J. VAN SOMMER.

TABLE OF TREATIES WITH GREAT BRITAIN CONTAINING THE "MOST-FAVOURLED-NATION" CLAUSE.

	Argentina Confederation Population 3,343,000.	Austria-Hungary Population 40,000,000.	Belgium Population 6,000,000.	Bolivia <sup>d</sup> Population 2,300,000.	Chili <sup>a</sup> Population 2,700,000.	China <sup>b</sup> Population 382,000,000.	Colombia Population 4,000,000.	Corea Population 12,000,000.	Costa Rica Population 154,000.	Denmark <sup>c</sup> Population 2,500,000.	Dominican Republic <sup>d</sup> Population 2,000,000.	Egypt <sup>e</sup> Population 7,200,000.	Ecuador Population 1,005,000.	France and her Colonies Population 35,000,000.	Germany (Zollverein) Population 46,000,000.	Greece Population 2,000,000.	Italy Population 30,000,000.	Japan Population 38,000,000.	Mexico <sup>c</sup> Population 10,500,000.	Morocco <sup>d</sup> Population 6,410,000.	Netherlands Population 4,000,000.	Paraguay Population 2,500,000.	Persia Population 7,650,000.	Peru <sup>d</sup> Population 3,000,000.	Portugal <sup>d</sup> Population 5,000,000.	
India.....	1	1	1	1	1	X	1	1	1	1	1	X	1	1	1	1	X	X	X	X	1	1	1	1	1	X
Canada.....	1	1	1	1	1	X	1	1	1	1	1	X	1	1	1	1	X	X	X	X	1	1	1	1	1	1
Cape of Good Hope.....	1	1	1	1	1	X	1	1	1	1	1	X	1	1	1	1	X	X	X	X	1	1	1	1	1	1
Natal.....	1	1	1	1	1	X	1	1	1	1	1	X	1	1	1	1	X	X	X	X	1	1	1	1	1	1
Newfoundland.....	1	1	1	1	1	X	1	1	1	1	1	X	1	1	1	1	X	X	X	X	1	1	1	1	1	1
New South Wales.....	1	1	1	1	1	X	1	1	1	1	1	X	1	1	1	1	X	X	X	X	1	1	1	1	1	1
New Zealand.....	1	1	1	1	1	X	1	1	1	1	1	X	1	1	1	1	X	X	X	X	1	1	1	1	1	1
Queensland.....	1	1	1	1	1	X	1	1	1	1	1	X	1	1	1	1	X	X	X	X	1	1	1	1	1	1
South Australia.....	1	1	1	1	1	X	1	1	1	1	1	X	1	1	1	1	X	X	X	X	1	1	1	1	1	1
Tasmania.....	1	1	1	1	1	X	1	1	1	1	1	X	1	1	1	1	X	X	X	X	1	1	1	1	1	1
West Australia.....	1	1	1	1	1	X	1	1	1	1	1	X	1	1	1	1	X	X	X	X	1	1	1	1	1	1
Victoria.....	1	1	1	1	1	X	1	1	1	1	1	X	1	1	1	1	X	X	X	X	1	1	1	1	1	1

<sup>a</sup> Applicable to British "dominions." Colonies may or may not be included.  
<sup>b</sup> Treaty 1842 expired.  
<sup>c</sup> Applicable to the Colonies on notice to that effect.  
<sup>d</sup> Assent. N—Dissent. O—No answer given. I—Included in Treaty. X—Not included in Treaty.

TABLE OF TREATIES WITH GREAT BRITAIN CONTAINING THE "MOST-FAVOURLED-NATION" CLAUSE.—Continued.

	Servia Population 1,910,000.	Romania Population 1,000,000.	Russia Population 95,000,000.	Salvador Population 700,000.	Sandwich Islands Population 65,000.	Siam Population 5,750,000.	South American Republic Population 900,000.	Spain <sup>b,c</sup> Population 17,000,000.	Sweden and Norway Population 6,700,000.	Thurkey <sup>d</sup> Population 1,500,000.	Turkey <sup>d</sup> Population 20,800,000.	United States <sup>e</sup> Population 66,000,000.	Uruguay Population 600,000.	Venezuela Population 2,300,000.	Number of Treaties included in.	Number of Treaties assented to.	Total.	No. of Treaties dissented to or not included in.
India.....	1	1	1	O	1	X	1	1	1	1	1	1	N	1	27	1	27	10
Canada.....	1	1	1	N	1	X	1	1	1	1	1	1	N	1	23	1	23	13
Cape of Good Hope.....	1	1	1	N	1	X	1	1	1	1	1	1	N	1	23	1	23	13
Natal.....	1	1	1	N	1	X	1	1	1	1	1	1	N	1	24	1	24	9
Newfoundland.....	1	1	1	N	1	X	1	1	1	1	1	1	N	1	24	1	24	7
New South Wales.....	1	1	1	N	1	X	1	1	1	1	1	1	N	1	24	1	24	11
New Zealand.....	1	1	1	N	1	X	1	1	1	1	1	1	N	1	24	1	24	10
Queensland.....	1	1	1	N	1	X	1	1	1	1	1	1	N	1	24	1	24	7
South Australia.....	1	1	1	N	1	X	1	1	1	1	1	1	N	1	23	1	23	11
Tasmania.....	1	1	1	N	1	X	1	1	1	1	1	1	N	1	23	1	23	11
West Australia.....	1	1	1	N	1	X	1	1	1	1	1	1	N	1	23	1	23	8
Victoria.....	1	1	1	N	1	X	1	1	1	1	1	1	N	1	23	1	23	8
															51	5	56	9

<sup>a</sup> Applicable to "British Dominions."  
<sup>b</sup> Treaty applicable to Colonies, but Colonies to make special arrangements.  
<sup>c</sup> Treaty expired, but effect on "British Trade" continued by Royal Order.  
<sup>d</sup> Most-favoured-nation clause granted to the "English," 1869.  
<sup>e</sup> Treaties with the United States from 1815 to 1827.  
 S. R.—Special rights.

## While I Listened.

The master played in the organ loft ;  
And down the old cathedral nave  
There undulated wave on wave  
Of Schumann's "Canon en Si" : and off

Fine melodies from the fugue would break.  
And hide among the arches high ;  
A more secluded place to die  
Than in men's hearts, which earth's passions shake.

Then Guilman's funeral march sobbed deep ;  
Dark weeded chords, and muffled notes ;  
Anon Beethoven's music floats  
In air, and sorrow is lulled to sleep.

The player turned now to Mendelssohn,  
Where art and fancy both combine,  
In numbers resonant and fine,  
To waft the soul to Euterpe's throne.

The measures clomb to Finale shrill ;  
From wall to wall the organ blast  
Pealed loud and long : till, list ! at last,  
The dying strains whisper'd, " Peace ! be still ! "

JOHN STUART THOMSON.

## Phases of Athenian Politics.

BY PROFESSOR HUTTON, M.A., UNIVERSITY COLLEGE, TORONTO.

(Concluded.)

THE fifth phase of politics which merits notice, if only because it anticipates closely much of our own very recent experience, belongs to the Fourth Century, B.C., and is two generations subsequent to Theramenes. It is best expressed in brief, perhaps, by the name of Eubulus, with the associations belonging thereto.

Not that Eubulus personally is well known to us ; few Athenian leaders are less known ; but the type—of which he may serve as the embodiment—is a familiar one, and recurs from time to time in modern history. For Eubulus governed Athens in an age of lassitude and decay, when everything, both good and bad, which had been powerful had dwindled into the shadow of itself ; the public spirit and delight in politics, which Pericles had fostered, surviving only in the habit of shirking the hardwork of the farm for the gossip of the law court and public meeting ; the devotion to art which Pericles had fostered remaining only in the habit of shirking the hard life of the soldier for the amusement and distraction of a theatre, a theatre which had itself lost much of its high aim and become sensational and spectacular and childishly realistic. Party feeling even, which had been so deplorably strong in the days of Cleon and Theramenes, survived indeed, but without its only *raison d'être*, a difference of principle between the two parties, it had become a question of "ins" and "outs," to use modern terms, rather than of aristocrats and democrats. The only solid difference which divided the two parties—the question of war or peace—being after all an incidental difference, not very closely connected with the issues nominally and ostensibly at stake.

Accordingly that abstention from politics, which has been already noticed among the educated of Cleon's day, spread further and reached the people themselves, and Demosthenes, Eubulus' contemporary, presents us with a picture of political life amazingly modern, amazingly like a paragraph from some history of Modern Switzerland, or Great Britain, or Canada, or the United States.

"In old days," says Demosthenes to the Athenians, "you had a standing committee to manage your finances ; now you have a standing committee who manage all your politics ; there is an orator to lead each party, a general to carry out where necessary his foreign policy, and the caucus of 300 who do the shouting ; as to the rest of you, you are a mere make-weight whichever side you take." In the same vein, and about twenty years earlier, Plato had written that there are three parties in a democratic State ; the first is the drones, some stinging and some stingless, *i.e.*, the professional politicians and their professional supporters, the party caucus. The second class is the bees ; the wealthier classes, the suc-

cessful men of commerce, practically, from whom the drones pillage honey. And the third class is the mass of people indifferent to politics, and engaged in their several occupations, who control the state when they vote, but who generally abstain from voting, and who in any case are hoodwinked by the professional politicians. (Rep. VIII., 565) It was for this indifferent and indolent Athens of the fourth century, Athens of the decadence, with the *fin-de-siècle* tone of mingled levity, luxury, and despair, with its frivolous head full of the latest Corinthian cookery, the latest Corinthian flute-player, the latest fashionable beauty ; Athens, where a joke had become the end of life, and the end of life a joke—Athens which the Apostle himself describes—quoting unconsciously perhaps from Demosthenes—as given over to the hearing and the telling of some new thing ; it was for this Athens that Eubulus catered.

Necessarily, he did not trouble himself much with statesmanship as a whole. Life had come to mean comfort and amusement, and comfort and amusement meant money, and money was the one branch of statesmanship to which he attended, and in which, in one sense at least, he excelled. He was the first Athenian statesman, who, discerning that everyone—in that age at least—had his price, set himself to find and supply the price. This mode of corruption was the more specious, the more modern, and the more fatal, in so far as he bribed, not individuals, but whole classes. To fill the treasury and to save the people from military service, he advocated peace at any price, and the treasury so filled, he emptied again by the lavish scale on which he paid—all who wanted payment, jury-fees, parliament-indemnities, and the price of admission to the theatre. So the whole State was put upon a salary, as in the dreams of modern socialists.

That he was able to do this easily was due to Pericles. Pericles, in the execution of his visionary scheme of universal enlightenment had established these payments in order to bring enlightenment within the reach of the poorest ; they had been a means to an end, they now became the end to which the perfunctory attendance in Court or debate served only as a means. Again it was enlightenment, not amusement, which Pericles had intended to encourage ; work, not play, or if play, play only as a relaxation, after the day's work of the trader, or the farmer, or the soldier was finished. But now the idea of enlightenment, of laborious self-culture had disappeared, leaving only a restless itch for amusement and distraction. After us, they said, the deluge. Look at Eubulus' Athens and you begin to understand for the first time why philosophers, like Plato, thought so hardly of Pericles, and looked back with so much resentment to his most characteristic legislation. It was he, they said, and not Eubulus only, who had turned Athens into Tarantum ; who had developed the most mischievous elements in the Athenian character ; its egotism, its captiousness, its loquacity, its indolence, its aversion to country life and agriculture, its rebellion against discipline, its incapacity for combined effort, for organized exertion, for unselfish co-operation, its eagerness for the excitements and amusements of the city. It was he who had converted the Athenians into idle sentimentalists ; the idle metaphysicians, the *dilettanti* statesmen and lawyers of an empty day. The Athenians were both deficient in the impulse to action—born with a tendency to trifling, and Pericles had grafted upon this nature a second nature of the same kind, *viz.*, habits of trifling, a daily life spent between the parliament and the jury box and the theatre, which canonized trifling, and attached to it a salary.

The worst of these salaries, the salary which excited Demosthenes' wrath most, was the *θεωρικόν*, the price of admission to the theatre. To guard this, the most popular and the least defensible of the State payments, Eubulus passed a law, making it treason to propose its abolition. By this unblushing effrontery, he made extravagant waste, not merely legal but sacred. In an age when finality had otherwise disappeared, when there was no other mental horizon, when all other questions were open, the right of democracy to be amused at the public cost became the one inviolable principle of the constitution, and in this case the extravagance had not even the excuse which is sometimes urged for the extravagance of modern democracies, that the money was sunk in building up enterprises and industries, which would some day pay it all back with interest.

By this stroke more than by any other, Eubulus bought the support of the majority of his fellow citizens, and secured

for himself a power which continued unbroken for several years. He called himself, meanwhile, an aristocrat or Conservative, and also a Democrat, because he drew supporters from both parties. For his own purposes he advocated peace, which had always been a cardinal, though somewhat accidental, feature in the policy of Athenian Conservatives; but the significance and secret of his power has nothing to do with political principles, aristocratic or democratic, but lies in the absence of all principle, other than hand to mouth enjoyment.

Plato, it is true, calls this a democratic principle, because it is the principle of ordinary unregenerate human nature; of the man in the street; but Plato would not have denied that this principle has been religiously followed by a good many aristocracies as well, and by men belonging, not to the streets, but to kings' houses.

Eubulus, in short, ruled by tact and by corruption; an Athenian Harley. His spirit was as unlike that of Nicias, the Conservative of the preceding century, as it was unlike the spirit of Pericles, or Cleon, or Theramenes.

There remains but one other distinct type, before the history of free Athens closed;—the type presented by Phocion. If Pericles may be called the optimist or idealist of reform, and Theramenes the idealist of scientific moderation, then may Phocion be described as the pessimist and idealist of reaction. To his pessimism and his reaction from democracy there seem to have been no limits. He seems not merely to have despaired of saving the freedom of the State from the Macedonian king, but to have judged it not worth saving. He had been brought up in the philosophic circle of Plato and his successors; he belonged by birth to the upper classes, who sent their sons to study under the well-meaning aristocratic dreamer, Isocrates, and it is probable that from both these distinct yet so far concurring schools of thought he had become infected with that dislike of democracy and that reaction towards autocracy and monarchy which marks all the literary men of this period, which is at its maximum in Theopompos (who discerned the rise of monarchy and the nation and the disappearance of democracy and the city state) and in Xenophon (who writes the first of Greek historical romances in honour of the paternal despotism of Cyrus, the Philosopher, on the throne "the Patriot King") but which also appears in the pictures of the benevolent despot—the good tyrant—of Plato and Isocrates, and which coloured even the speculations of a writer as cautious as Aristotle and of a poet as democratic in his sympathies as Euripides.

