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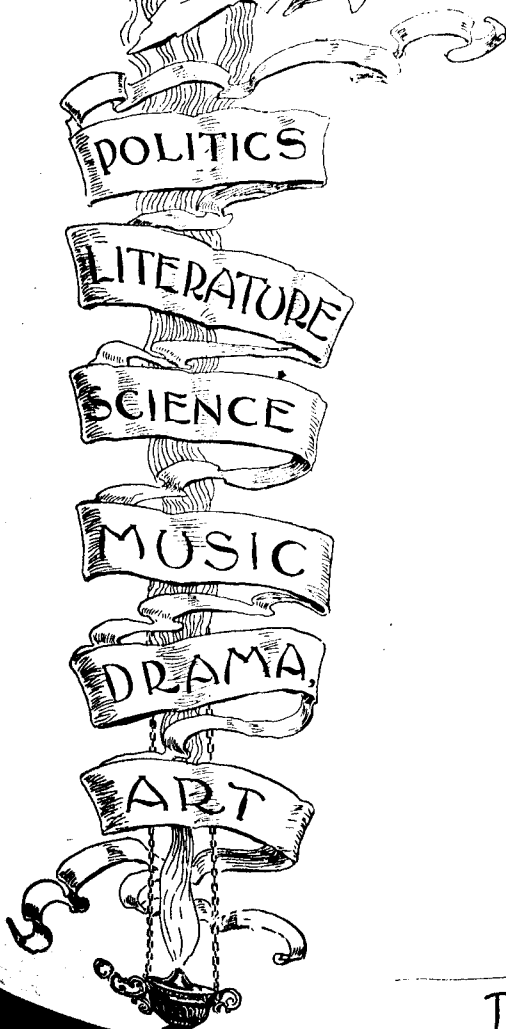
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# THE WEEK.

Vol. XIII.

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## Current Topics.

The Canadian Political Situation.

The aftermath of the Dominion elections is now being considered. The Liberal leader has behaved very quietly and un-affectedly so far. He will have more trouble from his too-zealous French-Canadian supporters than he will have even from his opponents. These latter are still a house divided against itself. It is even doubtful whether Sir Charles Tupper will be allowed, without opposition, to lead the Conservative side. When the new Government introduces its remedial legislation, which will probably be its *pièce de résistance*, the Ontario members will be in a dilemma. The personal following of Sir Charles Tupper will be in a position only to quarrel with the details of the legislation. The principle they will not be able to quarrel with. The anti-remedialists will then be in the position they have always been in. They will still be against the Government, and will have had the satisfaction, as far as they are concerned, of having exchanged King Log for King Stork. If Sir Charles Tupper was prepared to chastise them with whips, Mr. Laurier will be prepared to chastise them with scorpions. The firm conduct of the Governor-General in refusing to sign the Orders-in-Council making new appointments has been received with universal satisfaction. The more far-seeing Conservatives approve of the principle because they look forward with hope to the day when it may be applied to the to be defeated Liberals. The assurances of Mr. Laurier to the commercial world that there would be no immediate change in the tariff have quieted apprehensions, but have not yet led to the millennium which his supporters seemed to expect. One dangerous symptom seems to be showing itself in Lower Canada. Because the French-Canadians have a French-Canadian Premier they must not think they own the Dominion. From this element we foresee Mr. Laurier's greatest difficulty. Firebrands of both nationalities, anxious to make mischief, will find plenty of opportunity in the near future.

## The Nomination of Mr. Bryan.

The nomination of Mr. Bryan as the Democratic candidate for President was sensational enough to suit a melodrama. His speech reads very well, but we honestly confess that, to us, his peroration seems blasphemous as well as ridiculous. Perhaps we are old-fashioned, but to speak of the crown of thorns and the cross in connection with a claim to replace honest payment of debts by repudiation seems incongruous. Rhapsodical appeals ought not to carry weight with a nineteenth century audience, but Mr. Bryan's gush secured him the nomination. All this inflammatory oratory—bands playing, State banners, young women in white leading the applause, thirty minutes' continuous noise—seem to us a bad sign. They are symptoms of hysteria. The Republican as well as the Democratic Convention was disfigured by the same eccentricities. The behaviour of the French nation before the war of 1870 was very similar. The respectable, God-fearing element in the United States seems cowed. There are plenty of men who deplore these scenes and who would welcome a return to decency and order. But they do not control the votes, and the "silver-tongued orator of the Platte Valley" is the favourite of the masses. Mr. Bryan's peroration is a suitable climax to the nauseous display of hysterical exaltation which has been a distinguishing feature of both Conventions. The French vanity and sensationalism were quenched in rivers of blood. Will not the sober good sense of the Americans come to their rescue before it is too late?

## A Sleeping Volcano.

Quiet for the moment seems to reign in Europe, but what a quiet! Eight millions of men all ready to spring to arms to fight about they know not what. England is apparently the only power which is at present making any actual advance. Her fleet enables her to control the Mediterranean. If any attempt is made by any power to take advantage of the troubles in Crete, the British navy is on the scene prepared to act according to circumstances. It is unlikely that France will, even with Russia's help, make a second Madagascar of the Mediterranean island. As an appendage to the Greek kingdom, Crete would seem in its natural position. As a portion of the Turkish empire, her people are in a situation worse than slavery. Napoleon III. was the last monarch who began a war for an idea. He attacked Austria to free Italy, but afterwards exacted his *quid pro quo*. If England were to commence a war to free the Christian subjects of the Sultan, it would not be long before the Czar would posture as the Sultan's ally—the consideration to appear later on. If France were to attempt to pull the Cretan chestnut out of the Turkish fire for the Czar's accommodation, England would interfere. So runs the game of politics. Meantime, the Turk runs riot over Christian graves. Spain is very uneasy over her Cuban difficulty. The "inevitable conflict" with the United States is now openly acknowledged by Spanish statesmen as a probability of the near future. The Spaniard finds his rebellious subjects openly aided and abetted by American sympathizers and the Cuban flag is displayed and

cheered at the Republican convention. Who can blame the proud and haughty Don for being angry? The Italians are still mourning their dead killed in a senseless crusade in African deserts. They are hesitating only at the choice of some victim to sacrifice. France is chafing the bit. She sees her position as the leader of Europe vanished. She sees her most cherished traditions violated. Her hated rivals, the English and the Germans, are progressing, increasing in population and wealth, while she is at a standstill—the tool of Russia. Germany is developing her resources, minding her own business, increasing her army, creating a navy, and in every way fitting herself to be what she ought to be—the dominating power on the Continent. Austria-Hungary will hold together a short time longer—not long. Then, when in the fulness of time, all these conflicting materials shall burst into the combustion of war, what will the end be?

\* \* \*

### Semper Eadem.

LATE events in Canada have given the people of the Dominion a vivid interest in the claims of the Roman Catholic Church. The *mandement* issued to the French Canadians by the Archbishops and Bishops of that Church signally failed in its object. Had it been successful its very success would have been worse in the end for the Romish Church than its failure. So much antagonism would have been aroused among all others than the very faithful that a permanent spirit of hostility would have been revived in as full force as two centuries ago. The failure of the flocks to respond to the call of their shepherds and their determination to go their own way have been taken as an evidence that the laity will no longer be driven by their clergy. They may be led but not coerced. The clergy, however, have made it plain that their claims are not less than they were, if their power to enforce them has diminished. Another evidence of the position of the Romish Church in this regard has just been furnished to the world by the Pope. For some years certain laymen and clergymen in the Church of England have been coquetting with Rome. They were animated by the desire to see the visible church of Christ on earth united, and they commenced by negotiations with one or more of the Romish cardinals with the object of ascertaining how far Rome would yield for the purpose of recovering her wandering sheep. For some time high expectations were formed as to the result of these negotiations. The clergy especially were sanguine that the validity of their orders would be recognized by the Pope. Many laymen would have welcomed some policy of compromise which would have repaired the rents in the disrupted edifice of the earthly church. Now comes the *non possumus* of the Pope. Leo XIII. makes it as plain as noonday that the only terms on which the Church of Christ on earth can be united are those of submission to the rule of Rome and absorption into the Romish Church. The Encyclical in which this decree is promulgated is addressed to the Romish Bishops, but Cardinal Vaughan publishes it for the edification of all mankind. As the Cardinal says, it will, no doubt, dispel vague and hazy theories which are rich only in delusive hopes. The world now knows finally, conclusively and authoritatively that the claim of the Romish Church to be the one church of Christ is unchanged. Outside of that Church no one can be said to be truly a follower of Christ. Hereafter, no man can possibly cheat himself by thinking that if he is an Anglican he is also a Romanist. He must choose and if he is not satisfied with his position as a clergyman of the Church of England and thinks that his

own soul can be saved or that he can save the souls of others better by orders which he deems more sacred or binding than his own, his duty is clear. He must not remain in a church or society condemned by those whose opinions agree with his own. That the Church of England without these men would be infinitely stronger, infinitely more in harmony with the feelings of the immense majority of Englishmen, there can be no reasonable doubt. If the encyclical causes a secession of men with these opinions the Anglican Church will be stronger and more at harmony within itself. The laity know also what their position is. The Pope is frank and honest about it. His claim is founded on the injunction to Peter: "He alone was designated by Christ as the foundation of His church. To him he gave the power of forgiving and retaining, and to him alone was given authority to feed." Christ, when He "founded His church, wished it to be one. It is necessary that the church should be one in all lands and at all times." Unity of faith was required. "The mere possession of the Scriptures is not sufficient to insure unity of belief, not merely because of the nature of the doctrine itself, and the mysteries it involves but also because of the divergent tendencies of the human mind and the disturbing element of conflicting passions." Christ endowed His apostles with authority like to His own and their teaching is as authoritative as His. The dispensation of the Divine mysteries—which are the means of obtaining salvation—was not granted by God to all Christians indiscriminately, but to the apostles and their successors. Peter was the chief apostle. The Bishops are the successors of the apostles and must obey the successor of Peter. This is the chain of reasoning by which the Pope arrives at the conclusion that he is entitled as Pope of Rome to supremacy over the minds of men. At the same time he says: "The Church is man's guide to whatever pertains to Heaven. This is the office appointed to it by God—that it may watch over and may order all that concerns religion, and may, without let or hindrance, exercise, according to its judgment its charge over Christianity. Wherefore they who pretend that the Church has any wish to interfere in civil matters or to infringe upon the rights of the State either know it not or wickedly calumniate it."

Once more, then, the world knows what it must expect. The Anglo-Saxon and other Teutonic races have given a plain verdict on these pretensions. That verdict is not likely to be set aside. But such a clear and straightforward claim allows of no misapprehension. "He that is not with me is against me." No Anglican clergyman after this date can have any honest doubt as to where he must throw in his lot. The other Protestant churches are not troubled with the same scruples or hesitation. The average layman regards them scarcely at all. In their position the Encyclical will make no difference but they will regard it as a matter of satisfaction that their spiritual guides have once for all been shewn which road they must choose.

\* \* \*

Massenet has just finished the score of his new opera, "Cendrillon," which Hengel will publish and which will have its *premiere* some time next season. There is a very prevalent opinion among the composer's friends that he will, before long, completely sever his active connection with the conservatoire. In fact it seems quite a wonder that he, who declined the practical sinecure of a directorship on the plea of lack of time, should have been able to attend to the duties of a more laborious, if inferior, post in the same institution.

## The Greatest Book.

Fast fails its greatness when a thought is penned ;  
 Its majesty is in its being made,  
 Its circling into shape in secret shade,  
 And broadening like a cause towards some wide end :  
 Into a volumed room I viewed one wend  
 His way ; his eyes were dim, yet sought no aid,  
 For in them shone a light which could not fade,  
 Whose beams thought's origin alone attend,  
 Upon no tomes fell feebly his wan eyes,  
 Though myriads filled from roof to floor the stands,  
 He neared a sire, who, though with empty hands,  
 Perhaps held that for which heaved strong sighs —  
 Thought when most great—and ere I ceased to look,  
 I heard, "Give me the yet unwritten book."

ALBERT R. J. F. HASSARD.

## The Rhymes of Tennyson.

PERMANENT literature differs from the passing transitory utterances of men, not less in its form than in its substance. Too often in our criticisms we are told that this and that work is great because of the greatness of the truth which lies within it. Truth is a necessary attribute to permanence, but it is not that alone which places a work among the indestructible monuments of human thought. There is many a careless gossip of the street, whose sayings, as ephemeral as the day, are at times those flashes of wisdom into the heart of things, which should endure through time if truth were in itself, as is often loosely and erroneously stated, a life, or an essence in connection with some life-principle. But truth is as dependent for permanence on its environments as any other weak thing in this universe, and like a jewel that will tarnish, or rather like a light that will go out for want of the food-giving air on which it lives so will such a truth become the most meagre ephemeral gleam, and die away forever, unless there be placed around it safeguards, strong, well-fitted, and complete, and it has given space and position to draw on the limitless supply of the oxygen of human research and thought. So, although the foundation principle of a literature must be truth, hardly less essential is the form and the structure, those protecting frameworks by means of which the central idea is preserved, exalted, taken from the daily and made the eternal.