One imagines, then, that Phocion—so like Carlyle in his kindly cynicism and his contempt for popular opinions—was like Carlyle also in his leaning to autocracy and his scorn for democratic government. As one reads Phocion's life, one is reminded of that most characteristic and most delightful anecdote of Carlyle, how he said to the young soldier, since famous, that he hoped to see the day when he, a second Cromwell, should turn those babblers yonder, meaning the august parliament of Great Britain and Ireland, out into the streets, and lock the doors of Westminster behind him. Phocion, like Carlyle, deified silence, and longed to see the Athenian Parliament house or talking-shop emptied, barred, and dedicated to the reign of his favourite goddess.

It must have been from some such leaning to kingship in the abstract, as much as from utter despair of resisting the King of Macedon with such a swaying reed as the later Athenian democracy, that Phocion, himself a good soldier and successful general, set himself steadily against Demosthenes (and the patriotic anti-Macedonian crusade which Demosthenes preached) and from the first counselled submission to the inevitable king.

In the case of other advocates of peace, like Eubulus and Æschines, sinister motives are assumed by Demosthenes to be at the root of their advocacy; in the case of Phocion, no one, not even Demosthenes, attributes sinister motives. The members of both parties were at one in his case and agreed to honour and respect him with an unanimity with which hardly an Athenian statesman before had been honoured or respected by the people. The general confidence reposed in Nicias is perhaps the nearest parallel, since the confidence reposed in Phocion rested mainly on the same grounds of his personal honesty and good intentions. But Nicias showed no such administrative capacity as Phocion, and his personal loyalty and unselfishness were tarnished by backslidings, which were never chargeable to Phocion.

Grote quotes the confidence which the honesty of these two aristocrats inspired in democratic Athens as proof of the fairness and good sense of the democracy. The argument carries weight, but it is obviously two edged. These two men whom the people trusted so well, whose judgment carried so much weight with them, did not reciprocate the people's trust. Phocion, in particular, distrusted their judgment entirely; he answered their cheers only with laconic sarcasm and characteristic cynicism. "What are they cheering for," he asked, "have I said anything particularly foolish?"

The personal character of Phocion, then, emerged from the tragic history of the time unspotted, according to the testimony of friends alike and of opponents. Demosthenes himself, the first author not only of the day, but almost of all days, recognized that when his eloquent outbursts provoked an answer from Phocion—Phocion, whose only eloquence was the eloquence of a character higher than his own, motives more wholly unselfish, and a record more impressive in its transparent simplicity—Demosthenes recognized that the eloquence of speech was at a discount, the eloquence of a life in the ascendant. "Here comes," he used to say, "the sledge-hammer of my periods."

But in respect to the politics of Phocion—apart from his personal character—there has been much more controversy. It is easy to say that the events justified Phocion's forecasts, that the defeat at Chæroneia, which overthrew Athenian freedom, was the condemnation of Demosthenes, and the justification of Phocion's policy; it is easy, too, to add that it was better for the world that Macedon should conquer Athens, and so have leisure to conquer Asia and to Hellenize, i.e., to civilize, Asia Minor and the empires of the East and Egypt; whence the influence of Greece became strong enough and would widen enough to dominate and civilize their Roman conquerors a century and a half later, and so to civilize in some measure ourselves to-day. But, on the other hand, it is by no means clear that Demosthenes' cause was hopeless, though it happened to fail. It looks as if this Athenian Gambetta, this never-despairing, never-tiring, eloquent tribune of the people, came as near to defeating Philip when he won his pitched battle at Thebes—a battle not by swords, but eloquence, and won, not by those largest battalions, which Providence is said to favour, but by the best cause, the cause of freedom—freedom for which, and for which alone, he actually persuaded the Thebans to sacrifice ancient enmities and prehistoric jealousies, and to risk imminent destruction by an alliance with Athens; it looks as if Demosthenes on that day came as near defeating Philip, as the French Demosthenes, Gambetta, came near to defeating the unconquerable Germans, on the day when his agent, General Faidherbe (most tragically unfortunate of men), both won and lost again, not knowing that he had won, the battle of St. Quentin. And even if it was not so, even if Macedon was bound to win, does that justify Phocion's policy? On the contrary, though the world gained by Philip's victory, Athens gained nothing, but lost almost everything. If Phocion thought that the monarchical rule of Macedon was going to be a blessing to Athens, he was demonstrably wrong. And besides all this, after all is said, man being what he is, a creature born to action, what other thing than what Demosthenes did, could an ordinary, healthy-minded, energetic Athenian do, when he saw approaching the extinction of his empire and his liberty? Even though all the political doctors gathered about the bedside of the expiring State, to diagnose her condition, reported to him that the disease had run too far, that she had but one chance in ten of surviving, what could such a man do in such an hour, but answer, like the grim American President on his dying bed, "Well, then, I will try the one chance," and so battle manfully for life on the strength of it?

This was what Demosthenes did, and the Athenian people, who loved and respected Phocion for his personal rectitude, loved also and respected Demosthenes, even after his defeat, for his political rectitude, and thanked him publicly, "because he had not despaired of the Republic." If the philosophy, then, of Plato unnerved Phocion's mind and palsied his hand and turned him to a stony despair, it is only one more illustration out of many that in politics, as in morals, divine philosophy may overshoot the mark and be procress to the Lords of Hell. Nevertheless, because moral and political insight and moral and political excellence

are often thus widely divorced, it yet remains true that the most interesting character, the most tragic figure (for surely the most tragic case is his, who not merely despairs of success in the great struggles of his time, but doubts whether it be worth while succeeding)—the most tragic figure, the most loveable man of the great Athenian statesmen, more loving than Pericles, the dreamer after perfection, than Nicias, the well-meaning pietist, than Cleon, the vigorous Democrat, than Theramenes, the academic statesman, to say nothing of Eubulus, the Macchiavellian diplomatist and manager of men, who (as we know him) is more loveable even than Demosthenes, the fiery orator and fervid patriot, was the single-minded pessimist—the kindly cynic—Phocion.

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## An Incident—Unique and Yet Unrecorded—for History in Canada.

MONOGRAPH BY MALCOLM McLEOD, Q.C., EX-JUDGE, OTTAWA, AS TO HOW HIS GRACE, THE LATE DUKE OF NEWCASTLE, IN 1862, WHEN SECRETARY OF STATE FOR THE COLONIES, SAVED "RUPERT'S LAND," THE NORTH-WEST TERRITORIES, AND BRITISH COLUMBIA TO THE BRITISH CROWN.

### INTRODUCTORY EXPLANATION.

THE incident herein briefly narrated is so exceptional—so unique—as to have found no place, yet, in public record, nor even in the press of the day. Though well known to those, now and since, at the head of affairs in the Government of Canada, it has ever been studiously suppressed by them for the obvious reason that it was a practical and most effective condemnation of their policy in the matter until forced to yield to influences contra. The "surrender" of 1869, by the Hudson Bay Co., of their claims to their so-called territories, and the action of the Imperial Government and that of Canada in that regard, was but the final formulation of His Grace's advice and dictate (in effect) as emphatically and eloquently expressed in his speech in the House of Lords on the subject on the 4th July, 1862, as reported in Imperial Hansard, vol. 167, pp. 1409-11. The declaration then made was in utter negation and repudiation (for cause shown) of governmental policy—Imperial and Provincial—on the subject up to that time. The evidence on this point is in blue books, Imperial and Canadian.

What—so suddenly, urgently and imperiously!—moved the Colonial Minister of the day to take such a stand in face of, and in direct opposition to, the course, and policy *ad hoc* of the two Governments (Imperial and Provincial), of which he was the vicarious medium, can be explained only by the facts as now given by the writer—their humble author.

His Grace has never been publicly credited with the merit of his deed in the matter, and it is but right that, in its time, *palmam qui meruit referat*.

### FACTS.

In 1857, at the instance of certain parties, chiefly from Western Canada and the Red River Settlement, the Commons Committee, in England, on the subject of opening the Hudson's Bay Company's territories for Colonial settlement, reported strongly in commendation of the scheme.

In 1859, on the expiration then of the Hudson's Bay Company's license from the Imperial Government for exclusive trade in British Columbia, colonial settlement, chiefly from Britain, began. The Hudson's Bay Company, being then largely and firmly in possession of the country, prosecuting their trade not only in furs but in other ways throughout the Pacific—its slope and sea, in the Northern hemisphere—used its influence with the Imperial Government to the retardment of such colonization. With accelerated attrition the struggle continued for several years. There seemed to be an indifference or passive resistance to a general colonization on the Pacific slope, although there was no rule of Government against it. In the meantime, also, the Americans from California and the territories of Washington and Oregon, besides a considerable coast trade, were intrusively utilizing the great mineral and general resources of the land and its immediate fish-teeming shores.

Under these circumstances the British Colonists there petitioned and pressed the Imperial Government for protec-

tion, and more especially for the means of intercourse, say, by wagon road and telegraph line, with Eastern British North America. To solve the question of feasibility of such a route the Imperial Government sent the Palliser expedition. The result, in the words of its report, published in 1860, was as follows, in its conclusion:—

"Still the knowledge of the country on the whole would never lead me [Captain Palliser, R. E., Chief of the Expedition] to advocate a line of communication from Canada across the continent to the Pacific exclusively through British territory. The time has now gone by for effecting such an object, and the unfortunate choice of an astronomical boundary line has completely *isolated* the central possessions of Great Britain from Canada in the East, and also almost debarred them from any eligible access from the Pacific Coast on the West."

The writer knew the above to be positively incorrect, for he had himself, in early life with his father and family of other young children—one of them born in midwinter at one of the passes (the Yellow Head)—crossed from the East to the Pacific, Astoria, at the mouth of the Columbia, and after four years of sojourn and extensive travel throughout the country returned from the Pacific to the East. There is no book record of this, save in the regular Presidential Address of Chancellor Sandford Fleming, C.M.G., etc., President of the Royal Society of Canada, in 1889, pp. 112-13, in Bancroft's History of British Columbia, and in Appleton's Cyclopædia of American Biography, McLeod (John) and son, Malcolm.

Besides that, the writer had a large store of journals, letters, reports to the Hudson's Bay Company, plans and hand maps made in the field—some with much detail, such as that of the gorge of the Fraser in its discharge into the Pacific—the exploration and solution of which had, amongst other things, been charged to the writer's father. Fraser (Simon), after whom the Fraser is called, had not navigated that river within two hundred and fifty miles of its mouth. Not until twenty years after Fraser's abortive attempt was it run in 1828. The writer had the journal of the feat, and as evidence of the feasibility, for *railway*, of the route, published it in his book, "Peace River." He saw and handled the canoe—a magnificent bark (birch) of about five fathoms, with its peerless crew of eight—on its course of over three thousand miles from Hudson's Bay (Atlantic) to the Pacific.

In face of such a fact, and of the earlier like fact of the solution of the problem of a North-West passage by Sir Alexander McKenzie, with terminus further north, in the latitude of England's Liverpool, and to a warmer sea, the Imperial report of Palliser just quoted made strange reading to those of the new Greater Britain beyond the Rocky Mountains. They—most reasonably—did not believe in any such Chinese wall.

On the east side of the mountains—about midway between them and the great Atlantic port of Montreal—was another nucleus of nascent Greater Britain, known as the "Selkirk Settlement" of the Red River of our North. They too—mighty men-children born in the wilderness—were earnestly seeking disenthralment from the chartered bonds of a proprietary government that galled them. Increased to thousands; grown to virility; they claimed and, in every so-called constitutional way open to them, applied for civil liberty in any form—Crown Colony even—till advanced enough for self-government.

Petition after petition—ever in respectful terms—was sent by the Settlement to Her Majesty. Asking bread, they got a stone. Still, with a nobility of suffering and submission which ought, in common humanity, to have commanded better regard, they lived on. Some baleful influence—stronger than the Throne itself, in that it controlled for the time, *ad rem*, the executive of Imperial Government—balked these efforts for civil liberty.

Worse still, those in the same great field and vineyard, to whom, naturally, these settlers looked for fraternal aid, were against them. The Government of Canada, as then administered, was really, though but secretly, working against them. In that there was, of course, a motive; but in its darkness, intense personal selfishness, and utter recklessness, one so unreasonable that its open avowal would have been prejudicial, if not disastrous, to their position as the Government of Canada—it found no tongue. On this point more might be said in explanation, but there is no need for the present.

The crisis, in its time, came. The writer, as personally, and, more largely still, judicially, interested in the affairs (material) of British Columbia, where he held stock to the amount of £500 sterling in the old Puget Sound Agricultural Association, originated in 1835 with a capital of £200,000 sterling, and claiming still more largely, say, to the amount of about \$100,000, under the Oregon Treaty, and also claiming considerable inheritance, actual and prospective, in the Red River Settlement, where he was connected by family ties with most of the leading families retired from the Hudson's Bay Company's service settled there, took up the case.

Aware that the regular course for such communication was through the Government to which he belonged, he addressed himself by petition to the three branches of its Legislature as follows:—

PETITION TO THE CANADIAN LEGISLATURE FOR ANNEXATION OF RED RIVER SETTLEMENT AND NORTH-WEST TERRITORY TO CANADA.

(Presented, Session 1862—April.)

To the Honourable Legislative Assembly of the Province of Canada in Parliament assembled. (Also to Legislative Council, and His Excellency, the Governor General of Canada.)

The humble petition of the undersigned, a British subject of the "North-West," and a Canadian elector, most respectfully representeth:—

1. That in 1857, the people of Red River Settlement by petition to the Canadian Parliament earnestly prayed: "That such measures might be devised and adopted as would extend to them the protection of the Canadian Government, laws and institutions."

2. That in 1857-58, exploration of the region west of Lake Superior to the Saskatchewan by the Canadian Government, ascertained the fact of its high fertility; presenting, in the lower valleys of the Saskatchewan and Red River alone, "a total area of arable land of first quality, of eleven millions one hundred thousand acres," while of "land fit for grazing purposes," the area, according to the same authority, "is much more considerable." That, in fact, the country offers large inducements for settlement.

3. That in autumn, 1857, the Committee of the British House of Commons on this subject of the North-West reported *inter alia* as follows, viz.:—*Clause 7.*—"Among the various subjects of Imperial policy which it is important to attain, your Committee consider that it is essential to meet the just and reasonable wishes of Canada that it be able to annex to her territory such portions of the land in the neighbourhood as may be available to her for the purposes of settlement," etc. *Clause 14.*—"Your Committee cannot doubt but that, when such grave interests are at stake, all the parties concerned will approach the subject in a spirit of conciliation and justice, and they therefore indulge a confident hope that the Government will be enabled in the next session of Parliament, to present a bill which shall lay the foundation of an equitable and satisfactory arrangement, in the event, which we consider probable, of legislation being found necessary to that purpose."

4. That the measures sought have yet to be effectually initiated.

5. That the forlorn colonists who appeal to us are of British and French Canadian origin; men whose most cherished associations attach them to the British flag, with a fervour which truly finds aspiration in the following words of their petition (viz., of 1857, paragraph 19, as printed): "When we contemplate [say they] the mighty tide of immigration which has flowed towards the north these six years past, and has already filled the valley of the Upper Mississippi with settlers, and which will this year flow over the height of land and fill up the valley of the Red River, is there no danger of being carried away by that flood, and that we may thereby lose our nationality? We love the British name," etc.

6. The contingency deprecated seems now about to fall. According to current report the legislature of Minnesota is moving for annexation of the Settlement to that State—a proceeding which, from the augury of Texas, is (especially under the imminences of our hour) fraught with issues momentous not only to the distant denizens of the North-

West, but to contiguous Canada, and British interests generally in America North.

7. That the geographical position of the Red River Valley—centre of British North America—commanding, commercially, the whole great Winnipeg watershed of nearly half a million square miles, and of *fifteen hundred miles of wheat zone*, reaching to the richest known gold field of the world, is, to every British subject, and more immediately to every Canadian, a point of utmost importance, and one worthy of all conservation and safeguard.

8. That the feasibility of a commercial route, at comparatively small cost between Canada and Red River Settlement has, by the surveys of 1857-58, been carefully ascertained and amply stated in detail in official reports of that work.

9. That as to "Annexation to Canada" (of which, from their report as above cited, some hope appears to have been held out to the Honourable Committee) your petitioner humbly submits that the principles of public polity, *ad hoc*, enunciated by that body of British statesmen—also the known autonomy (largely Canadian) of the interesting colonists seeking it—and the special circumstances of the case, seems to call urgently for its immediate realization.

10. That the consideration which (and that with some degree of solemnity) weighs most in the mind of your humble petitioner on this momentous subject is, that it is the duty of all British subjects as constituents *solidaires* of Britain in America, to maintain inviolate and inviolable, as best we may, that grand heritage in this "new world," from Atlantic to Pacific, which Providence has committed to us; and in the fulfilment of that trust ever to follow the sacred, primary principle in human progress of "settlement—cultivation—civilization; with the incidental duty of faithful guardianship of the aboriginal in his tutelary state; and observing ever the jealously marked lines of "vested rights," whether legally or equitably acquired, of all fellow members of the great British family.

11. That the immediate danger which threatens the integrity at present Imperial rule in British America is the subtle ingression of a foreign power into its very centre—a strategical—a key point of utmost significance and imminence; outflanking Canada—yea, the British Provinces and Colonies, east and west, on this continent; and menacing, with a power fast accumulating under passing events on our borders, our very national existence.

Wherefore your very humble petitioner, as a loyal British American in Canada, most respectfully and earnestly prays that your Honourable — will be pleased to advise or adopt such measures in the premises as may in your wisdom seem best calculated to meet the emergency in question.

And your petitioner, as in duty bound, will ever pray.

MALCOLM McLEOD,

Barrister

Canada, 24th April, 1862.

The petition was duly presented, and received; but, as expected by the petitioner, it evoked no action nor word on the part of the Government.

Thereon, immediately after the close of the session, on 5th June, 1862, the petitioner addressed himself to His Grace the late Duke of Newcastle, as Secretary of State for the Colonies, and also at the same time to the Earl of Caernarvon, inclosing to each the above petition and also the petition signed by the Red River settlers and inhabitants generally of that region, viz., by five hundred and ninety-five men, mostly heads of families, and including the Indian chiefs for their respective tribes, a *mass* petition truly, in terms of utmost loyalty and most urgent, as printed by order of the Legislative Assembly of Canada, on motion of the Opposition, by the late Alexander McKenzie, Canada's lamented Premier.

The letter to His Grace was in due course acknowledged over his own signature, and is cherished by the writer alone, with other like autographic recognitions, complimentary and appreciative, from other leading statesmen in England, such as the Marquis of Salisbury, Mr. W. E. Gladstone (when Premier), and others in sequence in the same matter, in reference more particularly to the initiation and establishment of the Canadian Pacific Railway, in which the writer was the first to define, from his personal knowledge, a practicable route, with a detail subsequently proved to be correct in



every respect, as established by his own predicates in press confirmed years afterwards by official report on survey thereon.

The letters to His Grace and the Earl of Carnarvon were necessarily full enough for intelligible explanation. This, unavoidably, required the giving of names and facts in relation to the subject over which a shadow of blame was cast. Death has since thrown its pall over these; and the writer would therefore confine himself to merely necessary extracts therefrom.

EXTRACT FROM LETTER TO HIS GRACE THE DUKE OF NEWCASTLE, COLONIAL SECRETARY, DOWNING STREET, LONDON, FROM M. McLEOD, DATED 5TH JUNE, 1862 (MAILED THEN).

"The immediate aim of the accompanying petition was to elicit from the Canadian Government an expression of will or interest on the subject. To this hour—the closing of the present session of its Parliament—it has deigned no response to the appeal.

(Here particular circumstances, with allusions, are stated.)

"The accidental imbroglio of political parties in the present session may, in a measure account for such apparent indifference. Be that as it may, *the matter, in its imminence, rests now wholly with Her Majesty's Imperial Government irrespective, totally, of Canadian pretensions,*" etc.

The letter to the Earl of Carnarvon—then not in the Cabinet—was fuller and freer, concluding with the expression, "For the Imperial, therefore, is it, immediately and summarily, to settle the question in the light of Empire interest." An effective Crown Colony seems to be the desideratum."

(The letters were accompanied with proper credential reference.)

Without delay, on the 4th July, 1862, the subject was brought up in the House of Lords, in the course of which His Grace, with marked earnestness and eloquence inspired by its importance and urgency, spoke as follows, as reported in Hansard, vol. 167, pp. 1409-10-11:—"He had always felt that the Charter [Hudson's Bay Company's] was a very doubtful one. Taking into account the circumstances of this magnificent continent, it seemed monstrous that any body of gentlemen should exercise fee simple rights which precluded the future colonization of that territory, as well as the opening up of lines of communication through it. Of course, such a thing could never happen in these days.

"He was inclined to believe that the Charter was originally illegal; but, no doubt, it would be a serious blow to the rights of property to meddle with a Charter 200 years old, and such a course would not be taken except under circumstances of unparalleled public necessity.

"He was not prepared to say that such a necessity might not arise. The colonization of British Columbia must progress with enormous rapidity, and it might happen in the inevitable course of events that Parliament would be asked to *annul even such a Charter as this.*"\*

That declaration was, virtually, a great act of State—a decree of *Imperial Policy ad rem*—and practically saved all British North America to the British Crown.

The lamentable death of His Grace soon after, before he could give form and effect to his views, delayed its accomplishment, but, fortunately, there were good men and true enough to take it up and carry it out to utmost good.

MALCOLM McLEOD.

\* \* \*

The suggestion is revived that the Duke of York should pay a visit to Canada and the Antipodes, even though the Duchess is unable to accompany him. We need not say with what gratification Canadians would welcome the second heir to the British throne, and no year could be better than 1897, when the British Association meeting at Toronto will make Canada the centre of so much Imperial activity. If there were any prospect of an acceptance the Canadian Government would, we doubt not, be very prompt in issuing a formal and very cordial invitation to his Royal Highness.

\* The Charter did not extend to British Columbia.

## Corydon to Phyllis.

"When wheat is green and hawthorn buds appear"  
The best blood wakes within the heart of man!  
On some near hill he hears the merry Pan  
Piping his sweetest airs the earth to cheer,  
Now heartsome one, that happy time is here,  
The hours are calling—what can pleasure ban?  
Not life's most subtly-perverse fortune can,  
Unless thou say'st me nay, my pretty fere.  
So fare we forth in joyance as the dawn  
Of summer mingles with the dawn of love,  
That lifts our souls all selfish dreams above,  
And leads our feet by virtue of his grace  
Up winding lanes, still on, and on, and on,  
Till greet we life's ideal face to face.

"Tamlaigmore."

ROBERT ELLIOTT.

\* \* \*

## Religious Education in the Schools.

THE question of religious education in the schools has for some years engaged the attention of the different Synods of the English Church and the assemblies and conferences of the other religious bodies in Ontario. But, so far, very little progress has been made towards inducing the Government to make a change in the law.

May not this be due to a want of generalship in the treatment of the question? A wide question must be treated by wide methods, and its solution must be based upon wide and accurate knowledge. If action is required of the Provincial Government, the question must be approached from the Government point of view, and it is reasonable to suppose that the Government, before taking any action in the premises, would ask for a united expression of opinion on the principle involved, not only from the English churches, but also from all the principal religious bodies which would be affected, and any specific suggestions as to the amendments which should be made in the law would be taken for what they are worth.

What, as a matter of fact, is the course which has been adopted? Not only has there not been any united action between the different religious bodies, but, up to the present year, the different Synods of the English Church have been taking separate and independent action, and much valuable time has been wasted by the discussion, without sufficient knowledge, of the methods which might be adopted in the schools.

Time, we say, has been wasted by such discussion; for the information which it would be necessary for our Government to have before them in deciding upon any suggested changes in the law is not at present available to the ordinary citizen. We can, it is true, draw our deductions from the statistics of the increase of crime in countries where religion is not taught in the schools. But we have not, at present, the means of learning the lessons which have been taught by the experience of others in different sections of the Dominion and other parts of the world. Religion, for instance, is taught under different regulations in the Protestant schools of Quebec, the public schools of New Brunswick and the schools in New Zealand. In these days of modern civilization, it is, surely, very unnecessary to try experiments, when we can, with a little trouble, reap all the benefits of the lessons which have been taught by the experiments of others. And the question is, surely, of sufficient importance to warrant us in taking that trouble. It would, presumably, be necessary that a commission should be appointed. That work, however, we submit, would be rather with the Government than with the churches, or any one church. And the Government would be right to incur that expense, so soon as they receive a request from those who represent all the people who are anxious for a change in the laws, for the information is of great importance to every one who has any opinions on the subject at all.

We would suggest, then, that the Provincial Synod should unite with the other religious bodies in the country in a petition to the Provincial Government that more attention should be paid to the teaching of religion in the schools, and that a commission be appointed to investigate and report on the strong and weak points of the methods which have been tried elsewhere.

Upon the return of this report the representatives of the different religious bodies might unite in deciding upon

some method which would be acceptable to all. The Government would then be in a position to act upon their unanimous decision.

These suggestions may not commend themselves to our readers, but the writer's object will be gained if those who are interested in the religious teaching of their children outside the home are impressed with the necessity of directing their immediate attention, not to the discussion of suggested methods, but to devising a workable, businesslike scheme of united action that will lead to a satisfactory solution of a question so important to the well being of the rising generation in Canada.

ERNEST HEATON.

\* \* \*

## A Deed Signed by the Renowned Chief Pontiac.

THE Women's Canadian Historical Society of Toronto has been the recipient of a valuable gift in an original deed signed by Pontiac. The gift is accompanied by a letter which so graphically and gracefully outlines the aims and objects for which the society was formed, that we are glad to take advantage of the permission given to publish it in THE WEEK.

Before quoting it I would like to state briefly, that this society was originated by seventeen women of Toronto who attended a meeting convened under the auspices of the York Pioneer and the Provincial Historical Association of Ontario who had appointed Mrs. Curzon and myself a committee to form a Women's Historical Society in Toronto. The first meeting was held on Nov. 19th. Officers were appointed, and a Constitution formulated. On Dec. 6th this was passed by a meeting of thirty-seven ladies and the annual meeting fixed for Nov. 16th, the anniversary of the birth of Col. James FitzGibbon, whose services for Canada and the fact that he owed the opportunities for the performance of several of his deeds of bravery to women, are thus commemorated by the women of Toronto. The Society now numbers upwards of 160 members. It has been the recipient of several valuable books, papers, and pictures; is incorporated, being indebted to Mr. T. H. Bull, barrister, of Toronto, for its incorporation papers. Eight meetings have been held, at which papers on various incidents and epochs of Canadian history were given by the members. Men and women of note from every province in the Dominion have accepted honorary membership, and written letters of encouragement offering their services and aid to the Society. The first Transaction has been published under the title of 'A Historic Banner.' At the recent meeting of the National Council of the Women of Canada the opportunity of meeting and enlisting the interest of able women from all parts of the Dominion was taken advantage of, and with the kindly encouragement of the President, Her Excellency the Countess of Aberdeen, the seed has, I trust, been sown for the growth of similar societies in many parts of Canada.

Our motto, "Deeds Speak," should be no empty sound. Women are realizing their responsibilities, and that in no department of life, in nothing that pertains to the well-being of a nation, to the faithful preservation of its purity of morals, loyalty and patriotism, to the development of the best that is inherent in the growing intellect, capabilities and possibilities, for the good of a nation, is there a more powerful factor than the influence of women.

I look forward hopefully to this Historical Society becoming a widespread and influential one; to the enrollment in it or its branches of every loyal woman belonging to our great Dominion, from Atlantic to Pacific, and to the encouragement through them of continued loyalty to the old land and the new, to our Queen and country, to the preservation of the integrity of the Empire, a loyalty to ourselves and each other that will entitle us to our place among the nations of the world.

The following is the letter, omitting only the kindly compliments paid by Mr. Charles Mair to Mrs. Curzon and myself. Mr. Mair's name is too well known as the author of "Tecumseh" and other works to need any introduction here.

KELOWNA, B.C., 8th May, 1896.

MADAME,—I did not know of the existence of your

society until I received your letter, though I have often wondered that Canadian women did not take a more active part in collecting and collating the traditions, documents and correspondence preserved in many families. The sacred domestic instincts of Canadian womanhood will not suffer in the least degree, but will rather be refreshed and strengthened by the work which I trust your society purposes to do not only in searching for fresh materials for our public history, but, more important still, in rescuing from oblivion the scattered and perishable records of Ontario's old, and in many respects, romantic home life. In this connection family correspondence, memoranda and accounts, which to their inheritors perhaps seem trivial or worthless, may upon careful examination prove to be of the highest value. How important, for example, the discovery of letters, or rather documents, which would cast light upon slavery, that obscurest of domestic institutions in Upper Canada! How interesting it would be to possess private letters or diaries which would exhibit the daily life of the first English inhabitants, modified, as it insensibly was, by French and Indian environment, which would give us glimpses of early inter-marriages, of primitive clothing, food, cookery, amusements and observances; of the festivals attending births and wedlock, of the Charivari, the *shivaree*, of the country-folk, and how it came to be adopted in an English community, taking such a hold upon it that it still survives; of the *voyageurs* and fur-traders and square timber men, and their family life in Upper Canada; of the romance of these great traders, their chief seats, incidents, forgotten words, food, money and other lore connected therewith. These are but a few of the many interesting matters upon which thousands of old letters, diaries and accounts consigned to garrets, or hidden away in obscure nooks and corners, would doubtless throw an interesting light.