It is along these lines that we find the most enduring of literatures, that which is safeguarded with a perfection in form and expression,—poetry. Let us then turn for a short time to a study of one of the most important of the "work-shop attributes" of poetry—the use of rhyme. Having a clear idea of the importance of the subject, we shall take the work of the greatest poet of the age for the field of our investigations, for as Tennyson's work is the greatest literary achievement of these years, we shall find it widest and most varied in its contents, and a plain index of the tendencies and powers of our time.

In the first place we must recognize the effect in poetry of what the Germans call "tone-color." It is especially important in the lyrics, with which class we have almost entirely to deal. In a recent article Dr. Munger has drawn attention to the mystery of music ; how an infinitesimal variation in tension of chords produces in us feelings entirely different ; how a human voice through the medium even of a wordless song can communicate painful or joyous thoughts. And, as it is with music, so with its sister art, poetry. Although the underlying thought is much more a modifying factor, yet the preponderance of one tone, of one vowel sound, or of one set of vowel sounds, will have a strong effect on the listener. As the quality of modern verse is of more importance than its quantity, it is from the sound of the stressed syllables principally, and of the rhyming syllables most of all, that we get the vague but lasting suggestions of tone colour, for these stand out strong and prominent, while the unaccented syllables form the unnoticed background.

If we are struck with some sudden terrible thought, or suffer a bodily injury we exclaim "O"; if we are caused to think upon some sad scene or incident, or to meditate on weakness, or conquest, or grief, we say "Ah." Why the difference in sound? What is the philosophy of this? It lies in the fact that with the strong emotion every muscle of

the organs is at full tension, while in the second case the sound is of a lax and careless formation. Simple as these elements are, we shall expect to find in the perfect utterance of a lyric poem, reflected in its tone colour, and especially in the nature of its rhymes, an index to the subject, and be able in part to judge thereby how nearly the lyric burst is true to the elementary single interjectional sounds belonging to the dominant mood of the poem.

Turning now to Tennyson, let us look first at that triumph of art, his first official poem, in which the silence of England broke into the wild music of a dead march for Wellington. There is no better example in the English language of the power of a rhyme than in the third section.

Lead out the pageant ; sad and slow,  
 As fits a universal woe,  
 Let the long, long procession go,  
 And let the sorrowing crowd about it grow,  
 And let the mournful martial music blow ;  
 The last great Englishman is low.

Here we are made to ignore almost entirely everything but the rhyme. The effect of the whole stanza is scarcely more than that of a strong, full bugle blast. It may be that an extra prominence is given to the repetition, because of the weakness of the third and fourth lines, which stake almost all on the sound of their rhyme. Whether the device was a wise one, whether such a mere blare should be in the poem, is not for our consideration here ; we have merely to notice that the rhyme has been a perfectly adequate instrument by means of which to bring out the intended effect.

It is along these lines that we shall see a principle in the formation of some of Tennyson's verse not to be found elsewhere in English poetry except in isolated examples. The ordinary lyric relies on a well-balanced verse, clearly musical throughout, on fine contrasts of metre and many other such general artifices for its effect. Many of Tennyson's lyrics, on the other hand, neglect such things, and ignore the symmetry of structure almost entirely. Staking all on a rhyme made prominent by a pulseless line, or persistent repetition, they allow the metre to run free to the thought, and we are made to feel that often where the verse is regular, it is accidental or a fact of minor importance. The first stanza of "Claribel" furnishes us with a good example as may be found. "The Window" and indeed nearly all his songs are written on this plan. One of the best examples of all is the "Ballad of Oriana." To such a point does the poet carry his art that we are made to reconcile as parallel, lines as different in metre as these :

"She saw me fight, she heard me call."

and

"Winds are blowing, waters flowing."

one a perfect iambic movement, the other trochaic throughout.

Now, as to the success of such a method. It will be seen at once that the first elements of speech have been carefully followed and emphasized. As the lyric is the voice of emotion, it can most adequately give its expression in simple imitation of Nature. The ballad of "Oriana," for example, is scarcely more than a bitter, mournful wail. Place it side by side with any ballad of the old regular style, and the full contrast will show to what an extent art has triumphed by turning away from itself and back to Nature.

It has been said by some critics that Tennyson was poor in rhymes. As no English poet has used rhymes in such profusion, so labored to give them strength and effect, and so added refrains and doubled and trebled the repetition—as nowhere else do we find so many lyrics resting only on the force of the rhymes—we must conclude that the criticism is not based on the limit of their employment but on the substance of the rhyming words chosen. Here we enter upon a wider and more technical field ; for, besides an accurate survey of all of Tennyson's work, we must, to get the groundwork for criticism, have an accurate summary of the rhymes of the other poets as well. It is true that certain words and sounds occur very often in Tennyson. His range does not seem to be very wide ; but we are inclined to think it was largely a matter of choice. Tennyson's vocabulary is one of the best in all literature. Since the time of Milton it is doubtful if anyone has shown himself such a master of English. And we think an impartial critic will agree that truth to the highest laws of poetry will warrant the repeti-

tion of an old, easy-flowing rhyme many times in preference to the uncommon and highly strained. The commonest rhymes of Tennyson are the most ordinary words of everyday speech—the simplest vowels,—and most of all are used those “long o’s and a’s.” It is true there are often grotesque and highly original rhymes, but the poet is conscious of their weakness, and uses them only in light or fantastic places.

“I would dwell with thee  
Merry grasshopper  
Thou art so glad and free  
And as light as air.”

Here the rhyme is as fresh and attractive as the metre.

Finally, the “Lotus Eaters” presents one of the most masterful handling of rhymes to be found in all poetry. In the whole poem scarcely a dozen lines end otherwise than in liquid consonants or vowels. The drowsy fall of cataracts, the scented haze and dreamy valleys float into the listener’s vision without a jar, to the sweetness of soft music. The critic who reads such a poem, and stops, and holds himself from its power to cavil at a rhyme which has been used before in other poems until the world knows it is an easy one to use, who tries to get himself out of the gliding power of that wonderful tide of melody to find fault with its materials,—such a man is unworthy attention, for he loses the great underlying spirit of poetry in his search for its details.

In the work of Tennyson, the greatest poet of our age, we have a sufficient answer to those who declare that the mission of rhyming poetry is done, and who preach up the poetic democracy of Whitman. The majority of men may be careless about such things and may shun the old types of poetry, but such things are no index of a change; for Wordsworth nearly a hundred years ago found men as dull Philistines as the most pessimistic finds them now. These little variations that disturb now and then as the years pass are after all nothing in the great principles of centuries. In spite of the silence of to-day the Germanic and the English muse are as strong as before, the national tendencies are the same, and the old ideals are unchanged still.

Though we contend that there must be a poetic art, that the preservation for mankind of those otherwise evanescent gleams from, and glimpses of the visionary beauty of the world is as important as the poet’s vision itself, yet art is not artifice. The poet’s own expression of his thought is to be its defence against Time, and like the walls of Troy should shape itself to music,—part joined to part in beauty and symmetry by the invisible hands of Nature. It is only fitting that the most perfect thought should be protected with the most perfect expression. But there are those to-day who would rear the tinselled structure of poetry and expect the glitter to entice the spirit of the Muse within. The failure of their allurements and the phantom-like way their creations vanish present a Teufelsdröckh’s vision of the world.

Such are as vain attempts as he who repels the Muse with harshness and vulgarity. No soul that ever felt a presence that disturbed him with the joy of elevated thoughts,—

“Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky and in the mind of man”—

could turn from such a glimpse into the cosmos to the mean expression of common life. There is something pervading the universe that gives the impulse or inspiration to a poet. Shelley and Wordsworth wrote most directly from it.

“The awful shadow of some unseen Power  
Floats though unseen above us.”

It is

“That Light whose smile kindles the Universe,  
That Beauty in which all things work and move.”

We know that Tennyson felt this “disturbing presence” though not so deeply. We find traces of it in “In Memoriam.” The reference at the close to the

“One far-off divine event  
To which the whole creation moves”

in its relation to the present is the same. It is that Eternal Harmony which Carlyle so often wrote of. The glory on the mountain walls passing with the Holy Grail, and the mysterious hymns and forest voicings, though a part of antique treatment, seem to point to Tennyson’s acquaintance with that exalted state in which the poet’s mind becomes

sensible of a divine element, which has been interpreted by different poets as a cosmic light, or harmony, or a spiritual presence.

When such a conception lies behind a poet’s work, and the rhyme flows as a natural part of the unwoven music, we have no need to question the mission of rhyming poetry, for it is as if the wave cadence of the rhythm, flowing to the rhymes at the end, broke there into music as the billow breaks upon the sea-shore.

JAMES T. SHOTWELL.

## Canada Under the Early French Colonization: 1534-1663.—I.

JEAN VERRAZZANI was the first in the name of the King of France to plant the royal standard on the shores of Canada. It is supposed that the present Province of New Brunswick, at a spot not far from the city of St. John, was where Verazzani landed. Previous to this John and Sebastian Cabot, under commission of Henry VII. of England, touched at Newfoundland June 24th, 1497.

So early as 1506 Jean Denys, of Honfleur, France, made a chart of that part of the shore of North America known later as the Gulf of St. Lawrence. He was probably a companion of the early explorer and he was ancestor of one of the earliest Canadian historians, Nicholas Denys de Fronsac.

Following the advice of Philippe de Chabot, Admiral of France, King Francis I. decided to take part in acquiring possessions in the newly discovered lands of the world called America. He therefore confided to Jacques Cartier, an explorer, native of St. Malo, well known as energetic, daring, faithful, and capable of exercising command in naval matters, the task of finding some unclaimed land for France in the new world. Spain and Portugal already were profiting by the richness of their American acquisitions and England was becoming enamored with a covetous zeal for gain from such sources.

During the 20th of April, 1534, therefore, Jacques Cartier departed from St. Malo on this mission, with two vessels of about sixty tons each, mounted by sixty men for a crew. He cast anchor the 16th of July of the same year in the harbour of Gaspé, at the entrance of the St. Lawrence, and planted on that part of the territory of America, of which he had taken possession in the name of the King of France, a cross on which were inscribed the words “*Vive le roi de France!*” He then returned to France to render an account of his success to the King.

The 19th of May, 1535, he again started from France. This time his squadron amounted to three ships. He intended to push his explorations further.

After sailing up the St. Lawrence to Hochelaga, now known as Montreal, he retraced his way to the mouth of the River St. Charles to pass the winter. During this winter his crew suffered so from the scurvy that when spring first broke the ice, he was obliged to return to France.

The first attempt to colonize this immense territory that the discovery and claims of Cartier gave to France, and which was called New France, failed. Subsequent attempts succeeded only half way. Thus, for nearly two centuries the development of the population was almost entirely arrested by causes which could not be overcome.

Since 1541 Francis I. had thought of founding a colony in Canada. M. de Roberval was named Lieutenant-General of the King for the new possessions and was charged with laying the first foundations of a settlement. Jacques Cartier, chosen to head the attempt, departed from France May 23rd, 1541, with five vessels of four hundred tons each, furnished with provisions for two years, and prepared for all the emergencies of a Canadian winter.

In spite of the precautions taken, his crew suffered as much from that winter as had been experienced in the winters before when he was in Canada. He resolved to go back again to France before the arrival of Roberval, but he met the fleet of Roberval off the coast of Newfoundland.

M. de Roberval had departed from La Rochelle with three vessels containing two hundred emigrants and a number of gentlemen. The time of Roberval’s sailing was April 16th 1542.

Cartier and Roberval conversed together on their meeting, but so great had Cartier's company suffered from the severities of the climate that Roberval was unable to persuade them to remain. He therefore continued his journey with his own company only and arrived at Charlesbourg.

This winter was as fatal to the new establishment as it had been to that which Cartier had endeavoured to found. In the space of a few months it lost nearly a third of its number.

About this time a war was enkindled between the Emperor Charles V. and Francis I. of France, and instead of receiving reinforcements M. de Roberval received orders from the King to take his company to France.

By the time that peace was restored Henry II., son of Francis I., was King. Roberval obtained consent from him to continue his projects of colonization in Canada. Accompanied by his brother, he placed himself at the head of another expedition which probably perished at sea, for no news was received from it after it had sailed from France.

Half a century passed away, during which no thought directed any action towards Canada.

At the commencement of the sixteenth century a trading society founded at Rouen and patronized by the Commander de Chastes, Governor of Dieppe, obtained the exclusive privilege of trading for furs in the northern part of America, on condition of colonizing the territories.