But, I daresay, it is superfluous to refer to researches which are sure to be made by a society such as yours. Yet you know how grievously they have been neglected in the past, and what valuable materials have been lost forever through ignorance or indifference. In conclusion, may I ask your Society to accept from me a deed of lands on the Detroit executed by the renowned Pontiac? This interesting document I received some twelve years ago from the late Mr. Labadie, of Windsor, Ont. It conveys to Lieut. Abbott, of the Royal Engineers, the ground (I believe) upon which Mr. Walker's distillery now stands, and contains the sign manual of the great chief himself; viz., his totem, the turtle. The date seems to conflict with Mr. Parkman's reference to his whereabouts at the time, if I remember aright, for I have not the "Conspiracy of Pontiac," by me; and you will observe in reading the document, that he was called by his people not Pontiac but Pondiak, and, undoubtedly, this is the right spelling. I am glad to be able in this way to contribute something of genuine interest to your library. I say frankly I believe your society will strike deep root and grow, and perhaps outrank all other local associations of the kind. For there is nothing in the world half so earnest as earnest womanhood. It was by such that Upper Canada was saved in days gone by, and if, in the Providence of God, a heavier trial still awaits us, I believe that the virtue and patriotic spirit of Canadian women will largely underlie the victory.

I am, dear madam, with great respect,

Your obedient servant,  
(Signed) C. MAIR.

Miss FitzGibbon,  
Sec'y of the W.C.H.S. of Toronto, Ont.

### THE DEED.

Lot. 96, 1765.—A tous a qui il appartient Moy Pontiac chef de la nation outawase faisant pour Moy et pour toute la susdt nation en presence du Sr George Croghan Ecuyer Coadjuteurs de l'Intendant Pour les affaires sauvages. En Vertu de l'Estime que moy et toute ma nation avons Pour le Lieutenant Abbott du regiment de Royal Artillerie nous donnons dela abandonnons par ces presentes donnons delaissons et abandonnons au susdt Sr Lieut Abbott a ce present et acceptant pour lui ses hoirs et ayant oause une certaine quantite de terre seize et situee ausud de la Riviere du Detroit commençant du Cotte de L'Est a la terre Donnee au Lieut John Carden sur quatre vingt arpents de Profondeur et quatre de front. Le tout mesure française. La Susdt terre ainsi donne Susdt Lieut Abbott

pour en jouir a perpetuité par lui ses hoirs et ayant cause sans que moy ny aucun de ma nation le trouble ny L' incommode la Susdt donation faite assur dons.

Signé de nos mains et appoze le Seau de nos armes Le 17th jour de Septme 1765.

Sa  
PONDIAK (totem—a turtle)  
marque.

Sa  
OQUICHIOUON, P  
marque.

Scette et signee en presence de

WILLM. EDGAR.  
N. BARTHE.

A tous ceux a qui il appartiendra faisons le avoir que moy Edward Abbott Lieut dans le regt de Royal Artillerie pour et en consideration de la somme de cent Piastres du cours de la nouvelle York a moy Payé par Antoine Louis Labadie dont par ces presentes Je declare le rescu ai vendu transfère et transporte pour moy mes hoirs et ayant Cause tous mes Droits et pretentions que J'ai on aissue avoir sur Le terrain, mentionne en L' autre part aussi expressement comme il y est detaille au Susdt Antoine Louis Labadie ses hoirs.

et ayant cause.

TRANSLATION BY B. CHAMBERLIN.

Lot 96, 1765.—To all whom it may concern: I, Pondiak, chief of the nation of the Ottawas, acting for myself and for all the aforesaid nation; in presence of le Sieur George Croghan, Esq., assistant of the Superintendent of Indian Affairs: Because of the esteem in which I, myself, and all my nation hold the Lieutenant Abbott of the Royal Artillery regiment, we give over and abandon and by these presents do formally give, hand over and abandon to the said Lieut. Abbott, now present, and accepting for himself, his heirs and representatives, a certain piece of land, being situated near the Detroit River; its boundaries commencing at the east of the land granted to Lieut. John Carden and measuring eighty arpents in depth by four arpents in front, all according to French measure. The aforesaid mentioned land thus granted to the aforesaid Lieut. Abbott to be held and enjoyed forever by him, his heirs, representatives and assigns, without any trouble to his title or possession by me or my nation. The aforesaid donation made altogether as a free gift.

Signed by our hand and with our seals at arms affixed, the 17th day of September, 1765.

his  
PONDIAK (totem—a turtle)  
mark.

his  
OQUICHIOUON, P  
mark.

Sealed and signed in presence of

WILLIAM EDGAR,  
N. BARTHE.

To all whom these presents may concern: Let it be known hereby that I, Edward Abbott, Lieutenant in the Regiment of Royal Artillery, for and in consideration of the sum of one hundred dollars of New York currency paid to me by Antoine Louis Labadie, of which these presents, I acknowledge the receipt, have sold, and transferred on my own behalf and that of my heirs, representatives and assigns, all the rights, title and claims that I have or may have at any time to the land mentioned in the grant above written as fully as it is therein set forth to the said Sieur Antoine Louis Labadie, his heirs, representatives and assigns. This is all.

Pondiak's gift sold for one hundred dollars. All at what date does not appear. Had the Lieutenant whom Pondiak and his nation held in such esteem no imagination? Had he no forethought to realize what the value of land given by a noted Indian chief would be to his heirs and assigns at the end of the 19th century? Is it a retribution that it should now be the site of an establishment for the manufacture of the exterminating poison of the red man? Will the old superstition not hold good, that "evil will pursue the man and his descendants who sells a gift for gold"? Does the sin and sorrow caused by "fire-water" lie at their

door to be expiated in another world? It would be interesting to know what became of the owners of the land so described in this deed of gift and unsigned transfer to Antoine Louis Labadie.

What romance, what interesting historical incidents may not this curious deed underlie. As a record of history in the past as well as for its chief significance and value, in the signature of the renowned Pondiak the Women's Canadian Historical Society of Toronto value it, and are sincerely grateful to Mr. Mair for his valuable gift.

May it be but the beginning of a collection of valuable papers—the incentive to others to send us records and relics to be preserved and cared for until we have accomplished the height of our ambition, the erection of a museum for the reception, preservation, exhibition and education for the Province in this our beautiful city of Toronto.

MARY AGNES FITZGIBBON,  
Sec'y W. C. H. S. of Toronto.

405 Jarvis St., Toronto.

Parisian Affairs.

THE French follow with keen interest the movement in England for a Zollverein, or commercial union, within her empire of 320,000,000 of people—greater than that of Russia, France and Germany put together—and whose area is vaster than all the Russias, while her wealth, strength and resources, and that have never been conquered, are in keeping. The idea is admitted to have now come within the sphere of practical politics, by starting from a kind of fair and free trade within the imperial empire, striking a nominal tax on the foreigners' exports to the British Colonies and the same upon his imports, raw materials especially, into Motherland. That moderate taxation could be applied to the maintenance of an omnipotent inter colonial navy, and to keep colonial defences in a state of up-to-date efficiency. The wave of protectionism is expanding over modern states, and the likely advent of Mr. McKinley to the White House next March will give a fresh impulse to the flux of protection, while relegating free trade to the limbo of smashed idols. England can still adore that "Ion," but within her borders and alone. She is the only faithful worshipper of unfettered commerce among the faithless. But her future depends upon in-and-in family trading; as she cannot "everlastingly" breast the tide, she must tack and float with the currents. Locked out by the foreigner she must lock herself in among her own purchasers and consumers.

It may be said, not a discordant note has disturbed the unanimous expression of regret on the death of Jules Simon. Yet, in his half a century of public life, no man had been more abused, villified and caricatured than the deceased. He was like M. Thiers, an old umbrella, and so accustomed to showers of railing. His aphorism in life was forgive and forget. He was in his 82nd year, and as he lies on his death-bed he looks 20 years younger. Of late his eye-sight failed and he underwent operations for cataract. It was his wife that was his amanuensis, who accompanied him to meetings of the Senate, the Academies and the charitable societies over which he presided and for whose objects he so eloquently pleaded. It was his wife who linked him to these trysting places, and arm in arm they returned—Baucis and Antigone at once. Jules Simon was born in Lorient, of which town the composer Victor Massé was also a native. His origin was humble and he was the architect of his own, not fortune, but celebrity, for the man who was several times Minister, once Premier, and occupying many high posts, died as he was born and lived—poor. His books brought him some income, but it was by journalism he supported himself. He dictated his daily articles, since his sight failed him, to Madame Simon and she despatched them.

He resided on a top-flat before the Madeline Church, and where the obsequies of the National Funeral decreed him have been celebrated, for he was a devout and unpharisaical Catholic, though one-half of the world believed he was an Israelite, and almost the other moiety a Materialist. This was due, perhaps, to the fundamental doctrine of his life—toleration and liberty. His humble home was popularly, and not untruly, known as "The Garret;" it was a *salon*, but only for men, and during half a century it was the head

centre for all that was liberal and intellectual in France. Matured and rising talents there met and fraternized, while the host, by his learning, experience, and eloquence, not only charmed, but instructed. Professor of human philosophy, he was the assistant of Victor-Cousin at the Sorbonne, and became his successor till he was dismissed and exiled for not bowing the knee to the 1851 *coup d'état*. And later, when he re-entered France, his Garret was more dreaded by the Second Empire than Krupp cannon. It was the pivot of the opposition which demolished the Second Empire. His favorite Greek philosopher was Plotinus, and whom he much resembled in character, life, uprightness, and eloquent teaching. In dealing with that philosopher, Simon and his pupils mutually shed tears.

Necessity made Simon a politician, but it was a kind of life whose tortuous ways he disliked. He chose always the department of Public Instruction, and that he presided over. It is to him that France is indebted for her present system of free and obligatory public education, but he at the same time advocated freedom for private instruction. Being returned Deputy to the Corps Legislatif, Jules Simon devoted his time to measures for the amelioration of the working classes; he organized a monster petition throughout France in 1870, in favor of free and compulsory national education. His humble home was filled with bales of signed petitions. "These," said he, with a sigh, to a visitor, on the evening of the declaration of war against Germany, "will serve as wadding for cannons." The Communists burned the manuscript of his intended work, "Roman Stoicism," that was to be published in three volumes. When Minister, his greatest joy was to steal away from his palatial official residence to his "garret," enjoy his old arm-chair, and his over-stocked library, while the servant prepared his dinner—a chop, a vegetable, some fruit and a carafe of water. When he handed in his letter of resignation to MacMahon as premier, an official called on him later to take his orders as to removing his private furniture from his official residence. "Thanks: it is already done; I brought all away with me in the cab this morning, and *en route* delivered my letter of resignation." Jules Simon will live in his books, because they are human documents; to that shrine the other excellencies of his model life form the incense. *Vale!*

Since the brilliant victories of the Anglo Egyptians over the Dervishes on the road to Dongola, and where hard work must yet be expected, even sedate newspapers here appear to be off their heads. They pervert the Prophets and purloin the Psalms to denounce England for remaining in Egypt when the French decamped, though bound by treaty—valuable as all modern treaties are—to aid the British to clear out Araby Pacha. Once bitten twice shy, in the matter of dual controls. The French wilfully shut their eyes to England's cool resolve to reconquer the Soudan provinces for Egypt, and by *ricochet* for the Sultan, placing them under her own protection for the Khedive. They believe such a paper pellet as the law suit of the *Caisse* cash advance could turn her aside from the career of her humour. Before the suit arrives at the Appeal Court, the Mahdi will be smashed, and the territories occupied *a la* Madagascar. The *entente* between England and the Triple Alliance is as mysterious as that between France and Russia. But it would be dangerous to touch any of the quadruplets. The world feels sick and ashamed at the Cretan massacres and would gladly see Young replace Old Turkey in its policy of extermination of the Christians. The Koran never wishes its believers to "merit Heaven by making earth a hell." That appears to be the price payable for the maintenance of European peace. It is enough to make the College of Cardinals join a Greek "Thousand."

There is no more capital to be made out of the Boer than out of the Venezuelan question. It may be taken for granted that England has promised the Kaiser a free hand in Syria, for example, and Morocco, less Tangiers, or Holland less the Spice Islands—elsewhere, but to let the Cape Colony alone. In time, then, Uncle Paul and Cecil Rhodes—the former knows the Psalms both of David and of life—will meet together like mercy and truth, and Drs. Jameson and Leyds will kiss each other like righteousness and peace. All's well that ends well. Second Cecil Rhodes to connect the Cape with the Nile. General Joubert may rest assured that neither Sirdar, Kitchener, nor Major Burn-Murdoch will ever march upon Pretoria with their Soudanese stal-

warts. By then the rough-diamond Boers will be transformed into Anglo-Afrikaners.

Rochefort has just performed the socialist burial service over an old lady who lived and died in the village of Boulogne, outside Paris. During his exile in England whenever a case of misfortune was signalled in Rochefort's paper, he received a money order to relieve the misery from an anonymous lady. When he arrived in Paris a free man, this lady gave her name and address in confidence and asked Rochefort to call on her. He did so. Said she: "I wanted to give you 100,000 frs. for the Socialist miners at Carmaux. The money, in gold and bank notes, is in this old valise; take it, allocate it, but return the portmanteau." Her funeral has just taken place. Rochefort related her modest history and noble life. In accordance with her wish, he and the assembled Socio-Communists threw a handful of clay on her coffin and promised never again to allude to her. Such talents ought not to remain covered up in a napkin. Mme. Dembourg you are translated. Z.

Paris, June 13th, 1896.

### First Love.

Nobody smiled, for nobody guessed  
The little secret, all unconfessed,  
That lay enshrined in a maiden's breast.

Nobody smiled, for nobody knew  
Of the little dream that seemed so true,  
Yet vanished, alas! like morning dew.

Nobody smiled, for nobody deemed  
That the twain were more than the friends they seemed;  
Or said, "Ah me," for the dream they dreamed.

Nobody grieved, for nobody's range  
Was keen to mark the sudden change,  
When life for one felt sad and strange.

M. ALGON KIRBY.

### Crime and its Punishment.

THE people of this Province have recently been shocked at the perpetration of a number of serious crimes, and this apparent increase in crime naturally directs attention to the condition of the criminal law and its administration. The law, it must be admitted, has to some extent failed as a preventative of crime, and punishment does not appear to have the deterrent effect that is desired. That punishment has this effect is being questioned, and many deny that it does deter either the guilty person or others from a repetition of the offence.

As a means of preventing crime, human punishment always an interesting problem, is at present receiving special consideration from thoughtful minds in every civilized country, and in particular in England and France. What changes should be made in the law relating to punishment that would tend to avert and prevent crime? How can criminals or persons afflicted with criminal proclivities be influenced so that they will refrain from breaking the law? These are the questions that are being discussed and to assist us in answering them, let us take a glance at the ideas of human punishment formerly held, and at the criminal law as it was until the present century was far advanced, and see what lessons can be learned from experience. Trial and experience are the only safe tests of the wisdom of any law, human judgment being generally of little value at first.