The associated members of this company sent an expedition to continue the discoveries of Cartier and to found establishments in Canada. The company was commanded by Pont Gravé. Attached to the command was a navigator who had already obtained renown. His name was Samuel de Champlain, a protégé of the King Henry IV.

Henry IV. was of a new line on the throne of France. He was cradled amidst the martial enterprises of the civil and religious wars that raged in France. It was at this time that the French Protestants, or Huguenots, finding that their privileges were too small for that liberty which the development of freedom of thought and independence of character require, became restive and provoked the wrath of the Catholic clergy of France against them.

Henry IV., whose mother was Queen of Navarre, and whose father was a Bourbon, and related to the royal family of France, became a leader of the Protestants and had the whole of Gascony, or the west of France, to stand in his array. The great Coligni and Condé were his captains.

So much ability did he display on battle field and in council and after he came to the throne of France, that he was called the Great. Some of his ability was manifested in the choice of proper men to manage affairs of state, and the favour he showed to Champlain is worthy of his name.

The ship bearing Chastes and Champlain departed from Honfleur March 15th, 1603, and touched at Tadousac, on the St. Lawrence, at the blending of the waters of that river with those of the Saguenay.

Pontgravé and Champlain remained together till they had explored beyond the Sault St. Louis, where Cartier had been before. Here Champlain drew a chart of the places visited and set out on his return to France, where he afterwards published an account of his voyage.

The King, Henry IV., who took an increased interest in these discoveries, encouraged the company of Rouen, and granted to its agent, the Sieur de Monts, the title of "Lieutenant General of the King in New France." Champlain was named "Geographer of the King."

Both of these men embarked at Havre, May 6th, 1604. They traversed the Atlantic, and cast anchor off the coast of Acadia (Nova Scotia), where they found the climate not so extreme as that of Canada.

Champlain remained three years in Acadia (Nova Scotia), of which he explored the shores and interior. It was during this time that the colony of Port Royal (Annapolis) was founded.

The next time Champlain sailed from France to Canada was in 1607. This time he was chief of the expedition. He remounted the St. Lawrence with two ships. On the site of the ancient village of Stadacona, whose incomparable situation he had appreciated before, he disembarked with all his people. He established himself on the land, and caused to be elevated the first houses in Quebec. [Quebec is the French form of the Kebec, which, in the Indian language, means the "narrowing of the waters."] From this time dates any permanent settlement of the French in Canada.

In 1611 Charles de Bourbon, Comte de Soissons, was created Lieutenant-General of New France, as Canada was called. He was succeeded by Henry de Bourbon, Prince de Condé. At this time the company of Associated Merchants had a species of monopoly in trade between New France and the Old Country.

In 1619 the Duc de Montmorenci became Viceroy. In 1621 the Associated Merchants, because they had not fulfilled their charter, requiring then to colonize the country, were deprived of their privileges, which were granted to Guillaume and Emery de Caen, who were Protestants. Religious discord came now to keep the company with the colonists to cheer their solitude.

The continental descents of the English on Acadia encouraged King James, of England, in 1614, to give to the "Association of the Grand Council of Plymouth," in England (a company of nobles and gentry formed for furthering English interests in the New World), all the territory from the 40th° to the 48th° north latitude. One of the council was Sir William Alexander, who, seeing in the New World a New Spain, a New France, and a New England, conceived the project of founding a New Scotland. He obtained from the King Cape Breton and the Peninsula, and the lands east of the St. Croix river, this he called Nova Scotia. Sir William Alexander promoted the formation by the King of an order of nobility for Nova Scotia, called the Knights-Baronets of Nova Scotia. It was limited to 150 members, who received grants of land on condition of carrying out settlers. The feudal system was thus transported to this Province, which Sir Alexander wished to see occupy a proud status among the rising nations of the New World.

In 1627 the King of France, urged by his great minister Richelieu, gave a royal charter to the "New Company of the Hundred Associates," mostly of the highest nobility of France ceding to them all of New France, Canada, Acadia, Newfoundland and Florida. Power was given them to grant lands on feudal tenure, to give titles, erect duchies, marquisates, counties and baronies. They also had monopoly of trade, and were bound to send out 1,500 settlers during the first ten years.

In 1629 Quebec was captured by the English Admiral Kirkt, but it was restored to France by the treaty of St. Germain en Saye, of March 27th, 1632.

In 1639 M. de la Dauversiere, Father Olier and Baron de la Fauxchamps founded Ville Marie de Montreal mostly for missionary and educational work, and projected a Seminary, Hotel Dieu, and a College consecrated to Christ, St. Joseph and the Virgin. Maisonneuve was the first Governor.

In 1648 the New England colonies made a proposal to D'Ailleboust, Governor-General of Canada, that there should be free trade and perpetual peace between the French and English colonies, even though the parent countries might be at war. This proposition was well received, but a quarrel existing in 1643 between D'Aulnay and La Tour, two seigneurs of Acadia, was fostered by the New England colony supplying arms to La Tour, and allying with him in 1647. In 1651 Nicolas Denys, Sieur de Fronsac, was Governor of the entire Province, succeeding to D'Aulnay and La Tour. He was one of the first historians.

In 1654 the English, under Colonel Sedgwick, captured again the whole of Acadia, which was administered by Sir Thomas Temple. By the Treaty of Breda, 1667, Charles II. restored Acadia to Louis XIV.

Before 1663, the French possessions in America were not conceived to be for permanent institutions. They were either the posts of missionaries for the conversion of the "heathen" to Christianity, or a place of refuge for the political and religious exiles of the old country, or trading stations established by enterprising companies of merchants for their own gain. Religious liberty was early accorded in Canada by decree of King Henry IV. Huguenots were allowed to settle therein provided that they did not try to interfere with the conversion of the natives to the Roman Catholic creed. This was interpreted to extend to their own children. Companies of merchants, like those before enumerated, obtained grants on condition of paying a percentage gained in trade to the King and in support of the missions. These grants were accompanied by charter allowing those who held them the monopoly of Canadian trade.

But there were others who early thought of fixing the basis for national development in the New World. Henry

IV. was chief of these, and he gave the name of New France to Canada, and commissioned Samuel de Champlain to carry out schemes for the settlement of that land.

Champlain found that the English had already formed permanent settlements, each having a distinct charter of self-government, around whose autonomy might grow up a living interest as a rose-vine grows about a trellis. He found that the French companies, trading in Canada, were seeking only their vulgar interest, and were making no increasing settlement. He saw that the religious orders were ardent only to convert the natives. He proposed, therefore, on one of his returns to France, to form a society for colonizing the country, to be open to any merchant, provided he would bring so much towards the gaining of colonists.

Now in regard to the government of Canada that existed before 1663, it must be said to have been an extreme despotism. There was no native power in the colony to curb the arbitrary sway of the one who held the commission of Governor from the King. The Royal Governor, or Viceroy, chose his own advisers, made the laws, and gave judgment according to his own views.

The only power that was growing up during this time was that of the Church. The religious society of the Recollets constructed a gorgeous convent near Quebec, when that settlement contained but 50 inhabitants. This was about 1620. Other religious bodies of the Catholic persuasion, richly endowed by French millionaires, to expiate the sins they had committed in the accumulation of wealth, erected the beginning of a power in Canada, that was to be second only to that of the King.

When the Cardinal Duc de Richelieu became Prime Minister of France in 1624, he sought to build up the maritime power of France by the aid of colonies. He organized a new commercial enterprise, that was to live in the interest of colonization. This he called the Hundred Associates. To them he granted, in sovereignty, New France and Florida. To the King was reserved the homage and the nomination of the colonial officers, who were to be presented by the Company and confirmed by the Crown. The colonists sent by this company were to be Catholics and French. Canada was deemed too small to contain a religious difference!

But now that colonization had taken a great increase, the Government could not remain longer irresponsible. The number of eminent families in New France and the growth of industry demanded that a Government be formed that should depend somewhat on the consent of the governed.

VISCOUNT DE FRONSAC.

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### Silver and Gold.

I THOUGHT the purport of my first paper on this question was reasonably clear. In that I pointed out that the large additions to the world's supply of gold and silver following the discovery of the Californian and Australian mines, had, by increasing the quantity, cheapened money and correspondingly raised the prices of other products. I also showed, or attempted to show, that the demonetization of silver, nearly a quarter of a century later, had lessened the quantity of money, or money supply available; had increased the demand for what was left, made money dearer, and thus reduced prices.

Mr. Jemmett began his reply to, or attack on, my article by saying that I had endeavoured "to show that most if not all of the financial troubles of the last twenty-five years have been caused by the demonetization of silver," and added: "In what follows I shall try to controvert this conclusion." This seemed to make the issue plain, but, as the discussion proceeded, Mr. Jemmett wandered so far afield that I thought best to re-state the case, which I did by saying: "The real question at issue is whether the quantity of money available for the purchase of goods and the payment of debts has any effect on its value as money or on the price of commodities," contending, of course, that it has, and saying that the four columns I had written were written in support of that contention, and that Mr. Jemmett had used twice the space in an effort to put me in the wrong. He now says: "I emphatically protest against the assertion that I used eight columns in an effort to controvert this theory." What are we to understand from this? Does Mr. Jemmett intend to say that he admits the correctness of my

theory; or does he only wish to have it understood that he used something less than the eight columns in the effort to "controvert my conclusions?"

In Mr. Jemmett's last—THE WEEK, June 26th—he summarizes his argument thus: "In my first article I tried to show from statistics that there was no scarcity of gold and that it had not appreciated in value."

"In my second I gave statistics which tended to prove that the decline in the value of silver as compared with that of gold had been caused, in the main, by an increased production attained at less cost."

Now, if Mr. Jemmett will carefully analyze his own figures he will find that, in so far as they bear on the value of silver "as compared with that of gold," they tend to prove the direct opposite of what he has been contending for. He gives the world's gross product of the two metals from the discovery of America, 1493, to the close of 1893. Using his figures we find that there were 7,574,022,716 oz. of silver produced, of which 1,919,652,980, or 25.34 per cent., are the product of the last twenty years. Of gold there was a total of 410,429,388 oz., of which 111,903,964 oz., or 27.26 per cent., are the product of the last twenty years; and if the years 1894 and 1895 were included, the relative percentages of increase would be still more favourable to gold; so it is evident that some other cause than excessive production will have to be assigned for the decline in the value of silver as compared with gold.

His "attempt to find an explanation of the fall in prices in modern conditions of production," might have been more successful could he have shown that these conditions do not apply with equal force to the precious metals. He rests his contention for the absence of appreciation in the value of gold on the great output of the mines in recent years, and attributes the decline in the value of silver to the "immensely increased production at greatly diminished cost;" how, then, can he contend that wheat, cotton, hides, wool, and similar goods in the production of which improved machinery plays a much less important part, should owe their relative cheapness to the same cause.

Mr. Jemmett appears to delight to dwell on the fact—if it is a fact—that though there was 50 per cent. more gold and silver coin in proportion to the value of the imports and exports of certain countries, in those countries in 1850, than there was forty years later; yet the prices of goods in one of these countries were but little higher at the former than at the latter period. The volume of exports and imports is frequently a very inexact measure of the production, wealth, or even of the trade of a country, and we have no data of the prices in any of these countries but one, so it is not, by any means, clear how this is going to help us to a solution of the problem, not even though we accept Sauerbeck's figures for all countries and for the whole period; nevertheless, to please Mr. Jemmett we will do so and see how they affect other aspects of the question. His paper in THE WEEK of April 10th is entirely devoted to the fall in prices which, as we have seen, he attributes to greater facilities of production resulting from improved methods; and he fixes the period of greatest progress or advance in these methods at fifteen years before and fifteen years after 1870, from 1855 to 1885—or perhaps he would continue it down to the present time. If these improved or improving methods tend to lower prices and are the cause of the decline since 1873, they were operative before that time and should have produced similar results. Yet, according to Sauerbeck's tables, prices rose in the twenty-three years, 1850 to 1873, from 76 to 111, or 35 points. Since that time they have gone down to 68, or 43 points. It is just as reasonable to attribute the rise that took place during the first 23 years to the improved methods, as to assign that cause for the decline of the more recent period. Indeed, during the earlier period, the better prices then obtainable were popularly supposed to be due to the extension of commerce, improved methods of production, and greater freedom of trade. Then, as now, only a few of the more thoughtful could see below the surface.

It is not clear whether Mr. Jemmett fails to grasp the question and thus misapprehends what I have written; or whether it is from a desire to misrepresent that he says: "Mr. Harkness still appears to think that the proposition, 'a universal fall in prices is impossible,' proves the appreciation of gold to the extent of 66 $\frac{2}{3}$  per cent." I neither thought, or appeared to think, said, or appeared to say, any-



thing of the kind. What I did say was that, as prices on the whole are now about 40 per cent. lower than they were in 1871, "gold in relation to other exchangeable products is 66 $\frac{2}{3}$  per cent. dearer." This, I take it, means an appreciation in the value of gold and a decline in that of other products sufficient to make the aggregate correspond with the aggregate of the previous period. The percentage in either case depends on the relative importance of gold and "other products." For instance, if gold constitutes one-fourth of the world's stock-in-trade, then three-fourths of this 66 $\frac{2}{3}$ , or 50 per cent., is the measure of its appreciation. As we all agree that this appreciation is not due to increased cost of production, it can be attributed only to the "persistent efforts that have been, and are being, put forth by the Governments of money-lending countries to force up the price of the standard by which the values of commodities are measured."

When, in 1867, an International Conference was held in Paris with a view of securing a common standard and a common currency for trading nations, it was proposed to adopt the single gold standard and a universal gold coinage on that basis. This was objected to and defeated, one cause of the rejection of the scheme, as put by one of the members of the conference, being that a "disastrous appreciation of gold would follow." It is now generally conceded by the well informed that the objection was well taken; and that, though we have not yet reached the universal gold standard, we have gone far enough and fast enough in that direction to produce a very serious, if not altogether disastrous, appreciation of gold.

This question appears to be less understood in this than in almost any other civilized country; perhaps, as I intimated in my first paper, because for three generations we have been resting in the shadow of a great monometallic empire, and the causes that operate to raise or lower prices, and that have their root in the currency, are obscured by the medium through which we view them; besides our regard for gold has become rather an unquestioning religious faith than an economic belief or opinion subject to revision. In this matter we jump at conclusions and will not stop to enquire. This was evidenced in a somewhat striking manner, a few days ago, by the Montreal Gazette, which is regarded and justly so, as a high authority on financial and commercial questions. In its issue of the 2nd July instant it says: "The decline in the value of silver is due to exactly the same causes as the decline in the price of wheat; the production has increased at a greater ratio than the production of gold, which metal the great commercial nations of the world have agreed in accepting as the standard of value." If this writer had known that the first part of his sentence was grossly inaccurate, he might have searched for and found a meaning in the last clause never hitherto suspected.

If, as seems probable, this should be the principal issue in the Presidential contest now in progress in the United States, it will be better understood six months hence. Should the silver forces prevail, an object-lesson will be furnished that may go far to settle the matter for all time. If so, it will be found that few of the dire predictions that we now hear daily will be verified. The United States is said to hold \$600,000,000 in gold coin. It also furnishes yearly about one-fourth of the world's gold product, and if the adoption of the free coinage of silver causes a large part of this to flow out and across the Atlantic it cannot fail to cheapen gold in Europe and thus increase the price, in gold, of every pound of cheese and bushel of wheat that we have to sell.

ADAM HARKNESS.

The Imperial Opera Company, Limited, of which the veteran impresario, Col. J. Henry Mapleson, is the director, will commence an engagement at the Academy of Music, New York, on October 26th, playing there for four weeks. After that is concluded the company will make a tour of the United States, playing in the principal cities as far west as San Francisco. Canada also may be visited. The repertory will include many of the older favourites, such as "Lucia di Lammermoor," "Aida," "Traviata," "Gli Huguonotti," "Trovatore," "Semiramide," "Ballo in Maschera," and "Tell." Leoncavallo's "Chatterton" may also be given.

Song.

What has the Bee to do with the Flower  
Whose sweets are spent?—  
Far hence he went  
O Rose, whose perfume pleaseth for an hour!

What has the Sun to do with the Petals  
Closed in by earth?—  
Robbed of their worth  
Alas! poor Rose-bush where the grey dust settles.

What has the Wind to do with the Grasses  
Crushed down by snow?—  
Once, long ago,  
Beloved, but now who heeds them when he passes!

What has my soul to do with Thee, forever!  
My Lover-guest  
Seeks not for rest,  
But journeys on,—and he returneth never.

For what has the Bee to do with the Flower  
Wilted away?  
Past is thy day,  
O Rose, whose fragrance lasteth for an hour!

ELEANOR CORQUILLE ADAMS.

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The Jubilee of Free Trade in England:  
A German View.

IN a recent issue of the Times an account may be read of a meeting held in London, for the discussion of trade questions, at which M. Paul Leroy-Beaulieu, and Dr. Theodore Barth were present and gave addresses; they represented the Free Trade thought of France and Germany, respectively, and expressed the belief that both socialism and protection tend to check healthy enterprise. Dr. Barth is a member of the Liberal (freisinnig) party in the German Reichstag and is evidently an authority on the condition of political and economical opinion in his own country. He regards the repeal of the Corn Laws as the most important measure passed in England during the present century, and discusses it from the political as well as from the economical standpoint. In his view, the rise of "democracy" dates from that great struggle, a struggle of "the masses against the classes." It is well to have this aspect of the question brought forward now when we are inclined to look upon it as a mere trade question on which different political parties hold different theories. The distress of the people may then, as at other times, have been exploited for party purposes, but the suffering was real, and there was also among the working men an indistinct feeling that along with the demand for cheap bread there was the great question to be decided, whether the country was to be ruled by the many or the few.

Mr. Sturge, of Birmingham, a Quaker, and a man of peace, said:—

"He would not hesitate for a single moment to say that that the laws supported by the aristocracy were such that the greatest despot in Europe could not support them (hear, hear), and he thought that it was on the 9th of February, when this proposition was made in the House of Commons, that the contest began between the aristocracy and the people." (Quarterly Review, 1842.)

We might fill columns with denunciation of "oligarchical usurpation" by Cobden, Bright and lesser lights of the Repeal party. There might be some excuse for doing that, as so many people seem to have forgotten the fierceness and far-reaching influence of this great political battle.

Verses such as these may be, as the Quarterly said, "inflammatory," but we know that English people are not easily inflamed, and such effusions would have fallen very flat if they had not met a real need:

"There is a cry throughout the land,  
A fearful cry, and full of dread:  
Woe to oppression's heartless band!  
A starving people cry for 'Bread!'  
That cry was heard when guilty France  
On the dread brink of ruin stood:  
Yet sound the viol, speed the dance!  
'Tis but the hungry cry for food!"

This is perhaps sufficient to show that Dr. Barth is correct in calling his article "A Jubilee of Free Trade and of Demo-

cracy." "Richard Cobden is less the founder of an economic than of a democratic school," though it is the former side of his work which is made most prominent by the Cobden Club. Many who were not theorists, and did not worship Free Trade itself, fought against the Corn Laws as representing a privilege of the landlords, maintained at the cost of the poorer classes. I think that some of those journalists who are forever declaiming against Free Trade as a "fetish" or "idol" of the British people, would do well to look a little more deeply into the matter in the light of these facts.

As Dr. Barth points out, Cobden and Bright were far from the state-socialism which has since grown so popular that the modern statesman says, "We are all socialists;" they were individualistic, believing in private enterprise, free co-operation, and self-help. Mr. Chamberlain was not afraid of socialistic experiments, but he maintained, until he broke with the Liberal party, the traditional opposition to the aristocracy, to those who in his phrase "toil not neither do they spin." Pursuing this line and illustrating it, the writer fully justifies the title of his essay.

We leave now the purely political aspect and come to the trade-question in England and elsewhere. "The reform of the tariff went on, and Europe was linked together by a network of commercial treaties; it seemed as if the Free Trade movement would be irresistible and would run its conquering course throughout the whole world." But soon a strong reaction set in and "for this reaction no one is to be held more responsible than Prince Bismarck." Tariff reform had already made progress in Germany in 1818; referring to this the City of London, in a petition to the House of Commons, had said that "a policy founded on such principles would render the commerce of the world an interchange of mutual advantages." This policy for freeing trade, in the first half of this century, had proceeded from the insight of the Prussian bureaucracy. Among the Prusso-German statesmen who helped forward the Free Trade movement the most influential was Rudolf Delbuck who, on the founding of the German Empire, was Bismarck's right hand. In all matters of trade and political economy, even Bismarck himself considered the question of the removal of all protective tariffs and the establishment of a mere revenue tariff. But in the seventies all this was thoroughly changed.

According to Dr. Barth, the cry for protection in Germany came first from the manufacturing industries after the depression of 1873, but that these could not gain their purpose without union with the agricultural interests of the country. Prince Bismarck saw that this union was needed in order to a thorough change in the trade policy, and at the same time he wished, for political reasons, to break away from the Liberal party, which was the most consistent representative of the Free Trade policy. Hence came the tariff of 1879 which was raised in 1885 and carried still higher in 1887. Finally, in Prussia, the owners of large estates received favours in the matter of taxation and a movement was completed by which, in the course of a few years, the policy, with regard to trade and taxation, had been changed in their favour.

This great change naturally influenced the general political development of the Empire, by increasing the influence of the landed aristocracy, and in other ways.

In the spring of 1890 Bismarck was suddenly dismissed and his place was taken by Count Caprivi, who came from the Conservative side, and set himself as an independent statesman to consider the interests of the nation at large. He succeeded in making commercial treaties with Austria-Hungary, Italy, Roumania, Switzerland, and—a new thing—even with Russia. At this point Dr. Barth shows a parallel situation, in the opposition of the squires to Caprivi and the bitter hostility of the Tories to Sir Robert Peel. "But the agrarian protection policy had suffered a heavy blow through the commercial treaties concluded by Count Caprivi."

"Protection is an infectious international epidemic. Especially when a great state with Free Trade traditions suddenly turns back to the protection system there is, in the mere fact of the change, an inducement for the imitation of other States. . . . In Germany, France and the United States the protectionist reaction was peculiarly violent. This links itself with the names of Bismarck, Méline and McKinley, but the most influential promoter of

this international movement was the Chancellor of the German Empire, Prince Bismarck." After pointing out how the commercial treaties of Caprivi modified to some extent the tariff war, he says: "England can claim for itself the glory that, during the high tide of the protectionist re-action, in the eighties, she remained loyal to the flag of Free Trade." There the "fair-traders" sought to undermine the Free Trade position, but in vain. Free Trade has brought immense advantages to England and especially to the working classes, and in raising wages and cheapening the most useful commodities. In England the workman can buy such articles as flour, butter, sugar, tea, cheese, etc., at a reduction of 40 per cent. on the price of 1860. On breadstuffs the German working-men pay a yearly tax of one hundred and fifty million marks and that is only a part of the heavy contribution which protection causes them to pay in favour of the landlords and capitalists. The workmen understand the position and "the Social Democrats are Free traders to the last man." But Protection has not benefitted capitalists in the degree hoped for as it has stimulated production by artificial means, and when over-production has brought down prices there has arisen a cry for still more protection.

What, then, is the prospect for the future? How has Protection managed to gain such strength in spite of these evident considerations? How foolish it seems to use all the resources of wealth and science to bring nations together and then to hamper trade by all possible hindrances. Men want the greater markets, they want to be rivals, but not to suffer rivalry. "That this protectionist reaction will not be lasting may be taken for granted. But a nation like the English may be proud that in such a reactionary period it has not lost its head. . . . No politician—not even the Conservative—can to-day in England seriously think about imposing a tax upon the necessaries of life (that has been openly acknowledged quite recently by Lord Salisbury) and if an English Government so closely allied to the landed interest cannot think of such a thing, who, then, will ever be strong enough in England to undo the work of Cobden and Peel?"

From this short summary the readers of this journal may be able to form an estimate of the views held on the question of Protection *versus* Free Trade by an influential member of the German Liberal party; it is not my business now to defend or criticise these views, but simply to present them in the hope that they may be of service to some who are seeking to consider the matter in all its bearings. This I may say, however, as one able to form an opinion in this particular: that Dr. Barth shows a close acquaintance with English politics and a real knowledge of English life.

W. G. JORDAN.

Strathroy, Ont.

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## Robert Burns: the Greatest of Folk-singers.

ON the 25th of January, 1759, the birth year of Germany's favorite poet, Schiller, there was born to William Burness, and his wife, Agnes Brown, in their cottage near Ayr, their first child, Robert, and little did they dream of the fame that was awaiting their brown-eyed babe. Curiously enough, this boy might have said of his parents, what the other most famous German author, Goethe, said of his, that from his father were inherited certain characteristics, brain, temperament, and nobility of character, but that his gift of song and fund of humour were derived from his mother. Then, too, if one were disposed to push the comparison with the famous Goethe still further, attention might be called to their very similar propensity of falling in love with beautiful women, and Frau von Stein might be compared with the *confidante* of Burns, Mrs. Dunlop.