Many and radical changes have been made since the beginning of this century in the criminal law. It has become more merciful and humane, and greater attention is now paid to the study of the criminal classes, their environment and condition. The whole tendency of recent changes has been towards humanity and a merciful wisdom. Punishment is not now inflicted in a spirit of revenge, as a retaliation or to compensate in suffering for breaking a law, but it is only justified on the ground that it is to prevent the offender from repeating the offence and to deter others from committing a like offence, especially is it designed to operate as a deterrent, as a warning to others, when the penalty is death.

Formerly it was considered that the best way to abolish crime was to make punishment severe and terrible, and fear was the ruling idea of the old system. A greater error was never committed. The lesson taught by English history shows that severe and cruel punishments do not prevent crime, and that crime decreases with the repeal of savage laws.

But while the law in practice was barbarous and cruel, yet in theory it was generous and humane. The maxims of the law, such as "the presumption of the law is in favour of innocence," and "to no one will we sell deny or delay either justice or right" which assured a merciful consideration for the man accused of crime, in reality blinded men's eyes to the truth that the law as actually administered was full of cruelty and fanaticism.

At common law the graver the charge the more difficult and hopeless the task of defence. For example, in felonies punishable with death one would expect to find greater safeguards thrown round the prisoner than in misdemeanors which embraced the lighter class of offences, but the reverse was the fact. In trials for felony, while the Crown could call witnesses and tender their evidence under oath, the prisoner could neither have sworn testimony in his favour nor could he call any witnesses at all. The privilege of having witnesses for the defence was not allowed until as late as the reign of Queen Mary, and the additional privilege of having their testimony under oath was not allowed until the reign of Queen Anne. The prisoner was also refused the names of the witnesses for the Crown and the names of the jury, though his worst enemy might be on the panel, and was not allowed a copy of the indictment. He was also denied counsel in the court room on his trial, which privilege was not granted until the reign of William IV., and he could not even consult with counsel in prison without the special leave of the court. The reason for refusing counsel was declared to be the very strange one that the evidence to convict the prisoner should be so plain that all the counsel in the world could not answer it.

Thus, the defendant with his life at stake, ignorant of the charge, of the law, of the names of the witnesses, and of the jury, bullied and browbeaten by the Crown counsel, and sometimes by the judge, was left to conduct his defence alone and in the best way he could. The knowledge of all this led the Duke of Norfolk, when on trial, to exclaim: "I know that one suspected is more than half condemned already."

For further proof of the severity and brutality of the law, look at its punishments. There were 150 offences, many of them of the most frivolous character, such as stealing a sheep or killing a hare, punishable with death. In Worcester, in 1787, thirteen men and women were hanged at once, though not one of them had committed murder. Men were hanged, disembowelled and burnt for treason, after having been drawn on a hurdle to the gallows, followed by the jeers and ribald jests of the populace. Women were burnt for witchcraft and for all kinds of treason, whether poisoning a husband or defaming the Queen, which was the law until the thirtieth year of George III., when the penalty was changed to being drawn and hanged, and now it is hanging only and for murder.

Executions were held in public, whereby it was designed to strike terror into the minds of the people, and to prevent them from committing crime; but they had precisely the opposite effect, they brutalized and hardened and made people indifferent to suffering and to punishment. People went to an execution as they now go to a circus or a horse-race; seats were paid for and were occupied by an expectant throng long before the hour set for the execution, and under the shadow of the scaffold coarse jokes were cracked, ribald songs were sung, eating and drinking were indulged in, and frequently an execution ended in a disgraceful scene of intoxication and riot.

To invent some new form of punishment human ingenuity was taxed to the utmost. All kinds of maiming were imposed, eyes, ears, noses, lips, hands and tongues were lopped off, men were branded in the cheek and in the hand. If one when arraigned stood silent and did not plead he was taken out, laid on his back, and a platform loaded with heavy stones was placed on his chest and he was fed on dirty bread and water until he consented to plead.

Then there were the ducking stool for scolding wives,

which means of maintaining domestic peace is still the law in Ontario, the brank for taming shrews, the pillory, the stocks, the dark dungeon, the drunkard's clock, the whipping-post, and all manner of arbitrary fines and imprisonment. Drunkenness and immorality were punished sometimes by the stocks and sometimes by a whipping. A stroll on Sunday, absence from church, an angry word, were all duly punished,

If crime could be abolished by terrible punishments, then cruel tyrants would be the greatest reformers. Henry VIII. punished poisoning by slowly boiling the poisoner to death, but as this law did not check the crime it was repealed early in the following reign.

In addition to the maiming and to the death penalty for a multiplicity of offenses, there was a host of excruciating tortures, such as the boot, the thumbscrew and the rack, to extort confession.

Singular to relate under Christianity, whose Divine Founder taught mercy and forgiveness, punishment was as cruel as under Paganism. The punishments inflicted by the Church were more cruel than those inflicted by the civil power, but they did not check ecclesiastical offenses. When witchcraft, which was both an ecclesiastical and a civil crime, was punished with the greatest severity was the time when witches were most numerous.

When punishments were most severe and barbarous long experience has proved crimes most abounded and criminals increased. Instead of acting as a deterrent they seemed to have a strange fascination for some minds. The healthy mind has an abhorrence for torture and cruelties, but not so the unhealthy, and we are still so ignorant of the extent and of the peculiarities of mental and of moral weakness that it is matter of doubt if cruel punishments do not incite to crime. In the course of time these barbarous and cruel punishments, so unfitted to the offenses for which they were intended, were abolished one by one. But it should be remembered that the people who imposed and inflicted them were actuated by the highest of motives and were not lacking in humanity. They were simply ignorant of the effects of punishment on mankind and of those means which increased knowledge and experience have shown to be the most effectual for checking crime. With the repeal of these savage codes and the amelioration of the laws there has been a corresponding improvement in the habits and condition of the people. There is more freedom and consequently people have acquired habits of self-control and self-respect, and our morals are now purer and better than those of the past.

But while we are inclined to look with pity and almost scorn upon the errors and follies of our ancestors expressed through their laws, we should not forget that it is not impossible that our successors may entertain similar sentiments in regard to our laws, and this should make us more charitable in condemning what only experience has taught us to be erroneous and faulty. And in contrasting the present state of the law with its past condition, we should never forget the saying of Beccaria, that "the laws are always several ages behind the people they profess to govern."

To show how the law has become more merciful and humane take the case of persons accused of their first offence. In England and in Canada the courts are now empowered to exercise a discretion towards persons convicted of their first offence, and to allow them their liberty under suspended sentence. And recent legislation in France, in reference to first offences, which has been followed in Italy, goes a step further, and is worthy of our serious attention. When a man is convicted of his first breach of the criminal law, he is sentenced according to the crime, but execution of the sentence does not necessarily follow at once. The judge has power to suspend its execution and to allow the convicted offender his liberty. He is then for five years kept under surveillance and observation, and should he, during that time, conduct himself properly, he not only escapes punishment but his crime is condoned, his five years of good behaviour are considered an expiation. But should he again offend within that period his former sentence is revived and enforced, and he is compelled to suffer the double penalty for the broken law.

The theory of this legislation is that one guilty of breaking the law for the first time is not necessarily a criminal. He is given an opportunity to retrieve his first false step, a door is held open through which he may regain recognition, and be saved from the moral degradation of the prison. This

opportunity of retrieving his character by having his liberty is a force working for self-control in the interest of society far greater than incarceration in a prison with its atmosphere of crime.

The confirmed criminal, who, by repeated crimes, has enrolled himself among what may properly be regarded as the criminal classes, receives the full penalty of the law. Leaving out of consideration the question of the death penalty the State is justified in putting such restraints upon incurable criminals as will prevent the commission of other offenses.

There are many other changes in the criminal law advocated and under consideration; some of them will no doubt at an early date be embodied in legislation. One is that the State should take some steps to prevent confirmed criminals from reproducing themselves. The issue of incurable criminals inherit criminal instincts just as people inherit a tendency to consumption or insanity, and statistics show that the descendants for generations of criminals have been criminals themselves.

Another change advocated is the much discussed abolition of the death penalty. It is argued that this would tend to abolish the crime of murder, for which alone capital punishment is now ever inflicted. This contention is made not from any sentimental objection to taking human life, but because it is believed that the death penalty incites to the very crime for which it is designed to act as a warning and a deterrent.

Another subject discussed by law-reformers is how to get uniformity of sentences when pronounced by different judges. One judge will inflict a severe punishment within the law for a particular offence, while another judge perhaps of a milder temper will impose a lighter punishment for the same offence.

From this slight review of the ideas of human punishment formerly held, and of some of the changes in the criminal law, we can learn one great lesson, which is endorsed by long experience, and that is, that step by step with improvements in the law, crime decreases, and that the surest and most effectual way to check and abolish crime is to improve the law and its administration.

CHARLES EGERTON MACDONALD.

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### The Twenty-Sixth of June.

THIS is an important date. Fifty years ago, on this particular day, Her Majesty Queen Victoria signed the Bill repealing the Corn Laws. Whatever may be our opinions on the question of Protection versus Free Trade, we cannot deny that the Repeal of the Corn Laws in England, achieved after a fierce struggle, was an event of the highest importance. The celebration in connection with the Cobden Club, and the honour paid to the Right Hon. C. P. Villiers, M.P.—the last survivor of the four great statesmen, Peel, Villiers, Cobden and Bright, most closely identified with the Repeal movement—will cause a review and re-examination of the whole question in the light of the actual events of the past fifty years. The issue of Mr. John Morley's *Life of Cobden*, announced to be "ready on the 20th of June," while bringing no new sources of information, is yet a feature that ought not to be overlooked. On one side attention may be called to three important articles in the June number of *Cosmopolis*, by H. Dunckly ("Verax"), Paul Leroy-Beaulieu and Theodor Barth. Mr. Dunckly, if I mistake not, has done very much of his journalistic work in connection with *The Manchester Examiner* and *Times*. Under the *nom de plume* of "Verax," he has at various times shown himself to be a controversialist of a high order, having a clear grasp of principles, and wielding a vigorous style. His article on Cobden is interesting and instructive, suitable to the ordinary intelligence, as it sketches the work of Cobden and indicates the progress of Free Trade without plunging into the depths of the "dismal science." M. Leroy-Beaulieu gives a contribution both learned and brilliant; the work of a political economist, who appreciates finely Cobden's character and work, and who attempts to account for agricultural depression by a theory which is ingenious, though its correctness may be doubtful. Theodor Barth views the matter in a broad political light as the jubilee of democracy in England, and a great part of his essay is taken up with

stating and explaining the Protectionist reaction in Germany. Upon the last two articles I shall have more to say if the subject is of real interest to the readers of this journal. In this connection it may be interesting to note that the review of the month in France, by F. De Pressense, is largely taken up with the same subject; though the writer in discussing the position of M. Meline deals with the question as a politician rather than as an economist.

Now, when the great question of Imperial Federation is so prominent, and there appears to be a readiness to discuss "preferential trade," this Cobden celebration or "Free Trade Jubilee," will at least serve the good purpose of securing an all-round discussion. As to what is the best trade policy for any particular country, and as to the relative merits of Protection and Free Trade there will always be difference of opinion, but whatever view we hold it is well to look facts in the face, and be ready to receive light from any quarter.

The *Quarterly Review* in 1845, discussing Lord John Russell's letter to the electors of the City of London, said: "The short issue is Protection or No Protection; protection to wages as well as rents—protection to cottons and woollens as well as wheat and oats—protection to the town as well as the country—to the workshop as to the farm!—or RUIN TO ALL." The issue certainly was protection or no protection, and protection went to the wall in spite of the terrible prophecy that the only alternative was universal ruin. This well-balanced passage, which uses all the artifices of the printer to emphasize its argument, probably did not reach the people who were clamoring for the repeal of the Corn Laws; and if it had the profusion of italics and the bold array of capital letters would have failed to stay the onward march of events. Those who were starving, when wages were low, and bread dear, were able to face the future ruin without fear. While England has suffered from agricultural depression, in common with highly protected countries, the stringent protectionist will scarcely venture to say that the country has been ruined. Contrast with the above quotation this from Carlyle's "Past and Present": "The Corn Laws gone, and Trade made free, it is as good as certain this paralysis of industry will pass away. We shall have another period of commercial enterprise, of victory and prosperity; during which it is likely much money will again be made, and all the people may by the extant methods, still for a space of years be kept alive and physically fed. The strangling band of Famine will be loosened from our necks; we shall have room again to breathe; time to bethink ourselves, to repent and consider." This vigorous statement was from the pen of a man who had no selfish interest in the matter, and who viewed Cobden, Bright, and all other reformers and philanthropists with a kind of contemptuous suspicion.

Sir Robert Peel in the speech announcing his resignation said: "The name which ought to be and which will be associated with the success of these measures, is the name of a man who, acting, I believe, from pure disinterested motives, has advocated their cause with untiring energy, and by appeals to reason, expressed by an eloquence the more to be admired because it was unaffected and unadorned—the name of Richard Cobden." This is a noble tribute, honourable alike to the man who received it and to him who gave it. Many fought against the Corn Laws purely on account of their own interests, and many gave way to the clamour for repeal when they saw that the great change was inevitable; as Disraeli said, "They were converted in battalions and baptised in platoons;" but Cobden gave his energies to the movement under the influence of a strong humanitarian feeling, convinced that he was toiling for the peace and prosperity of the needy and the oppressed.

The one great weakness in the work of Cobden is the "Little England policy" which would have cast off the colonies and abandoned India. It is no doubt true, as he says, that the "cry for new markets may become as dangerous as the old cry for new possessions," but it does not follow from either of these dangers that Britain should abdicate her world-wide influence but rather that she should use it righteously for the good of humanity. Of Cobden's efforts on behalf of peace we can all express our appreciation; it may be that he was too sanguine in thinking that Free Trade would soon usher in a reign of universal peace, but we must recognize the fact that the great commercial interests in-

volved are on the side of peace, and that the arbitrativ methods which he advocated seem to be gaining in favour and will, it is hoped, be applied successfully for the settlement of many international differences.

"Free Trade as it is in England" stands still a monument to the efforts of Cobden and men of his school. "The fiscal reforms begun by Peel were carried on for the next twenty years, and completed by Mr. Gladstone. Instead of more than a thousand articles which figured in the customs tariff of 1842, those on which import duties are now charged can be reckoned on one's fingers, and if alcoholic liquors are excluded on the fingers of one hand. The effects of these further changes in diminishing the cost of food and clothing, and in multiplying the comforts of the people is open to general observation, but their most important result is the freedom given to trade" (Dunckly). "A nation like the English may be proud that in such periods of reaction it has not lost its head" (Barth). "The agriculturalists have been able to obtain subsidies from the budget, a lightening of their taxes, and certain indirect helps such as the prohibition of French cattle [we might say Canadian] under the pretext of epizooty; but no formal breach has been made in British Free Trade" (Leroy-Beaulieu). So the matter stands to-day. It is not for me now to discuss the question whether any changes are likely soon to be made and what form they will take. The aim of this short notice was simply to mention in connection with the "Jubilee of Free Trade" the name of Cobden as that of a noble, sincere enthusiast, who, in spite of all his faults and limitations, laboured for the welfare of his country. If we cannot say of him that he "took the tax away and made himself an everlasting name," we may acknowledge that he played a great part in a movement which was on the whole beneficent and progressive.

W. G. JORDAN.

Strathroy.

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### Letters to the Editor.

SIR,—Permit me to add my word of regret to your own at the cessation of "The Professor's" papers. Such able, critical, and agreeable essays are not often met with in our literature. It is for want of "belts," such as "the Professor" wears, that too many of us often find ourselves unable to cope with the difficulties we meet.

With you, sir, I beg to be allowed to hope that the acumen, learning, and Christian philosophy of your admirable contributor may not disappear from your columns altogether, but may greet your grateful readers in some other form.

S. A. C.

### PUBLIC WORSHIP *versus* CHURCH GOING.

SIR,—In view of present-day tendencies in many communities towards the decadence of public worship, it is time to ask: What is the real value to it to society and to the individual? Moved by the conviction that it conserves public morality and social stability, most nations, whether heathen or Christian, have regarded religion as essential to national life and have either sustained it at public cost or have encouraged it by grants of especial privileges and immunities. Has this been a gratuitous and senseless idea, or is religion, as has always been held, one of the chief conservers of national prosperity? The burden of proof must rest with him who undertakes to show that mankind has been mistaken hitherto as to the value of religion to society. Until that has been done we must continue to believe that a pure and vigorous religion is the greatest promoter of the general good and the general happiness. The maintenance of public worship, therefore, and of the efficiency of the Christian church, is not a mere matter of private interest. The general weal is concerned. To be indifferent to the obligation of public worship is to neglect a duty toward an institution upon whose condition depends the character of the nation in coming years as well as in the present. Shall I go to church? is not a question for me to decide simply in its bearing upon my own pleasure, or even upon my own good. My family, my friends, my acquaintances, my town, my country, are affected by my habits with respect to church attendance. Let the church attendance fall off through a series of years in any given community and at the end of that time you will

almost certainly find that the community has degenerated. And yet when you go to any individual and lay his share of the blame upon him for this result he will become quite indignant and say that he has a perfect right to do as he has a mind to, and that he did not get any particular good from going to church and therefore thinks he had a sufficient reason for staying at home. That might answer if he were the only person concerned, but he is not. If church attendance is a mere matter of individual preference or convenience, that is one thing. If, on the other hand, public worship is a duty which one owes not only to himself and to God, but also to his fellowmen, that is quite another thing. Which of these two is it? The question may safely be left to any intelligent person who will give it careful consideration. If he acts according to his answer he will be a regular church attendant.

As to the value of public worship to the individual, it much more depends upon himself than upon the church or the minister. I, for one, believe that public worship should be for worship, and not primarily for instruction or pleasure, or penance, or any other thing into which it has been transformed. It is one of the laws of spiritual life that a body of people who have come together for the purpose and are inspired by the one motive, can worship God more effectually and inspiringly because of one another's presence. As has been so often remarked, and with good reason, it was when the disciples were all together, of one accord, in one place, that the Spirit came upon them. It was natural as well as supernatural. The leap of the spirit of devotion from one heart to another of kindred purpose is one of the most beautiful phenomena of the spiritual world. They who have felt it will never be content until they meet to share the uplift which comes from common prayer and praise. Let a number of persons who are animated by this spirit come together for worship and the atmosphere of the place will be that of Heaven itself, and the leader, unless he be impervious to spiritual influences, will respond to it. We talk about mesmerizing people. If a congregation which was bent upon worshipping God had a minister who stood in their way, they might mesmerize him, in an entirely legitimate way, so that he would *have* to voice their worship.

It is not to hear the minister preach—that is, dole out to them instruction from a supply of wisdom to which they have not access—that such a congregation of worshippers assemble; but to *make* him preach when it comes to that part of the worship: that is, by the inspiration of their presence and spiritual sympathy to transform him into the mouthpiece and instrument of truth, truth which comes from God, not from him, and which shall inspire and make wise him as well as them. A poor congregation, dormant, inattentive, indifferent, will never have a good preacher, for the congregation has almost as much to do with the making of the sermon as the preacher. One could not preach to stones very long and be eloquent, nor could he preach to angels and be dull.

The entire church service is worship, or should be, preaching, music, collection, and all. It is in vain for us to pipe to men in the market place, if our tune is simply: "You ought to go to church." What Isaiah called *temple-treading*, as translated by George Adam Smith, is of no value to God or to man. What we should say to them, with the authority of the Eternal Himself in our tone, is: "You ought to worship God. It is your bounden duty as His child. You cannot be true to your own deeper nature except as you bow before the Eternal God, our Father. If you do not worship Him you limit and injure yourself in the highest sphere of your being, and dishonour Him to whom you are indebted for your very existence. Worship is not only your duty but essential to the fulfilment of your highest self."

When church attendance is restored to the basis of public worship and firmly grounded upon this duty, and not until then, will the churches be filled, regularly, by reverent and worshipful congregations.

How little modern church-going is based upon this principle the slightest observation will show. One goes to church to hear the sermon, and to criticize it if he does not like it, with merciless severity. Another goes to hear the music, another to get the air and see his acquaintances, another because the rest of the family are going and he might as well go too, another because it is the proper and respectable thing to do. Those who go solely, or chiefly, to worship, it is to be feared, do not constitute the majority.

Church attendance from the motives alluded to may be of some, but it cannot be of very much, value.

The restoration of the principle of worship, as the motive for going to church, can be accomplished only as the church holds valiantly to it, proclaiming it far and wide, and as the children are trained in the idea that public worship is a duty they owe to themselves, to God, and to man.

Salem, Mass.

JOHN WRIGHT BUCKHAM.

A UNIVERSITY DEGREE.

Sir,—I wonder, did it ever strike one as strange that England should confer upon Washington Irving, the University degree of D.C.L. He was an American citizen averse to English Government and politics. He was the author of "The History of New York" and "The Life of George Washington."

Mr. Irving was a man of learning and great literary reputation, all else seems to have set aside, and he was given a degree. He was a genius and a man of talent, and for this reason he was the honoured friend of Sir Walter Scott, Hallam, and Southey. Longfellow was a polished gentleman, a scholar, a writer, and a professor of languages. Both Oxford and Cambridge were pleased to recognize his talent and bestow upon him the degree of Doctor of Civil Law. As such, Tennyson sought his acquaintance, and the American poet visited with him in the Isle of Wight. He had breakfast with Gladstone; and was requested by Queen Victoria to visit Windsor Castle. To Craigie House, the poet's home, came Froude, an English historian, strong in English political opinions. As authors, scholars and men of noble qualities they met on equal ground. Kingsley and Don Pedro sought the home of the writer of "Hyperion," the "Psalm of Life," "Footsteps of Angels," and the exquisite "Evangeline."

Upon William Hickling Prescott, Oxford conferred the honorary degree of LL.D., for the reason that he was a famous writer, a plodding student. Ten years were spent by him upon "Ferdinand and Isabella of Spain," and he was the author of "The Conquest of Mexico," "Philip the Second," and "Peru." For his learning and literary genius he became acquainted with Macaulay, Gladstone, Sir Robert Peel, and he was presented at Court.

Oliver Wendell Holmes, on his arrival in England, was met by a delegation of the most prominent men in England, men of political views, of power and social position, authors, and physicians.

His society was courted by John Ruskin, William Gladstone, Sir John Millais, Robert Browning, the Dukes of Argyle and Westminster. He was a visitor at the homes of Lady Rosebery and Sir William Harcourt. He dined with Mr. Peel, speaker of the House of Commons, and visited Tennyson at his home in the Isle of Wight. His learning gave him superior command, his literary genius was honoured. He was an author in thought and language, a man of originality, glittering wit, and vivid imagination. Because he was possessed of learning and fame in the world of letters with which a university has to deal he received from Oxford, Cambridge, and Edinburgh, the honorary degree of D.C.L.

E. YATES FARMER.

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We beg to call attention to the satisfactory statement of the affairs of The Standard Life Assurance Company taken from the last Report, which will be found in another column. The flourishing condition of this Company, under the able and sagacious management of Mr. William Miller Ramsay, is a source of pride to its policyholders and connections in the Dominion, where indeed it is almost looked upon as a Canadian institution, so closely has it become identified with our domestic interests. Besides, all its receipts above its payments in Canada, in addition to moneys sent out from the head office in Edinburgh, are invested here, and the amount of the investments in Canada is now \$12,500,000, showing that the Company has faith in Canada, and has certainly thus done much to establish our credit in Scotland, and we think made good their claim to the fullest Canadian support.

## Agnosticism and Religion.\*

PROFESSOR SCHURMAN'S work on "Agnosticism and Religion" should be in the hand of everyone who wishes to be abreast of the times in matters of religious thought. In an admirably concise, able, and comprehensive manner the author places agnosticism in its true relative and historical setting. The first chapter—Scientific Agnosticism—is practically an epitome of the life and work of Huxley, who was the leader and the type of the agnosticism of his day, which came as the natural revolt from the dogmatic theology of the preceding centuries. As a matter of course, the attitude of this new movement towards Christianity was one of bitter animosity, simply because Christianity, careless of accurate investigation, asserted certain facts and theories to be true, which Science, careful only for exact truth, and regardless of authority, could demonstrate to be unfounded.

The second chapter—Philosophical Agnosticism—deals with the principles of agnosticism in the abstract and shows that on their own ground they are untenable, because based on an impossible theory of knowledge. But the very refutation of this agnosticism forces Christianity to stand on its own true basis—spiritual religion. With this latter idea the closing chapter is occupied; and in it the writer sums up in a very favourable light the present condition of Christianity, and marks out with the boldness of scientific prophecy the course of its future development, not forgetting to indicate how this development will effect the leading religious denominations of the day. The book is written in the spirit of the best informed and most advanced earnest religious thought, and after surveying the progress of religion from the early and barbarous stage of cult to the more advanced stage of creed or dogma, honestly congratulates agnosticism on having battered down the walls of narrow dogmatism, and rejoices in the dawn of a new era in which men are more and more coming to "worship the Father in spirit and in truth."

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## Art Notes.

THE following criticisms form the last of four papers published in The London Times, being their annual criticism on the Academy pictures. We in a prior issue alluded to the criticisms which have appeared previously, and now publish the last one in full. The criticisms are up-to-date, and are a model for our amateur critics in Toronto.

The Ninth Room contains, as usual, nearly 200 small cabinet pictures, among which a good many have an interest in inverse proportion to their size. One noteworthy feature of this room, this year as always, is the number of experiments made in unfamiliar directions by artists of celebrity; among them this year a little shore view by Mr. F. Dicksee, a landscape by Mr. Onslow Ford, and another, almost like one of the water-colours which used to be in fashion 40 years ago, by the engraver Mr. Stacpoole. It is always pleasant to see what so accomplished a hand as Mr. Dicksee's or Mr. Ford's can achieve in quite new directions, and each has proved that had he not chosen to be something else he might have been an eminent landscape painter. Almost every good sculptor can draw, but not every one has a delicate sense of colour such as Mr. Ford has shown in his small Welch scene called "The Mawddach" (720), in all ways a charming little landscape and such as leads us to hope that the artist will often turn his holidays to such good use. Mr. Boughton's sketches are always delightful, and his group of two little girls in an orchard (217) is no exception; while two studies by Mr. Seymour Lucas and Mr. Poynter's "An Oread" (866) are each in their way characteristic. So, too, are the three small rustic scenes by Mr. George Clausen, to our mind far more complete successes than his large picture, since they are, not only full of movement and delicate colour which his many admirers always find in his work, but full of that grace also and that restraint in which the other is wanting. The "Boy Threshing" (848) is in all these respects an example of this painter at his best; a judgment

\* "Agnosticism and Religion." By Jacob Gould Schurman, President of Cornell University.



which may be extended to the work of a more popular Associate, Mr. Leader, which hangs close by. This little study of "Hill-side Pines" (837) possesses just that quality that is absent from some of the artist's more imposing works, the quality of distinctive observation. It is, however, more in the work of less well-known painters that the special attraction of this room is commonly to be found; in landscapes that have the personal note very clearly defined, or in bits of *genre* alike happy in subject and in colour. Often, it is true, very excellent work may be done on this scale by those who fail when they attempt a higher and a wider flight; but that is hardly a question that need arise as one stands before a picture which is in itself a success. Of the landscapes, several of the best are the work of ladies; those, for example, of Miss Anna Alma-Tadema (721), which we spoke of in our first article as one of the conspicuously perfect things of the exhibition, the "Alban Hills" of Mrs. Corbett (736), and the "Summertime" of Miss Elias (715); while strong and masterly work is shown in Mr. John Reid's "Waiting for the Ferryman" and in "A Bit of Dorset" (775), by Mr. Leslie Thomson, an artist whose very individual and, to our mind, very beautiful colour has never obtained quite the recognition which it deserves and which it certainly would have obtained had he lived at Barbizon 30 years ago. Mr. Edward Scott has but one picture here (783), and that not a very happy example of his delicate art; Mr. Arthur Wardle's leopards, "In the Depths of the Forest" (769), are almost too close a following of Mr. Swan, and Mr. J. A. Lomax's two little *genre* pictures, though cleverly painted, are somewhat too much of the conventional costume piece. Miss L. Haycraft is amusing in her "Railway Accident"—it is only a toy railway—and she paints light almost as well as one of the old Dutchmen; Miss Mary Field's "Little Cottage Beauty" (774) would make a capital illustration to some Christmas annual; and Mr. J. H. Henshall's pathetic subject, called "Her Daughter's Legacy" (758), is as firm in handling as the work of this clever artist always is. The child's head, however, seems a little out of scale.