All that we read of the father shows him to have been a very fine character, who certainly did his duty by his family, was careful to give them the best of education possible at that time and in his circumstances, and to put good reading into the hands of the brothers, Robert and Gilbert. Another great advantage shared by the brothers was close contact with a rare teacher, William Murdoch, to whom due credit must be given for his part in forming the tastes of the poet. Still another influence of vast force to the growing boy was the acquaintance with an old woman, Betty Davidson, whose head was full of rhymes and riddles, tales and ghost

stories, which had been handed down by tradition, and which it was at that time the fashion of the learned everywhere to collect and to grow enthusiastic over. Burns, who was to become the greatest *folk-poet* of the world, was born at the proper time to take advantage of the wave of popularity that was just being showered upon the *indigenous* poetry of every nation, and we have evidences in his own works, that he, like the Germans, had fallen under the influence of the Ossian. Reading of works on grammar, Scottish history and poetry, English and Scotch, made up what must have been an *inspiring* and *kindling* education to the boy, and we know that his first attack of love, at fourteen, proved the occasion for attempts at rhyming.

Although he worked hard on his father's farm, and also for himself, yet he was not a success, and driven to desperation by one trouble after another, he resolved to quit Scotland and go to Jamaica. This was in 1786. To procure passage-money he published the first or Kilmarnock edition of his poems, now so rare and costly. The success of the venture, and the persuasion of the friends thus won led him to abandon the voyage, and to try a second edition in Edinburgh. Had it not been for the full measure of that Scotch virtue, common sense, which the poet possessed, his head might have been turned by the welcome he received. It speaks well for his inborn manliness and nobility of heart, that he could preserve at all times proper decorum, and many of the friends he then made were his for his life time. Out of the proceeds of the second edition he generously gave about £200 to his brother Gilbert, and with the rest began to stock a farm for himself at Ellisland. In 1788 he married Jean Armour, who had loved him but too well, and some of his best love-songs describe his content with a sweetheart who proved a very faithful and devoted wife. To eke out the income from the farm he obtained an appointment as exciseman, finally giving up the farm, moving into Dumfries, and depending upon his official post for a living. He might have been very comfortable had he not been too independent to accept pay for the poems he was all the while contributing to Johnson's and Thomson's collections of Scottish songs. Habits of tippling had in the meantime been growing on him, and his affairs generally had been going from bad to worse. It is no wonder then that his constitution could not stand the strain, and the final result was a rheumatic fever which carried him off on the morning of July 21, 1796.

He had lived only 37 years, but in that time and under all the adverse circumstances, he had proved to the world his right to the title of king of lyric poets, chief of the world's folk-singers.

The direct line of succession in Scottish song is Allan Ramsay, Robert Fergusson, and Robert Burns, and to his two predecessors, and especially to Fergusson, the last and greatest acknowledges his indebtedness. The work of Burns falls into two divisions, viz. : that up to 1786 and the work subsequent to that date and up to his death. This latter is mainly his remodelling of the old folk-songs, which were published in Johnson's "Scots' Musical Museum" and in Thomson's "Collection of Original Scottish Airs."

When we remember that one of the first books put into the hands of the poet when a boy had been a "Life of the Patriot Wallace," we cannot be surprised that among his patriotic songs,

"Scots wha hae wi' Wallace bled,"

should hold very high rank. Love of Scotland, of fatherland, which is such a strong element in Scottish character, was one of the chief springs of inspiration to poetic production in Burns. Though a Jacobin by report, and though at the beginning of the French Revolution he, like the advanced singers of almost every country, sympathised with the idealistic aims of the revolutionists, yet, in common with many others, he was horrified at their excesses, and it needed only the threat of an invasion to kindle the spark of latent patriotism and produce the loyal song :

Does haughty Gaul invasion threat?  
Then let the loons beware, sir,  
There's wooden walls upon our seas,  
And volunteers on shore, sir.  
The Nith shall run to Corsincon,  
And Criffel sink in olway,  
Ere we permit a foreign foe  
On British ground to rally.

Another patriotic song is that beginning :

"Farewell, thou fair day, thou green earth and ye skies,  
Now gay with the broad setting sun!"

—a scene of death on the evening after a battle.

Friendship was another of the inspirations of Burns' work.

"Should old acquaintance be forgot  
An never brought to min—"

Many a line testifies of his fidelity to any and all who had ever done him any kindness. A very fine example is his "Elegy on Captain Matthew Henderson," which has some very fine stanzas, though the two introductory ones are not up to the level of the others. Another instance is the very fine lament for James, Earl of Glencairn, the last stanza of which runs as follows :

"The bridegroom may forget the bride  
Was made his wedded wife yestreen;  
The monarch may forget the crown  
That on his head an hour has been;  
The mother may forget the child  
That smiles sae sweetly on her knee;  
But I'll remember thee, Glencairn,  
And a' that thou hast done for me!"

It is rather surprising that one who loved convivial company so much did not leave more drinking songs. Of course,

"O Willie brew'd a peck of maut,"

will always be thought of first and is easily the best. "John Barleycorn" and "Scotch Drink" also sing the praises of the Scotchman's beverage, but they are not so much songs as ballads or odes.

A third spring of production in Burns was his love of independence, the most famous expression of which is "For a' that and a' that."

"The rank is but the guinea stamp;  
The man's the gowd for a' that."

Compare with this his "Inscription for an Altar to Independence :

"Thou of an independent mind  
With soul resolved, with soul resigned,  
Prepared Power's proudest frown to brave,  
Who wilt not be, nor have a slave,  
Virtue alone who dost revere,  
Thy own reproach alone dost fear,  
Approach this shrine and worship here."

This spirit of independence has always been a great claim to our sympathy, nor did it matter to him whether he felt called upon to exercise it in politics or religion. Naturally of a deeply religious temperament, he did not hesitate to scourge hypocrisy in the orthodox clergy, as witness "The Holy Fair" and "Holy Willie's Prayer." Of course, he came under the ban, but little did he care for that.

But the greatest theme of which Burns sings, the whole gamut of which he can strike, and strike into grand harmony, is the passion of love, and of love in all its phases. And here we meet with such prodigality of wealth that it is very difficult to make a selection. Never has a wife been praised more divinely than in the song, "I love my Jean."

"Of a the airts the wind can blow,  
I dearly like the west,  
For there the bonnie lassie lives,  
The lassie I lo'e best;  
There wild woods grow, and rivers row,  
And mony a hill between;  
But day and night my faney's flight  
Is ever wi' my Jean."

No absent mistress was ever pined for as in the song, "My Nannie's Awa'." The flirt is beaten in "Last May a Braw Wooer," but the deadly darts from "Twa Lovely Een of Bonnie Blue" are delightfully described in "The Blue-eyed Lassie," and the desolation of soul caused by a lover's faithlessness has never been better described than in the "Banks of Doon." How can the joy of a lovers' meeting be better told than in "My Nannie, O," the delight in stolen kisses is incomparable in "Coming Thro' the Rye," the "Henpecked Husband" has the poet's commiseration, but the good faithful wife is above all praise. But how shall we speak of those wonderful compositions, "Highland Mary" and "To Mary in Heaven?" It would seem as if a guardian angel had taken on human form as Mary Campbell, and that the solemn pledging of troth in the little stream had been but a prelude to her swift departure to her first home. The won-

derful spell the whole episode cast over Burns has been told in such undying words that as long as the English language shall be spoken so long shall the love of Burns and Mary Campbell be told and revered.

As to the qualities found in Burns' work we might mention several which stand out very prominently. No one can read "Death and Dr. Hornbook" without feeling that the poet has a very great gift of satire, and generally it may be said that he kept it well in check. The richness of his humour has always charmed, and is a convincing answer to the charge of a lack of such a quality in Scotchmen, though at the same time it may be said that the poet possessed more than his share.

Again throughout his poems there are found fine descriptions, for instance, in "Hallowe'en" and in the "Elegy for Capt. Matthew Henderson." As to method the poet may be said to attack his subject at once, a virtue not always found in devotees of the muses.

Love of nature and a fidelity to nature is his in an eminent degree, but always in subordination to the human interest in the scene. In fact, we know that nothing appealed to the poet as much as man with his loves and losses, and he himself said, when looking out over a beautiful landscape, that to him the most beautiful thing in it were some cottages seen in the distance. And this is the essence of Burns' power over us, and this it is that rightly insures to him the title, "Greatest of Folk-singers." As all students of literature know, Man was engaging the attention of the poets, philosophers and statesmen of that day, and especially Man in lowly life. How beautifully Gray sang of these in his "Elegy," and Fergusson in his "Farmer's Ingle," had treated the same theme. Influenced by these, Burns wrote "The Cotter's Saturday Night," and gave in it an admirable picture of his own father. To this same *humanity* of Burns may be put down the poem, "To a Mountain Daisy," as also "To a Mouse." Everybody feels for "Tam O'Shanter" in his terrible plight, but, perhaps, only a few have learned to appreciate "The Jolly Beggars" which some critics call his best production.

Limitations of space prevent us treating of his models or the precursors in his work, and leave no room for speaking of his versification, subjects which would be very interesting from an historical standpoint. Nor can we stop to speak of the prose of his letters which, though oftentimes stilted after the fashion of the day, are still worthy of more praise than they get.

Burns fulfilled his mission, he lived up to his duty as *vates*, and in all his inimitable lyrics we can feel that a man divinely inspired, is speaking to his fellows, and speaking in words that will live forever. In lyric gifts Burns is the compeer of the world's greatest dramatist, Shakespeare.

L. E. HORNING.

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## Monograph as to the Union of the Hudson's Bay and North-West Territories and British Columbia to Canada.

(Continued from *The Week*, 3rd July, 1896.)

### CHAPTER II.

IN thus announcing the determined policy of the Imperial Government to be in accord with the Queen's Speech in opening Parliament in 1858. viz., "That the new colony on the Pacific (British Columbia) may be but one step in the career of steady progress by which her dominions in North America may be ultimately peopled in an unbroken chain from the Atlantic to the Pacific, by a loyal and industrious population," His Grace, in his earnest and eloquent speech in question, emphatically declared that all obstacles to that end would be removed, even, if need be, by cancellation of the ancient Royal Charter to Prince Rupert and Associate Nobles and "Company of Adventurers of England trading into Hudson's Bay"—their charter name.

The immediate cause of that speech was a motion, in the House of Lords, by Lord Donoughmore, urging the claims of British colonists in British Columbia for means of commercial communication with British settlement in the east in alternative to the route round the Horn—a voyage

of twenty-two thousand miles, averaging from six to nine months.

During forty years before that, viz., from 1822, the Hudson's Bay Company—shipping thither merchandise, farm stock, and milling machinery for flour, and sawed lumber on an extended scale—had covered, in dominancy, by their enterprise, that land and sea from Sitka to Lower California.

In time, from pressure of growth of general settlement in the new *El Dorado*, the fur trade ceased to be profitable, and the Company threw up its license from the Crown of monopoly of trade with the natives. Few, indeed, were the white men there then. Eut all, or nearly all, being from Britain or Canada they were, in fact, and at heart, British subjects.

Their position was peculiar. In their isolation, their very difficulties gave but zest to their loyalty—stimulating them to action for closer physical connection to the old flag. Hence their cry and earnest effort for roadway to settled Canada.

The only block in the way was the Hudson's Bay Company's claim as a chartered proprietary of the land required in its thirteen hundred miles of length.

On this subject all that the Columbians sought was a right of way; and for that they offered to pay a fair share with other parties concerned, viz., the Imperial Government, and Canada, say each one third.

All that was required was a mere strip for roadway and a telegraph line. The Canadian Government *seemed* to agree to the scheme; the Imperial Government, in so far as His Grace had voice in the matter as proper to his department, was sincerely favourable to it; but the Company was determinedly opposed to it at any price; contending that it would be a grievous injury to their trade.

As to colonization or land for it, the Columbians made no claim to the territories in question. Thus the matter had come to a dead lock, with a defiance on the part of the Hudson's Bay Company, which might be excused on the ground of their sincerity. In the meantime, as ever since the abortive effort of the Draper Mission of 1857, the Company held their own, undisturbed by the Imperial Government, and supported by that of Canada under the Cartier-McDonald regime representing in its Parliamentary majority *Eastern* Canada as opposed to *Western* in this particular matter.

### WHAT FOLLOWED HIS GRACE'S ANNOUNCEMENT OF 4TH JULY, 1862.

Under the difficulties of the case His Grace's idea, as expressed to parties approaching him on behalf of the Company was really (if necessary) to cancel the charter (for which there was ample legal ground) with a just allowance of actual possessory rights in occupancy (in their trade posts) and £250,000 stg. (two hundred and fifty thousand pounds sterling) by way of compensatory *solatium*.

Informed of this, and dreading it, the Company voluntarily offered to sell out entirely, *a qui que soit* for one million and a half pounds sterling; "cash over the counter"—so they exacted.