In the Tenth Room are some of the notable portraits of the year, especially the "Sir Joseph Lister" of Mr. Lorimer and the "Sir Julian Pauncefote" of M. Benjamin-Constant. The latter, with all its excellent qualities, is a little hot in tone, and the artist has given our Ambassador a sternness of expression which a good diplomatist should not wear upon his countenance, though he may keep plenty of the quality in reserve. Mr. Lorimer's portrait of the new President of the Royal Society is an admirable piece of work, and gives a fair idea of that gentleness of character for which the illustrious surgeon is as remarkable as for strength of brain and skill of hand. There are other portraits in the room; the "Lady Corry" of Mr. W. E. Lockhart (931)—more satisfactory than that of the lady's husband, though the dress and hands are happier than the pose of the head; Mr. Jamyn Brook's capital portrait of Mr. Adrian Jones, the sculptor (912); and a group of a lady and child by Mr. Enslie (877). But what will mark the room especially are the large pictures of Miss Kate Morgan, Mr. Gerald Moira, and Mr. A. U. Soord; the landscapes of Mr. Mark Fisher and Mr. Noble Barlow; and the sea-pieces of Mr. Somerscales and Mr. E. Gouldsmith. Probably both Miss Morgan and Mr. Soord are comparatively young artists who are adopting the French method of beginning on a very large scale—a scale which neither "The Slave Market" (887) nor "The Golden Hour" (933) can quite support. Miss Morgan is very modern; she aims at reality and by no means at beauty; her object appears to be to plant her figures firmly on the canvas and not to mind if her nude happens to be positively ugly. As to "The Golden Hour," it is one of those classical reveries which amount to little more than a scheme of decoration; but the artist has considerable power of hand and may well have a future before him. More serious attention is claimed by Mr. Mark Fisher's landscape "Environs of Algiers" (902). The painter is one of the most characteristic of our English pastoral landscapists, whose art, obviously formed on the tradition of Constable, has given pleasure in many exhibitions for many years, and we confess that we like him better when he stays at home than when he studies the unfamiliar light and colour of North Africa. There are beautiful passages in the picture, as there are bound to be in anything that comes from this hand, but, as a whole, it seems to want gradation; the

atmosphere fails a little in transparency. The popular qualities which are missed by Mr. Fisher, a distinctively artists' painter, are conspicuously present in Mr. Noble Barlow's "Cornwall and Devon," a large and ample rendering of one of the most beautiful views in England, treated with the deftness of hand that one expects to find in the men of Newlyn and St. Ives. Its pendant, the "Volunteers for Boat's Crew" (917), is a good specimen of the rather limited and prosaic art of Mr. Somerscales, who became so suddenly popular a couple of years ago by his painting of mid-ocean. There is a little more subject in this picture than in most of his, and it may therefore be expected to make quite as wide an appeal to the public interest.

We now enter the last room to find Mr. Ernest Normand occupying one of its central places, which seem to have become his by prescriptive right; Mr. Chevalier Taylor painting pretty girls and pretty dresses as of old; Mr. George Harcourt indulging even more freely than usual in crimson draperies; Mr. Herbert Draper also painting pretty girls, whom he calls goddesses, with scarcely any draperies at all; landscapes by Mr. Frank Walton and Mr. Wellwood Rattray; and some works of interest by painters less known in these rooms, especially Mr. Alexander Roche, Mr. Anderson Hague, Mr. Thomas Sheard, Mr. George Hitchcock, and an extremely able Munich painter, Mr. A. Delug. Not only because its method is a little unfamiliar is this last-named artist's large picture, "In early Spring" (952), one of the interesting things of the Exhibition; it is a curiously subtle study of white against white, of linen seen against a background of the palest green, and, to those for whom delicacy rather than force of colour has a special charm, it will give as much pleasure as anything here. Close by hangs the "Idling" of the Scotch painter, Mr. Alexander Roche, who has long had his circle of admirers, which will probably be extended, though it may be changed, by his adoption of a more ordinary manner of painting. Such a manner he has employed in this picture of a girl at the breakfast-table, though, to be sure, the breakfast is the most summary that ever painter put upon canvas. The upright landscape of the Manchester painter, Mr. Anderson Hague, "Home from the Woods" (946), is another possession of this rather interesting corner, where are also to be found the Millet of which we spoke in an earlier article and the "Bacchante" (944), of Mrs. Corbet. On the next wall, beyond Miss Kemp-Welch's quite masterly piece of horses (957), is an African study of Mr. Sheard, "Market Morning in a City of the Sahara" (958), a study of blazing sunlight, of white buildings and white-clothed Arabs, which is full of all kinds of promise; not far off are the beautiful "Idlers" of Mr. William Scott; on either side of the door hang that pair of ladies' portraits by Mr. Walter Osborne to which we referred in our first article as among the most graceful, as well as among the most sincere, of the portraits of that class; and close by is one of the two landscapes shown in this room by Mr. Frank Walton. We have but one fault to find with these, that, after the artist's inveterate habit, they bear, instead of titles, lines of not very relevant verse. Why should not Mr. Walton call the first "A Summer Evening from Leith-hill," and the second "Autumn Sunset"? But, title or no title, each is a capital example of one of the most genuine of our landscape painters and one of the best draughtsmen, a painter who, whether in water-colours or in oils, shows a most delicate sympathy with the subtleties of our English landscape, though he expresses it not according to the fashion of the moment. We remember nothing so good from Mr. Rattray's hand as his "Sunny Days at Kintyre" (995); the loveliness of the distant water is very perfectly realized. Lastly, we may call attention to two interesting pictures hung above the line—Mr. George Hitchcock's "Hagar and Ishmael" (984), a study of the painters favourite dunes, though touched with a sun unknown to Holland, and Mr. J. R. Reid's "Tinkers" (1005). Again this very competent artist fails to look his best in the Academy, but those who can abstract his picture from its surroundings will readily admit the power with which the scene has been conceived and painted. A vigorous bit of painting by Mr. Julius Rolshoven, "The Sala in a Doge's Palace at Chioggia" (1013), and a very straightforward portrait by Mr. John Collier (1015) are the last of the oil pictures which our space allows us to notice in an exhibition which, on the whole, contains rather more than usual of interesting work.

## The Standard Life Assurance Company of Edinburgh, Scotland.

ACCOUNTS FOR THE YEAR ENDING 15TH NOVEMBER, 1895.

### REVENUE ACCOUNT.

	£	s.	d.		£	s.	d.
Funds at the beginning of the year	7,954,430	3	6	Claims by death under life policies, including bonus additions (after deduction of sums re-assured)	653,741	5	11
Premiums (less re-assurance premiums)	786,245	17	5	Do. under endowments and endowment assurances matured	24,579	8	3
Consideration for annuities granted	68,496	3	10	Surrenders	£678,320	14	2
Interest and dividends	332,862	17	2	Annuities	49,555	1	10
Fines and fees	1,138	5	0	Commission	61,876	2	8
				Expenses of management	37,976	2	3
				Dividend and bonus to shareholders	94,428	5	10
				Income-tax	25,000	0	0
				Exchange accounts	15,186	2	11
				Special adjustment to bring the rupee assets held against rupee liabilities to a sterling basis, according to the rate of exchange at the date of balance, the liabilities and assets per balance sheet being correspondingly reduced	7,880	6	4
				Funds at the end of the year as per balance sheet	194,613	16	0
	<u>£9,143,173</u>	<u>6</u>	<u>11</u>		<u>7,978,336</u>	<u>14</u>	<u>11</u>
					<u>£9,143,173</u>	<u>6</u>	<u>11</u>

### BALANCE SHEET.

	£	s.	d.		£	s.	d.
Shareholders' capital paid up	120,000	0	0	Mortgages on property within the United Kingdom	2,537,088	9	11
Assurance and annuity fund	7,769,882	0	0	Mortgages on property out of United Kingdom	2,632,685	12	4
Reserve fund	80,000	0	0	Loans on the Company's policies, within their surrender value	402,279	17	8
Balance carried forward	8,454	14	11	British Government securities	29,218	10	3
Total funds, as per revenue account	£7,978,336	14	11	Indian and Colonial Government securities	300,152	5	0
Claims under policies admitted but not paid	147,251	19	4	Foreign Government securities	15,050	0	0
Dividends to proprietors (due at and prior to 15th November outstanding)	11,987	1	0	Indian and Colonial Municipal bonds	292,335	10	10
Annuities outstanding	849	14	5	Railway and other debentures and debenture stock	331,142	12	6
Staff deposit fund	8,093	2	2	Bank deposits for fixed periods	181,451	18	3
				House property—Freehold	435,813	14	4
				Leasehold	20,324	17	11
				Stocks of Scottish Chartered banks	12,641	2	7
				Company's shares	300	0	0
				Ground rents and feu-duties	165,935	18	8
				Life-rents and reversions purchased	126,512	11	8
				Loans upon personal security with policies of assurance, repayable by instalments	153,047	4	5
				Agents' balances in course of collection	173,706	16	9
				Premiums outstanding in course of collection	118,365	8	7
				Interest accrued, but not due	72,574	18	10
				" due, but not paid	11,994	0	9
				Cash on deposit	3,590	0	0
				Cash on current accounts and in hand	130,174	6	9
				Deed and receipts stamps in hand	132	13	10
	<u>£8,146,518</u>	<u>11</u>	<u>10</u>		<u>£8,146,518</u>	<u>11</u>	<u>10</u>

\* NOTE.—These items are included in the corresponding items in the first schedule.

### NEW BUSINESS OF 1895.

Amount proposed for assurance (5,312 proposals)	£ 2,286,458
Amount of assurances accepted (for which 4,775 policies were issued)	1,943,475
Annual premiums on new policies	77,714
Subsisting assurances at 15th November, 1895	22,887,693

## Periodicals.

The Journal of Hygiene and Herald of Health for June contains: "Bicycling for Women; How I Learned to Ride;" "Personal Hygiene: Waste of Life's Forces Through the Emotions," by the Editor; "Notes Concerning Health;" "Hygiene for Women;" "Topics of the Month," etc.

The chief articles in the July Harper are Woodrow Wilson's "General Washington and the Period of the Revolution," illustrated by Howard Pyle; "A Description of English Elections," by the Hon. Henry Cabot Lodge; "Literary Landmarks of Venice," by Laurence Hutton, illustrated by F. V. Du Mond, and an illustrated paper on "The Distinctive Characteristics of Ohio," by President Charles F. Thwing of the Western Reserve University.

The University of Toronto Quarterly for June is a credit to the Undergraduate Societies of the University of Toronto by which it is conducted. The first paper it contains is entitled "Antigone and Electra," by Percy J. Robinson, followed by a paper, read before the Modern Language Club, on "Edward Allan Poe as Poet and Romancer," by James T. Shotwell, which we perused with great interest. Mr. R. W. Allin writes on "The Beginnings of the Romantic Movement in English Literature," and M. G. V. Gould on "The Political Ideas of Burke and Rousseau Compared." "Protective Mimicry" is L. H. Graham's theme, and "Philosophy as a Preparation for Law," that of J. W. Preston.

The June issue of Appleton's Popular Science Monthly is a first-class one. Among its contents are: "Principles of Taxation," Part V., by the Hon. David A. Wells; "How the Great Lakes Were Built," by J. W. Spencer, Ph.D., F.G.S.; "Dr. Nansen's 'Throwing Stick,'" by John Murdock; "Co-ordination of our Educational Institutions," by Dr. E. H. Magill; "Frogs and Their Uses," by R. W. Shufeldt, M.D.; "The Metric System," by Herbert Spencer; "The Monetary Problem," by Logan G. McPherson; "Why Progress is by Leaps," by George Hies; "Posthypnotic and Criminal Suggestion," by Prof. W. R. Newbold; "Women and the Ballot," by Alice B. Tweedy; "The Subterranean River Midroi," by Dr. Paul Raymond; "Our Southern Mocker," by J. W. Blake; and a "Sketch of James Blythe Rogers."

The Ladies' Home Journal for July opens with an illustrated article on "Joan of Arc and Her Home," by Emma Asbrand Hopkins, who writes of the childhood and religious life of the Maid. Apropos of the approaching centenary of Burns, Arthur Warren presents "The Other Side of Robert Burns," revealing the better side of the poet. Hezekiah Butterworth tells, in his engaging way, a Brook Farm story, "The Wife of Ben Bow," and Alice Wellington Rollins humorously romances of "A Town Bicycle." A trio of poems of the field, framed in a drawing by W. Hamilton Gibson, and a musical composition—"The Lyndon Polka"—by Mrs. Frances J. Moore, are page features. Edward W. Bok writes editorially of the girl between sixteen and twenty, and enters a plea for people who go to the country in the summer time to live as near to Nature as possible. Ex-President Harrison discusses the Department of State, bringing into review, also, our diplomatic and consular service, and the "Great Seal of the United States." In "Feeding a City Like New York" John Gilmer Speed makes some astonishing statements, presents surprising figures, and asserts that New Yorkers could live comfortably for four months in case of a siege cutting off all their food supplies. Dr. Parkhurst speaks forcibly to young men in his paper, "A Young Man's Religious Life," and Mrs. A. T. D. Whitney, with vigour and directness, writes to girls concerning beauty. William Martin Johnson's "Souvenirs of Summer Days" is an artistic article—being directed to those who will enjoy part of the summer amid new scenes. "People Who Live in the Moon," "A \$3,500 House," needlework and various topics of general and household interest, and the usual departments are also included in the July Journal.

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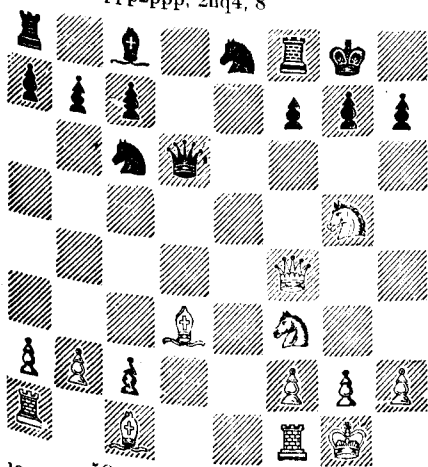
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## Chess

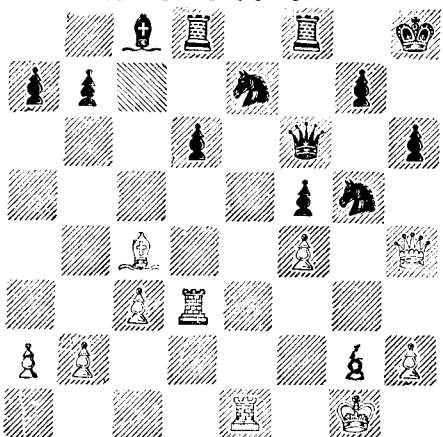
The third game for the United States championship, and remarkably brilliant says the loser.

Showalter	Kemeny	Game 743.	
1 P K4	P K4	BD	GE
2 Kt KB3	Kt KB3	SM	ZP
3 P Q4	P xP	24	E4
4 P K5	Kt K5	DE	PD
5 Q xP	P Q4	14	75
6 P xP ep	Kt xQ	E6	D6
7 B Q3	Kt QB3	J3	rx
8 Q K1 4	B K2	4N	KG
9 Castle	Castle	AS	HZ
10 Kt QB3	Kt K1	ju	6H
11 Kt K4	B Q3	uD	G6
12 Kt xB	Q xKt	D6	86



13 Q KR4	5Q2. 3B1N2, PPP2PPP, RIB2RK1)	
13...P KR3	P B4	N44 QO
14 B B4 ch	K R1	3v† 788
15 Kt Kt5	Q Kt3	MW 6X
16 B B4	Kt Q3	sN H6
17 B xKt	P xB	N6 y6
18 QR Q1	P KR3	al 7766
19 P B4	B Q2	KN! z7
20 KR B3	QR Q1	JM h8

21 KR Q3 B F1 M3 7z  
 22 P E3 Kt K2 tu xG  
 23 QR K1 Q B3 A XP  
 (2br1rk, pp2npl, 3plq1p, 5pN1.



24 Kt B7 ch RxKt WQ† RQ  
 25 Q xQ R xQ 44P QP  
 26 R xKt B Q2 AG z7  
 27 R Kt3 P KKt3 3U YX  
 28 B B7 R xB vQ FQ  
 29 R xR K Kt1 GQ 88z

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## TO HAFIZ.