The Duke, personally disposed to accept the offer and advise the purchase, consulted his chief, the Premier, Lord Palmerston, who, in evident approval, referred him, in course in the matter, to his Chancellor of the Exchequer (Mr. Gladstone), who, while also approving of the general scheme of opening transit and colonization from Atlantic to Pacific, answered thus: "I admire your *larger views*, and have some tolerably large ones in this matter of my own, but I fear purchase of this great territory is just now impracticable."

Thereon, His Grace addressed himself to Glyn-Barings, the eminent financial firm in London.

The elder Glyn (G. S., subsequently Lord Wolverton) was enthusiastically in favor of the scheme and ready to advance the money for it; on the other hand, the elder Baring (Thomas, afterwards Lord Revelstoke) was opposed to entering financially into it, giving the emphatic answer, "If these great efforts must be made on behalf of the Government, it must not be left to *private persons* to take the risk of *Imperial* work." A sound remark, certainly!

In the dilemma, there was some thought of Canada, where, just then, there had, on a Militia bill, been a change of Ministry, with the Hon. John Sanfield McDonald associ-

ated with the Hon. A. A. Dorion, and George Brown in power. It does not appear that there was any request or suggestion by the Imperial Government to Canada to make the purchase: on the contrary, the Duke's opinion on the subject at the time, as given us in Sir Edward W. Watkin's work, "Canada and the United States—Recollections 1851 to 1886," p. 129, in letters from His Grace, *ad rem* to (then) Mr. Watkin, representing certain parties on 'Change in negotiation for the purchase, is expressed thus: "I do not think Canada can, or if she can, ought to take any large share in such payment. Some of her politicians would, no doubt, support the proposal with views of their own, but it would be a serious, and, for sometime, unremunerative, addition to their very embarrassing debt."

During the two years following the fall in June, 1862, of the McDonald (J. A.)-Cartier Ministry, the subject of purchase of Hudson's Bay Company's rights was not brought up in Council in Canada, but the scheme of an "Atlantic and Pacific Transit and Telegraph Company," in which Americans (U.S.) as well as Columbians, Canadians, and the new Hudson's Bay Company were associated, was started, and prominently urged. To the present writer, cognizant of the facts and difficulties in the way, the project was a "dance in air," baseless, and calculated but to serve the interests of the new Hudson's Bay Company as tacit admission (by implication) of their claim as a chartered proprietary of at least thirteen hundred miles of the wild—all fine wheat-field—to be traversed. On this head, reference may be made to Sessional Papers, Canada No. 31, and same 64, vol. 23, No. 62. This last is a Minute of Council, of Canada, approved by the Governor-General, 18th February, 1864, in which, after condemning the scheme as immature, the Minute states: "The Committee are of the opinion that in view of the recent change in the constitution and objects of the Hudson's Bay Company, which, from the correspondence laid before the House of Lords, appears to have been affected, and the claims which the new organization have reiterated with the apparent sanction of His Grace the Duke of Newcastle, to territorial rights over a vast region not included in their original charter, it is highly expedient that steps be taken to settle definitely the North-west boundary of Canada."

The Committee, therefore, recommend that correspondence be opened with the Imperial Government with a view to the adoption of some speedy, inexpensive and mutually satisfactory plan to determine this important question "and that the claim of Canada be asserted to all that portion of Central British America which can be shown to have been in the possession of the French at the period of the cession in 1763."

As to this "claim" on "French title" more anon!

SALE FROM OLD TO NEW HUDSON'S BAY COMPANY.

Failing to meet the financial exigencies of the case, the Duke, in his despair, allowed himself to be approached by capitalists from Capel Court, associated for speculation generally in the world's money mart under the name of the Anglo-International Financial Association, who undertook to pay in "cash over the counter," on or before a certain day, viz., 2nd July, 1863, to the old Hudson's Bay Company, the required million and a half pounds sterling provided that in the meantime, on proper enquiry, the bill of the Company, as presented, should be found to be correct and satisfactory. The sole consideration to be

SUBSTITUTION IN THEIR CHARTERED RIGHTS AND PROPERTY GENERALLY.

Their Bill, exclusive of "Territorial Rights"—so stated in Sessional Papers, Canada, 1869, No. 25 (towards end) was as follows:

BILL OF SALE.

1. The assets (exclusive of Nos. 2 and 3) of the Hudson's Bay Company, recently and specially valued by competent valuers, at.....	£1,023,569
2. The landed territory not valued.....	370,000
3. A cash balance of.....	1,393,569
Leaving a balance for "2. Landed Territory, not valued" of.....	106,431
	£1,500,000

The first item, as stated in said Sessional Papers, covers "ships, goods, pelts and business premises in England and Canada."

The second item may (probably did) refer to certain lands, bought from the Crown in British Columbia, which are thus referred to in Hon. George Brown's Report, 26th January, 1865, in Journals, Legislative Assembly, Canada, Vol. 25, p 48, towards end of report: "In addition to its chartered territory, the Company possess the following landed property:—Several plots of land in British Columbia, occupying most favourable sites at the mouths of rivers, the titles to which have been confirmed by Her Majesty's Government; farms; building sites in Vancouver's Island and in Canada, ten square miles at La Cloche on Lake Huron, and tracts of land at fourteen other places."

Add to that a total of "45,150" acres at their 144 trade posts; also "Upper Fort Garry and town" (since city) of Winnipeg, including the enclosed part around shop, and ground at the entrance of the town—500 acres; Lower Fort Garry (including the farm the Company have under cultivation), 500 acres; White Horse Plain (now in city limits), probably 500 acres.

Of these fifteen hundred acres (about two-thirds now city building lots) there is specific confirmation of title. (See Prefix to Statutes of Canada, 1872, p. lxiii.)

Now, under clause 5 of the Deed of Surrender by the New Hudson's Bay Company to the Crown, "The Company may, at any time after acceptance (by the Crown) of such Surrender, and transfer of Rupert's Land to the Dominion of Canada, claim in any township or district within the Fertile Belt in which land is set out for settlements, grants of land not exceeding *one twentieth part* of land so set out."

By clause 6 the Fertile Belt is defined to be bounded as follows:—"On the South by the United States boundary; on the West by the Rocky Mountains; on the North by the northern branch of the Saskatchewan River; on the East by Lake Winnipeg, the Lake-of-the-Woods, and the waters connecting them."

The total area of this Fertile Belt—an unbroken wheat-field of highest character—may be estimated at 400,000 (four hundred thousand) square miles; one-twentieth of which (20,000 square miles) represents 12,800,000 acres, value, with coal measures, etc., say FIFTY MILLION DOLLARS.

All this *beyond* the bill of sale from the Old Company! On what grounds such a "deal" was condoned by the Imperial Government does not appear. The Deed of Surrender bears date 19th November, 1869. The Duke of Newcastle died on 18th October, 1864; his colleague, Palmerston (Premier) just one year after. Their struggle in the difficulty was continued by an Imperial Ministry equally alive and faithfully true to the national interests in their charge, but the combination against them was too strong, and *ex necessitate*, they gave way. What that combination was; how it worked; and with what results—a story of singular novelty and interest—must be left to other pages.

In the meantime, to close, somewhat curtly, this chapter of my little monograph, be it said:

That in all this, the *old* Hudson's Bay Company, the venerable noble "Merchant Adventurers of England trading into Hudson's Bay"—a close corporation of a few (a dozen or less) stockholders with an effective agency covering all North America (including Alaska, then) north of the United States, and the whole Pacific Slope from Behring's Straits to the Gulf of California—had no part. Satisfied with the ordinary legitimate profits of their trade, they took no part in the courts of Mammon.

In the present instance, pressed by the Government of the day, they, with a simple assertion of their well-earned rights yielded: asking, in common justice, only compensation for their loss. Voluntarily, they laid that at actually less—by probably one-half or much more—than they might have justly claim'd.

THEY IGNORED ALTOGETHER LAND GRANT UNDER THEIR CHARTER.

Their trade plant, cash in bank, and bought lands in British Columbia and old Canada—all at really a low valuation, was all they charged. Moderate, certainly!

In the case of the East India Company under a similar charter as to trade, but with no effectual land grant of any account, the compensation by the Imperial Government on

surrender of charter, was—if I mistake not—fifty million pounds sterling.

Yet, in the work of emprise for Empire, the former had—I consider—done infinitely more than the latter. What India was to Britain at the surrender of the former, viz., in 1858, was, as a matter of accretion to empire interest, not to be compared to that of America North from Atlantic to Pacific, as won, from the wild and alien hostility by the simple fur traders of England and Canada, in the name of The Hudson's Bay Company. These—simply a body of merchant adventurers in primitive enterprise in unknown seas and lands of utmost peril and difficulty—unaided, conquered the grand lands—a seat for Empire—they so surrendered. In that conquest not a shot from Army or Navy was required or had. Alone, with trade pack, but ever for defence, armed to the teeth, the simple fur trader, with lion courage, walked the wilds from shore to shore; Atlantic to Pacific; from Southern Settlement, say New York to utmost Arctic strand; mapping, for future commerce and civilization, that great new world. In that enterprise, truly the *Flag but followed Trade*. That fact, surely, should have weighed with the Imperial Government in the question of indemnity, when its Minister *ad rem* (His Grace of Newcastle) so earnestly urged it. What, precisely, the influence—"the power behind the throne"—against him was, he—I believe—found out before long; but to the day of his death his lips remained sealed on the subject. The solution of the difficulty came from Canada. This I must defer to another chapter.

MALCOLM MCLEOD.

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### TO M. T. R.

Before me lies a pale-pink flow'r,  
Sallowing fast in the soft arms of death  
That only yestere'en lay upon her breast,  
Vying in jealous fragrance with her breath;  
And there where she has kissed it on the tips,  
The colour's left it for her sweeter lips.

Mad thing! And yet I greatly pity you.  
You could not know the all-absorbing pow'r,  
Nor deem yourself unfitted for the fray,  
When pitted 'gainst a fairer human flow'r—  
You could not know that for one short, sweet day,  
You would be loved, and then be cast away.

Sweet child of Earth, I cannot give you back  
That you have lost, but I can sympathize—  
For I have known her, too, ay, I have gazed,  
Full deep into her golden-gleaming eyes—  
Here, take this kiss, this last kiss, ere you die—  
We understand each other, you and I.

HENRY F. GODDEN.

New York.

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### A Few Thoughts For a Hot Day.

"Justitia suum cuique distribuit."

—CICERO

THE above quotation I have thought applicable to the great "Law of Compensation." What Cicero said on that occasion applies equally now; the world does not change in that respect or in many other respects. "As it was in the beginning, is now and ever shall be," is an absolute verity. There is nothing more apparent in every-day life than the above quotation. Men are what they were two thousand years ago, no better and no worse; perhaps the present cannot give us examples of men such as Cæsar, Pompey or Alexander, but if they are not to be seen now they will be found in time to come when occasion demands. It is, perhaps, generally considered that the latter part of the nineteenth century is a more progressive age than times past. This is natural to suppose, as men are at all times inclined to be selfish and egotistic and think themselves better than their ancestors of some few generations back, but can we to-day show better men than the Elizabethan era exhibited, or, as I said, can we compare with advantage our present men of greatness with those of two thousand years ago, and are not some of the writings of Bacon as true to-day as they were then, at least when applied to general principles, and although he, as a scientist, was, properly speaking, a child, yet his child-like words are

singularly as wise and applicable to the affairs of to-day as those of our modern scientific savants who think at least that they have almost, if not entirely, got to the top of the tree of knowledge. And again, was not Alexander the compeer of Napoleon. And so we might go on comparing men of one age with another; sometimes they were better, sometimes they were worse, but taking the world as it has been sent down to us, we must all admit that we are much the same as our ancestors; and as Cicero said that "Justice renders to every man his due," and again, "Let us remember that justice must be observed even to the lowest," and again Syrus has it, "He hurts the good who spares the bad," and Virgil says, "Being admonished, learn justice and despise not the gods," and Horace writes, "Justice, though moving with a tardy pace, has seldom failed to overtake the wicked in their flight," and again, "Let justice be done though the heavens should fall," so we must say that justice has always and will always be done in spite of all impediments. This seems to be an immutable law of nature, the Law of Compensation, and if known widely and acted upon, would convert this wicked world into a peaceful and lovely habitation; there would then be nothing but virtue, all crime would be at an end, all discord would cease and friendship would reign supreme; for who would commit crime if absolutely certain of just punishment, or who would be wanting in virtue if sure of inheriting vice? Men believe in chance when there is no such thing as chance. All is certainty. Justice must and will be done. There is no such thing as concealment; everything is, in reality, above board. Crime will come out and virtue will out, and cannot remain hidden. If a man do me an injury of any kind he ought to know and should be taught that this injury which he has inflicted on me will surely and certainly react on him. This fact cannot be too strongly impressed upon us all. There are those who do right for its intrinsic sake, having an innate love of such justice and right, but the great number of our fellow-beings will not naturally do right if there be an apparent advantage in doing wrong and no punishment in view therefor; but if it can be shown that there is, in reality, no advantage in doing wrong, which is the case, inasmuch as all wrongs are remedied and justice meted out, then this large class of men would see the absurdity of the act in the face of it, for what man would cut off another man's hand if he knew that his own would be severed the next moment. This is, in reality, what must and does take place, as the great Law of Compensation permeates all animate beings. We cannot err to the slightest extent without being punished in a corresponding degree. "Let the punishment fit the crime," is a true saying, and has no exceptions. "To err is human." Granted. But to be ignorant is also human, and as it is not quite possible to obliterate all ignorance, so we may look always for more or less crime; but as "the fear of the Lord is the beginning of knowledge," so we might hope that this fear of punishment from on high would be conducive to so much wisdom as to mitigate, or even obliterate, the greater portion of crime. Are men happy in doing evil? Are they not, on the contrary, made miserable in proportion to the enormity of it? And do men voluntarily seek misery and unhappiness? Certainly not. So ignorance must be at the bottom of all evil and vice; for happiness is the goal to which all men are seen running, and as there is no happiness apart from virtue, and as the latter stands aloof from ignorance, so the want of general knowledge in regard to this great Law of Compensation accounts for the major part of man's misery. One must in all things remember that there is no escaping this inviolate rule, that the greater the crime the greater will certainly be the punishment; whatever takes place to any excess must likewise exist later on in deficiency. If a man wastes his money, a time will certainly come when he will be in want of that which he has wasted, and sorely in want.

What was the fate of Brutus and Cassius, who slew Cæsar? Were they not also slain? Did not the slayer of Pompey meet the same fate? But if you ask if a murderer must necessarily always be punished in a like manner to his victim, I say no; because death is not always the worst thing that can happen to a man. Or, perhaps, it may be by death the punishment is made, and although the cause of such death is not apparent, it may have been occasioned by the stings and poison of a guilty conscience, which might be worse than by a blow from an axe or the poison of opium.

So do not think that because the world does not recognize the punishment in all cases, that it is absent. It is not absent. It is never wanting. Punishment always follows, as does a man's shadow. It is bred in the same shell with vice. It is a constant parasite; where the one is, the other must necessarily be watching.

Milton says:

"Just are the ways of God,  
And justifiable to men."

And Shakespeare says:

"He will give the Devil his due."

And again,

"The gods are just, and of our pleasant vices  
Make instruments to scourge us."

But be assured that God Almighty gives you credit on His books for all your virtuous actions, and for all your good deeds done in excess of what you have received from others. There is being made out continually a grand balance sheet, and at the same time a strict adjustment for rewards and punishment. "Everything must be paid for except virtue," and if not immediately, then interest must be added.

On virtue alone there is no tax levied. This is as it should be, as there is nothing so objectionable to the mind of man as taxes. What a grand view we have in prospective. No taxes on virtue. A man is, therefore, never subjected to taxes of any kind but by his own wishes and of his own free will, and in every instance he has himself only to blame for the imposition thereof.

Be absolutely virtuous and you will be happy and have no taxes to trouble you. Throw aside conventionalities and stand in your own shoes.

Do that which your own conscience and soul dictates. Avoid the seeming pleasures which glitter at a distance, but which fade on close inspection. Keep yourself ever to yourself. Stand alone if none wish to stand beside you. Look upwards always. Aspire to that which alone can give you happiness, and trust not the man of the world who offers you bargains. Then shall it be found that your account will stand on the credit side of God's ledger, for "Justice renders to every man his due."

R. S. TYRRELL.

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### Parisian Affairs.

At last France is settling down to serious business. She has taken in hand the tangled skein of her finances. Rich as she is, much cash is wanted. It is with the greatest difficulty she can engineer to make the two ends meet. Ministry succeeds Ministry, but their budgets are never popular, as they differ but little on the sore point, that of squeezing money out of the taxpayer. The budget of ex-Chancellor of the Exchequer Doumer was 3,392,000,000frs. of expenditure for the current year. He was defeated, and his successor, M. Cochery, brushes aside the late budget and presents his own darling, which exacts 3,387,000,000frs., or a reduction of 5,500,000frs.; one should ever be thankful for small mercies. In both budgets, what reductions are made by the right hand are restored by the left, so that the more things change, the more they remain the same. In M. Cochery's budget economists see for the first time the plan of bonuses applied to procreation; France accords a bonus to shipbuilders, sugar-growers, and codfishers; she now will accord the same plan of prize awards in the shape of reduced taxation, to people who marry; the bonus will be larger to the happy couples who will be patriotic enough to increase and multiply.

Up to the present, a bachelor, whether young, old, or crusty, escaped taxation; if the new law be voted, he will have to pay eight francs a year, in case he has an apartment of 300frs. annual rent. In other words, the bachelor must wed or pay the State three halfpence per week to revel in single blessedness. Why, the cheapest bonnet a wife can cover her head with costs 12½frs., just the price of a pair of boots or Richelieu slippers. But the wily bachelor hires his room in a hotel by the week, and boards also in the establishment, so he escapes taxation. Then 300frs. a year, or 6frs. a week, is high for a bachelor, hence only two or three join, and escape the squeeze. A married couple with only one

doxy, and paying a rent of 500frs., will be taxed 2½frs. instead of 35frs.; net gain on the side of the baby of 35frs. less than one penny a day; that saving will keep its awful dad in 'baccy; if several children, no tax at all will be levied. If a bachelor's rent be 700frs. a year, his increased taxation will be 20frs.; were he a married man with four children he would not be taxed at all, so 70frs. yearly richer than the bachelor. When the rent is 5,000frs. a year, and the family has but one baby and one servant maid, not much of tax reduction will be accorded. As rent mounts and the establishment is well served, the scale of taxation for paterfamilias will rise rapidly; children don't count.

This cumbersome plan for raising the wind is merely a roundabout way to escape the income tax. The latter was proposed by M. Doumer, and defeated because he insisted on everyone making a declaration of income, an Asmodean peeping abhorred. He abolished the income tax upon all revenue under 2,500frs. a year; between that and 5,000frs. only a one-half per cent., gradually mounting with income to 5 per cent. M. Doumer has amended his bill, and pits it against his successor's; he will demand no statement of income, he will allow the justice of the peace, the treasurer, and the tax collector of every canton, to fix each person's revenue; if excessive, they can demand reduction. Further, the farmer would only be taxed according to the rent he pays, and relieved from other imposts. Doumer may win.

The Senate has refused to vote the salutary law of increasing the duty on absinthe by 70frs. per 22 gallons. Independent of that reform, the Government proposes to increase the duty on alcohol to 200frs. the 22 gallons. Beyond that, the benefit would be for the smuggler, who already reaps a bountiful harvest, due to the elevated imposts. But absinthe is the fairy with the green eyes that is slowly but surely decimating the French. Since 1881, the consumption of absinthe has risen from 132,000 to 2,794,000 gallons. The new tax on absinthe would give the Treasury an increased revenue of 18,000,000frs., but it would not stop the drinking of absinthe—that fatal gift the Army of Algeria introduced into Motherland. There would be more illicit sales, but the drink crave would not be a whit less. It has struck its roots too deep into our social habits to be renounced, and stronger among the well-to-do than among the working classes. Other intoxicating beverages may be renounced by their votaries, but the drinker of absinthe remains its prisoner till the death of the siren. It is worse than morphia.

The Free Trade Jubilee in England has only produced necrological compliments from the French press. The world has not imitated the example set by Britain, and France least of all, for having in a sense accepted the doctrine, she has relapsed into protection. Indeed, political principles are quoted very cheap in all markets at present; advanced countries rely on commercial treaties and build Chinese walls along their frontiers; each State desires to bar out the foreigner, but wishes an easy entrance into his realm. There is no Procrustean rule, henceforth for trading; buy and sell as you best can.

The ex-Père Hyacinthe, even by his latter day friends, is classed as played out. He has again changed his religious views. However, the absurd man is the man who never changes. Less interesting vital statistics have been published than the number of evolutions the once celebrated monk has undergone. He is now neither old nor young; Catholic nor yet Protestant. He is "on the road to something," as was said of Renan, who never approached a concrete idea in his life, and so bequeathed a legacy of phrases beautifully arranged together and what we call style. Three friends once had a chat: "I'm an Atheist," said the first; "I'm a Deist," added the second; "And what are you?" said both, looking at the amazed third. "I—I'm a—dentist." The Rev. M. Hyacinthe proclaims himself to be at the present moment a monotheist. He asserts with pride that the followers of Mahomet number 200,000,000—the same total of *fidèles* as the Catholic Church and have no atheist in their ranks. The Jews are infinitely fewer, but are Israelites to the marrow. M. Hyacinthe desires that the Pope and the Archbishop of Canterbury ought to theologically hob-nob with the disciples of Mahomet and Socrates.

Arton, after keeping France in a ferment for three years, has been sentenced to six years' imprisonment for

forgery and swindling. The judge told him that if he desired to be tried about the Panama corruptions England would be asked to raise her ruling, that in acceding to the extradition of Arton he must only be tried for forgery. He declined. The general impression is that he is a *funiste*, or impostor, and has no compromising evidence to produce. Finis Panama; ring down the curtain.

Although the 1870 war commenced in July, opinion considers that the heat is too great for the breaking out of any big all-round fight. Even the Turks are rumoured to be fatigued killing Armenians and Cretans. The only objection made to British diplomacy is, that it is in a hurry settling its difficulties, rather a proof of sagacity, with outside Europe countries. England claimed not to be deeply interested, and so, taking after the Anglo-Saxons of the United States, in continental traps and spring guns. It is whispered that the Venezuela hornet's nest may be regarded as disposed of; that the new Anglo-Saxon Tribunal of Arbitration will henceforward render any misunderstandings between the two branches of that great race impossible. By the resignation of Mr. Cecil Rhodes and two minor planets, Colonial Secretary Chamberlain has thrown a trump card. Cecil Rhodes can take unofficially in hand the development of Rhodesia so as to cut out Rand prosperity. In time he will be pardoned, and may look forward to a grave in Westminster Abbey, more important than a peerage. The Abbey includes no great colonist among its illustrious dead. South Africa may be all the better after its tragic trials. Prepared to witness the Soudan-British territory, the French see nothing extraordinary in Sirdar Kitchener taking his time to smash the Mahdi. Here diplomatists are preparing to migrate to the Spas to cure the evil consequences caused by delicate dishes and fine wines. All that looks as if the immediate future was tranquil. Everyone requires a little vacation; may no bolt be shot from the blue to deprive head labourers of a few days' rest.

Beauvais, in the department of the Oise, a part of Picardy, is famous for other attractions than its cathedral and carpets. Its women have the reputation of being the bravest in France, thanks to Jeanne la Hachette, who in 1472, when Charles of Burgundy laid siege to the city, and men being few, headed the women, resisted the besiegers, and after a fearful struggle, compelled them to retire. Since then the event has been celebrated by an annual procession, where in fifteenth century costumes, the women take precedence in the procession over the men. Since ten years the observance of the fete was compromised; one part of the population would not tolerate the clergy, as heretofore, to join in, hence, why the fete of Jeanne—who, forty-one years after the Maid of Orleans was honoured fitly as a heroine—kept her memory green by a ceremony in the cathedral. The Materialists had their display of patriotism round her statue. In order to bring about a reconciliation between the two parties, who only wished to unite, the mayor submitted the question to a referendum of the citizens. The majority was in favour of the clergy taking part as heretofore, and could not see how their doing so would injure the Third Republic. The fete has been revived on the old lines, and the rejoicing was general. The referendum is adopted in another form very generally in France. Thus, if a new road, or an asylum, etc., be projected, the inhabitants of the locality are invited to write down in a book at the mayor's office if they oppose. Only the minority register protests.

Proof of the efficacy of the Franco-Russian alliance, in a juvenile periodical, is a picture, coloured, of a little child at the Zoo Gardens that fell into the bear's pit. Bruin arrived, sat down beside the child, and did it no harm. The infant was dressed in red, white, and blue.

Paris, June 30th, 1896.

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This generation does not remember the sensation that "Uncle Tom's Cabin" caused, nor the large part it played in the great slavery controversy in the States. It is not a great work of literature, it is hardly written with distinction, but it comes from the heart, and there are surely things in it which will stir men's and women's breasts till the end of time. Mrs. Stowe was an authoress of one book. She made a disastrous appearance in a great literary and personal controversy, but her true life was lived in its earlier years.

## Letters to the Editor.

### NEW RESPONSIBILITIES.

SIR,—In these days of much agitation for woman's rights, might it not be with a sense of relief that we turn for an instant to the consideration of some of the new responsibilities in the way of work for others that the ever-widening field throws open to the new woman.