Though gifts like thine the fates gave not to me,

O, Hafiz, one thing we both hold in fee—  
Nay, it holds us; for when the June wind blows

We both are slaves and lovers to the rose.  
In vain the pale Circassian lily shows  
Her face at her green lattice, and in vain  
The violet beckons, with unveiled face;  
The bosom's white, the lip's light purple stain—

These touch our liking, yet no passion stir.  
But when the rose comes, Hafiz—in that place

Where she stands smiling, we kneel down to her.

—THOMAS BAILEY ALDRICH, in The Critic.

A new international review has just made its appearance in Paris, bearing the name of "L'Aube." Its day of issue is the 15th of the month, and it proposes to publish "resurrections" of old literatures and to report all international literary and artistic movements.

## An Operation Avoided.

A SMITH'S FALLS CASE OF GREAT IMPORTANCE.

Erysipelas in the Face Develops into a Running Sore—Doctors Declared That Only an Operation Could Bring Relief—A Medicine Found Which Made the Painful Operation Unnecessary

From the Smith's Falls Record.

A famous German medical scientist once remarked that the world is full of men and women who are sick because of their scepticism. The wisdom of this remark was never more self-evident than it is to-day. There are countless scores of sufferers who would rather suffer than use any medicine not prescribed by their favourite doctor. To these people, perhaps, the story of Mr. Thos. E. Phillips, of Smith's Falls, may convey a moral. The following is the story as given by Mr. Phillips to a Record reporter: "Several years ago I began to fail in weight, lost my appetite,

and erysipelas started in my face, and then a running sore broke out on my cheek. I consulted three physicians, and they all said it would be necessary to remove a portion of the bone. All this time I was unable to do any work and was suffering intense mental and physical agony when I chanced to read in the Record about Dr. Williams' Pink Pills and resolved to try them, thinking they would do me no harm anyway. I had not used one box when I felt they were helping me I continued, and after taking eight boxes the running sore on my cheek completely healed and the operation the doctors said was necessary was avoided. I regained my weight and I am once more possessing a good appetite. In fact I was made a new man so remarkable was the change. We now consider Pink Pills a household necessity." Mr. Phillips was a respectable and well-to-do farmer of Wolford township until last spring, when he sold his farm and is now living a retired life in Smith's Falls. He is about fifty years of age, though looking younger, and a living witness of the wonderful curative properties contained in Dr. Williams' Pink Pills. This great medical discovery has reached the high position which it holds through the power of its own merits. By its timely use the weak are made strong; pale, wan cheeks are given a rosy hue; lost vigour is renewed, and the suffering ones are released from pain. If your dealer does not keep Dr. Williams' Pink Pills, they will be sent by mail on receipt of fifty cents a box, or six boxes for \$2.50, by addressing the company at Brockville, Ont., or Schenectady, N.Y. Remember that Dr. Williams' Pink Pills cure when other medicines fail, and do not be persuaded to take either a substitute or an imitation.

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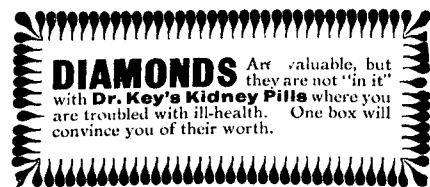
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## Periodicals.

The Annals of the American Academy of Political and Social Science for July is an important number. L. F. Ward contributes the opening essay on the "Principles of Sociology," and D. S. Rensen writes on the "Fusion of Political Parties." To those interested in the currency question, Mr. C. W. Macfarlane's paper, entitled "Pennsylvania Paper Currency," will afford instruction and food for thought. The subject of "Railroad Pooling" is well handled by Mr. K. A. Knapp.

Marion Manville Pope is the author of "A Judicial Error," forming the complete story in the July issue of Lippincott's. Other good articles in the number consist of: "Decadence of Modern Russian Literature," by a Russian; "A Twenty-Dollar Bill," by Algernon Tassin; "Pennsylvania and her Public Men," by Sidney G. Fisher; "My Rural Experiences," by Hjalmar Hjorth Boysen; "The Rector's Game Cock," by Gilliam W. Ford; "The Southern Ideal," by Annie Steger Winston; "On being fond of one's Thoughts," by John Sheridan Zelic; "An Old Story," by Jean Wright; "Yankee Doodle" by Caroline T. Bansemer; besides poetry, etc.

Hezekiah Butterworth has an appreciative article on "The South American Poets" in the July Review of Reviews. It is surprising how little is known about the literature of the Spanish-American republics by citizens of the United States. Mr. Butterworth succeeds in showing that these countries have recently produced much verse of striking beauty and power. His article will be appreciated by all our literary men and women who desire to be in touch with the writers of Latin America. In the same issue Mr. Charles D. Lanier writes on "The World's Sporting Impulse," reviewing the marked tendencies of the season toward unusual activity in out-of-door recreations. The cartoons and other illustrations reproduced from the daily and weekly press form an entertaining exhibit of these tendencies as reflected in contemporary journalism. The number also devotes a ten-page article to suggestions for summer reading with a number of portraits of the popular authors of the season.

The opening article in the July number of The Century is by Marion Crawford, the third of his papers on Rome. It is devoted to "St. Peter's" and is fully illustrated by Castaigne. Mr. Crawford, who knows his Rome by heart, gives his first impressions of St. Peter's, his reveries in the crypt, and describes the funeral of Pius IX., the music of St. Peter's, and the sculpture and painting in the cathedral. The contents of the number also include a number of topics prominent in the public mind. There is the third and concluding paper by Mr. James Bryce, giving his impressions of South Africa from a recent visit. This takes up the relations between the Boers and the Uitlanders that led to the Jameson raid. A glimpse of the disputed territory of Venezuela, with an account of the Guiana natives, the white settlers and the gold workings, is given by W. Nephew King. It is accompanied by many illustrations. Apropos of the alleged identification of Marshal Ney with a North Carolina school teacher, there is printed a hitherto unpublished family record of the marriage and execution of Ney by Mme. Campan, who writes the memoirs of Marie Antoinette, accompanied by an introduction by a relative of Mme. Ney, George Clinton Genet, of Greenbush, N.Y. "An Arctic Studio," an illustrated article by Frank Wilbert Stokes, is a description of the northernmost studio of the world, established during the Peary expedition. Mr. Stokes pictures with pen and brush the charms of Arctic scenery and the oddities of Eskimo life and character. The frontispiece of the number is a portrait of Bilow, the pianist, to accompany a paper of recollections and anecdotes by one of his pupils, Boekelman, which places Bilow in a kindly light before the public, emphasizing particularly his services to the art of music. A novelette by W. D. Howells, an "Idyl of Saratoga," is begun, and there is a story of the Chinese quarter of San Francisco by Chester Bailey Fernald, entitled "The Pot of Frightful Doom."

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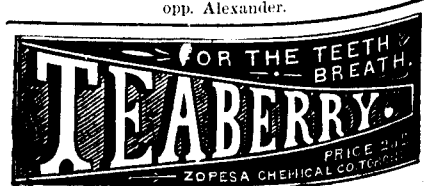
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Literary Notes.

The Royal College for Women, to be built at Montreal by the munificence of Sir Donald Smith, it is stated will cost \$2,000,000; and Mr. Bruce Price, of New York, is to be the architect.

The Macmillan Company is about to publish a book which will attract every one who has noticed the curious individuality which crowds at times assume. It is easy to see that the assemblage of individuals for action introduces new psychological characteristics apart from the racial characteristics, so that a company or corporate board will pass measures which no individual member would care to be responsible for. The author of "The Crowd: A study of the popular mind," Gustave Le Bon, claims that one of the chief characteristics of the present age is this substitution of the action of crowds, companies congresses, conventions for the activity of individuals. His arguments are always interesting, though his conclusions are sometimes unexpected, as where he deprecates any attempt to control or check this trend toward concerted action, while admitting the correctness of the popular notions as to the mental and moral inferiority of crowds to which we have referred. It is an unusual book and valuable as a psychological study.

One of Thomas Bailey Aldrich's most charming poems appears in The Critic of June 27th—a tribute "To Hafiz," the Persian poet and lover of the rose. While Mr. Aldrich was correcting the proof of this little gem, Harvard was honouring him with the degree of Master of Arts, President Eliot characterizing him as "man-of-letters, essayist, story-teller, poet, at home in a wide field of imagination." In the same paper, Mr. W. I. Fletcher, Librarian of Amherst College and ex-President of the American Library Association, criticises the loss of influence of the Librarian of the Boston Public Library and the growth in power of the President of the Board of Trustees, which led, he asserts, to the erection of an inadequate building at twice the cost originally proposed. "Under its new management, however [that of Mr. Herbert Putnam], the library seems to be immediately resuming its traditional wise and liberal policy." Gen. Francis A. Walker is likely, it appears, soon to become a trustee and president of the Board. The Critic of July 4th will contain a letter from Mr. Thomas Hardy.

Mr. Arthur Waugh writes to The Critic from London:—I believe that Mr. Ernest Rhys, whose admirable romance, "The Fiddler of Carne," has been universally praised by the press, will shortly put forth (or is at any rate contemplating the issue of) a volume of "Welsh Ballads," which, since they have his heart of hearts, should prove of uncommon charm. I will even add that I have seen one or two of them in manuscript, and am unfeignedly convinced of the fineness of their quality and of the manfulness of their spirit. By the bye, who does not wish that there were a little more of that same manfulness in the verse of the younger generation! Mr. Leonard Smithers, who seems to have set himself up as the patron of unwholesome literature, has just published a volume of verse by Mr Ernest Dowson, which is gruesomely characteristic of the youthful talent gone rancid. Four years ago we all thought Mr. Dowson to be among the most promising of the newer bards. What a thousand pities that he should have declined upon a sort of bastard-classicism, united to the anæmic muse of the degenerate Gaul! Here is a feeble imitation of all that is worse in Catullus, without his charm, marred by the addition of the familiar graces of the *boulevard*. And underneath it all there is still a stratum of talent, a sense of melody; and a real felicity of phrase. I would have all these youths condemned to a course of the war-passages in "Maud," Mr. Henley's "Song of the Sword," Mr. Kipling's "English Flag," and Mr. Austin Dobson's "Ballad of the Armada"—for modern influence; with a background of Drayton and Percy for perspective. It would do them a world of good in the present, and might ever bear its harvest in the future.

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## Literary Notes.

Mr. Gilbert Parker is dramatizing his novel, "The Seats of the Mighty," in connection with Mr. Beerbohm Tree.

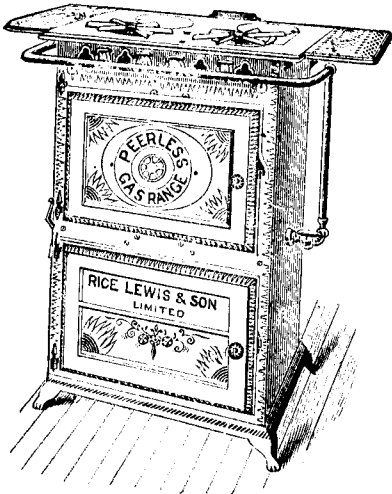
The printed and manuscript items added to the Bodleian Library at Oxford last year numbered 60,296, the largest total ever reached in a single year.

Mr. Rudyard Kipling has attained the honour of a "Birthday Book," made up of selections from his writings, with the additional attraction of twelve illustrations by his father. Macmillan will publish it.

The first volume of Victor Hugo's hitherto unpublished correspondence is out, comprising letters written by the poet to his father, his wife, Sainte-Beuve and others. The volume is said to have all the interest of a romance.

Mr. W. C. McDonald, of Montreal, already a generous benefactor of McGill University, has promised to give nearly a million dollars to that institution, on condition that all exemption scholarships in the different faculties should be abolished. In the early years of the University's existence, a person giving \$1,000 received the right to a scholarship, an additional one being granted with each additional \$1,000. These scholarships were worth about \$37, of which \$11 had to be paid by the University in fees. In the course of time the number of bursaries grew to such an extent as to prove a heavy drain upon the resources of the University. Mr. McDonald's condition will undoubtedly be carried out.

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### Appreciations of Poets and Authors

THE LITERARY DEMOCRACY OF WILLIAM WORDSWORTH, by J. W. Bray.

SHELLEY AND WHITMAN, by Dr. Isaac Hull Platt.

WHY FALSTAFF DIES IN "HENRY V.," by Prof. R. H. Troy.

SORDELLO: THE HERO AS MAN, by Dr. C. C. Everett.

TENNISON AS POET OF THE ENGLISH PEOPLE by G. W. Alger.

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D. Blackley, 80 Bay Street, Toronto, and 17 King Street West, Hamilton.  
Henry Barber & Co., Accountants and Assignees, 18 Wellington Street East.
- Architects** { W. A. Langton, Rooms 87-88 Canada Life Building, 46 King Street West.  
Curry, Baker & Co., 70 Victoria Street.  
Darling, Sproat, & Pearson, The Mail Building.  
Beaumont Jarvis, McKinnon Building, Cor. Jordan and Melinda Streets.  
J. A. Siddall. Room 42 The Janes Building, 75 Yonge Street
- Booksellers and Publishers** { Copp, Clark Company Limited, 9 Front Street West and 67 Colborne Street.  
Selby & Co. Kindergarten and School supplies. 23 Richmond Street West.  
The Fleming H. Revell Company, Limited, 140-142 Yonge Street.  
Rowell & Hutchison, 74 King Street East.
- Bookbinders and Printers** { The Brown Brothers, Limited, Bookbinders and Stationers, 64-68 King Street East.  
Hunter Rose Printing Company Limited.
- Boots and Shoes** { H. & C. Blachford. "Best general selection Boots and Shoes in City." 83-89 King St. E.  
The J. D. King Co., Ltd. 122 and 124 Wellington St. W. Forteau, and Levis, Quebec.
- Brewers** { Dominion Brewery Company Limited, 496 King Street East.
- Chemists** { Hooper & Co., 43 King Street West and 444 Spadina Ave. Principals supervise dispensing.  
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- Financial** { Canada Permanent Loan & Savings Company, Toronto Street. J. Herbert Mason, President.  
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The Home Savings and Loan Company, Limited, 78 Church Street.  
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- Hardware** { Rice Lewis & Son, Limited, 30-34 King Street East
- Hotels** { The Queen's. McGaw & Winnett, Proprietors. 78-92 Front Street West.  
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Whaley, Royce & Co., Music Publishers, etc., 158 Yonge Street.
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- Type Writing** { George Bengough, 45 Adelaide Street East.
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