For the great majority of happy women these lie immediately around her, but there are more than a few of us who are not so fortunate as to be absorbed by those we love. In this army of those who have, or who ought to have, ample leisure, not all have much to spare in the way of brain power, and still fewer—vastly fewer—have adequate education. Of course by education is not meant mere school work, but the training which gives the power to think and to form a clear calm judgment, comparatively free from prejudice. Not entirely so, perhaps, for that might mean freedom also from enthusiasm, and a woman's intellect without the enthusiastic quality would be bereft of much of its feminine charm and, therefore, of its power.

There are many clear-headed, whole-souled women among us who might form a new "round table." The Holy Grail of our time, which its knights would engage themselves to search for, is surely none other than the old, old, but never till now so burning a question—the unnatural conflict between capital and labour.

The great question of the unemployed calls to us from every side, and if we would be worthy of our old name of "lady" or "loaf-giver" we must respond. The men who have laboured at the question are comparatively few, for it is not their special province but ours. Each man must work for himself and for those depending upon him, not for other men whose interests may clash with his. And those who do work for the most part write books with a view to their commanding a wide and immediate circulation, and give lectures which they must make popular. They have probably forfeited for this grand purpose other ways of making their daily bread, and appetite cries out to them that they must live, even if to do so the great cause be lowered a little.

But for women who have leisure to read, and, above all, to dream—whose strong imagination, guided by practical common sense, could look into the near future and realize how it might be with us all under different conditions, whose wild projects need not be taken seriously, and whose saner suggestions might be gravely considered by men of experience, the womanish (not womanly) parts eliminated, and then acted upon in the large hearted manner in which some of our Canadian statesmen know how to act upon occasion—this would, indeed, be a mission worthy of us and of our time.

That the subject bristles with difficulties at every step ought not to deter the brave women of to-day from taking hold of it—not recklessly, though, but with much serious study. Remember that now, as of yore, a long night spent in contemplation and watching the armour in the chapel is necessary before being entitled to receive knighthood at or take one's place at the Round Table of this new King, whose war cry is "universal brotherhood."

H. R. M.

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### Art Notes.

AS the Norwich School in dying gave birth to the school of 1830, so the painters of Barbizon became the artistic forefathers of that small band of post-painters, living and working in our midst to-day, of which some are already proclaimed, though others yet await general acknowledgment. It was doubtless due in a measure to their seniority that Mark Fisher and A. D. Peppercorn secured a somewhat earlier recognition than many of their artistic congeners. Certain it is that it was to these two, first to Mark Fisher and then to A. D. Peppercorn, the emancipated young men of the early eighties, whether art workers or critics, turned their eyes, hailing them as beacons in the dark places of British art. It was not, however, until 1884 that Mr. Peppercorn made his first definite appeal to critical England. Then it was Mr. Peppercorn held an exhibition at the Goupil Galleries. The works shown were for the most part illus-



trative of woodland scenes. Certain critics found them sombre, and undeniably they were conceived in a serious vein. They had grandeur; they were impressive; they had that indescribable quality, scarcely of pathos, scarcely of melancholy, which nature invariably assumes in her intense moods. At that time Mr. Peppercorn dealt almost exclusively with nature in her more reticent manifestations; his pictures were always in a low key; his subjects the fringes of forests arched in by heavy foreboding clouds. The discerning recognized in them at once the work of a master; of an independent thinker and worker, though that Peppercorn would have painted exactly as he did paint had there been no Corot was obvious to his strongest admirers. But what of that? Corot himself would not have been the Corot we know and love had it not been for Constable. I do not propose, however, to take up the cudgels for Mr. Peppercorn in regard to a matter in which he needs no defence. Mr. Peppercorn is at no pains to deny that Corot's art had a definite influence over his own. It was in 1870 that Mr. Peppercorn went to Paris to complete the studies he had begun in England. At the Beaux-Arts he was in Gérôme's *atelier*, but, like all great landscape painters, the academic instruction he received had little or no influence upon his style. This he created for himself; that is to say, he discovered it, and in the process of the discovery he encountered kindred spirits in the men of the Barbizon School, and a foster-brother in Corot. He had met this great painter in the flesh, but that was nothing; the acquaintance was merely nominal. That he had communed with him in the spirit is, however, of importance. The French, with one or two of our leading dealers, appeal to the great public by placing in their windows the best pictures in their keeping. At that time, 1870, the Parisian dealers were beginning to do a brisk business in the works, so long neglected, of the Barbizon painters, though even then the prices these canvases commanded in the market were insignificant as compared with their present value. As he passed up and down the streets of Paris, Peppercorn made himself acquainted with the Barbizon painters and especially, as we have seen, with Corot. It is, however, a great mistake to imagine that Peppercorn's art is imitative of Corot's; it is not, properly considered, derived from Corot. Peppercorn has always gone to nature direct; he has seen her with his own eyes, and if that outlook has often been in accord with Corot's vision, that is neither here nor there. He has been called, it is true, our English Corot, and this description is so far correct. Still I repeat here what I have so often said before, that in nobility and depth of feeling, in largeness of soul, Peppercorn excels Corot, even if he lacks the Chopin-like fancy of his forerunner. That he does not fall behind him in versatility he has proved. —James Stanley Little, in the *Art Journal*.

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### Madame Roland.\*

THE new life of "Madame Roland" by Miss Tarbell, lately issued, is said in the preface to be founded on material new to the public. The authoress obtained information from the granddaughter of Madame Roland, and was enabled to consult genuine manuscripts now in the *Bibliothèque nationale* of Paris. The result is a work containing much that is novel and interesting, but, we are compelled to add, the life of Madame Roland yet remains to be written. The book is well bound, well printed, handsomely illustrated, carefully got up, but the *nescio quid* is wanting. The notable women of the Revolution were Marie Antoinette, Charlotte Corday, Madame Roland and Demoiselle Théroigne. Each of these women typified a class—the Queen, the *dame de noblesse*, the *bourgeoise*, and the *cocotte*. All had their mission, all played their part, and all perished. Madame Roland is best remembered by her cry from the scaffold—"Liberty! How many follies they have committed in thy name!" *O liberté, comme on t'a jouée!* She was born in 1754, and was guillotined in 1793, so she was thirty-nine years old when she died. Her childhood and youth were free from care. She was carefully educated and anxiously trained. Her father was an engraver and also a painter and

enameller. Her mother was a clever woman, like most women, too good for her husband. Their only child was an object of the mother's tenderest care, and the result was that the daughter became fitted to grace any rank and to perform the duties of any station. She ran into a tendency to blue-stocking-ism but was saved from it by her mother's judicious interference. After making several trials of her own feelings of affection for different persons she was married to a man of forty. Her husband, M. Roland de la Platière, seems to have been what English people call a prig. He was a successful man of business, had travelled much and was well thought of. He thought well of himself, which was more to the point. After a good deal of manoeuvring he managed to convince Mlle. Phlipon that she ought to marry him. Her letters are very curious, and Miss Tarbell publishes the correspondence between the pair. It has never before appeared, and throws light on the sentimental side of Mde. Roland's character. They were married in 1780, and for the next four years the young wife spent most of her time in arranging notes, copying, polishing and reading proofs of articles on soaps and oils, dyes and weaving, skins and tanning. When in 1793 Mde. Roland wrote her memoirs she spoke very calmly of her husband's attractions. She gave the impression that her heart was not in the affair, that she merely was moved by Roland's devotion and that she saw in him an intelligent companion. Her letters written at the time of the marriage are quite different. Perhaps if the elderly husband had been somewhat younger and the young wife had been given fewer proofs to correct, her views would not have changed as they did. In 1784 she made a journey to Paris to try and get a patent of nobility for her husband. Roland based his claim on descent and services combined, but the application failed and all Mme. Roland could achieve was her husband's promotion to Lyons from Amiens. This nobility hunt was in after years of republican simplicity ignored as much as possible. For the next seven years, from 1784 to 1791, the Rolands lived in or near Lyons. By birth, by their prejudices, and also by irritation at the refusal of the patent of nobility, both husband and wife were inclined to the popular view. After the destruction of the Bastille (14th July, 1789) the Rolands openly adopted the "patriotic" side. To Madame Roland especially the fall of the Bastille was the revolution of society. "Friends of humanity, lovers of liberty, we believed it had come to regenerate the human kind, to destroy the terrible misery of that unhappy class over which we had so often mourned. We welcomed it with transports." Both husband and wife eagerly aided in forwarding the cause of revolution and before long both arrived in Paris anxious to prove their loyalty to the cause of social advancement. Her opinions of the National Assembly were not favourable. She was influenced in her judgment by a feminine admiration of externals. "I saw with secret resentment that if reason, honesty, principle controlled the Left, there were advantages on the Right that I would have gladly turned over to the good cause because of their great effect on an assembly. I mean that easy and noble elocution, that nicety of expression, that polish in the tones of the voice—if I am allowed to express myself so—which a superior education and familiarity with good society give." She was to learn that her disillusion was to be founded on more serious matters than that, but in the meantime it made her more bitter in her opposition. Soon Mme. Roland's house became a *salon* for the patriots. Brissot, Petion, Robespierre were the leaders of that side. They and all their prominent supporters (not forgetting Thomas Paine) were all to be seen in Mme. Roland's rooms. Miss Tarbell analyzes with great point the sources of Mme. Roland's influence. Her personal charm had much to do with it. The portrait given of her presents an undoubtedly pretty woman with an eye—that window of the soul—sad and reflective. In December, 1791, Roland and his wife joined the ranks of the Girondists. These men were ardent Republicans who loved liberty for her own sake, but they were visionary and too much wedded to theories of the perfectibility of human nature. Hoping to gain power in order to do good to France they chose their supporters from the Radicals—the rabble. They spurned the assistance of the moderate support of the "constitutionalists," and they reaped the reward which might have been expected. Roland accepted a portfolio in a patriot Ministry which soon came to an ignoble end. It was not

\* "Madame Roland." A Biographical Study. By Ida M. Tarbell. New York: Charles Scribner's Sons. 1896.

sufficiently advanced—and at last when Roland had reached, as he thought, the moment of success—the mob rose, and because he and his represented Law—not genuine Law, but still Law—they removed them all from the path of license. When the frightful massacres took place in September, 1792, Roland and his wife refused to compromise with the murderers. Here opens a curious passage in Madame Roland's life. We have seen her marry a man much older than herself. She had lived with him many years. All of a sudden, in the crisis of her fate, she fell in love with a man younger than herself, Francois Buzot. Buzot was, himself, married, but his wife was an unattractive woman of no special intellectual cast, so he and Madame Roland apparently found themselves exactly suited to one another. Miss Tarbell is very frank about the situation. "Madame Roland and Buzot declared their love. But this was not enough for her; she felt that she could not deceive Roland, and she told him that she loved Buzot, but that since it was her duty to stay with Roland she would do it, and that she would be faithful to her marriage vows." Roland acquiesced—in fact, he could not do much else. The general opinion was that Madame Roland was the minister, and judging from her impetuosity and the flabby nature of old Roland, it seems more than likely. The end was not far off. On the 31st May, 1793, Roland was arrested, and the same night Madame Roland was taken to the abbaye. Released on the 24th June, she was rearrested immediately, and was thrown into prison where she remained until her execution on the 8th November. During this five months' interval she wrote her farewell to Buzot. For years these letters were lost. The truth did not come out until 1864. Miss Tarbell recounts their discovery. While in prison she also wrote an account of her career, called "Historical Notes," but it was destroyed by the person to whom it was confided from fear of consequences if he was discovered in possession of it. Her other manuscripts were happily saved. The last scene is described as follows: "At the foot of the guillotine, so tradition runs, she asked for a pen to write the thoughts which had arisen in this awful journey to death, but it was refused. Sanson, the headsman, in a hurry, pressed her to mount the short ladder which led to the platform; for there was a grim guillotine etiquette which gave her the right to die first, but she asked him to give her place to her cringing companion and spare him the misery of seeing her die. Sanson demurred. It was against his orders. 'Can you refuse a lady her last request,' she said, smiling, and he, a little shamefaced, consented.

"Then her turn came. As they fastened her to the fatal plank, her eyes fell on a colossal statue of liberty, erected to celebrate the first anniversary of the 10th of August. 'O liberté,' she cried, 'comme on t' a jouée.' Then the axe dropped, the beautiful head fell; Madame Roland was dead."

Her husband committed suicide; nobody knows exactly how Buzot died, but his body was found near Bordeaux in a wheat field half eaten by wolves.

Unhappy France! All this suffering was endured for thy sake! What return was made for it by thee? A century ago these three people, like hundreds of thousands more, died that France, the world, might be free. The world has followed the example, but France herself threw away her ideals, surrendered herself to false gods, and lies humiliated and betrayed. *Resurgat utinam, et diffundantur inimici.*

\* \* \*

### The Sword of Islam.\*

MR. CASTELL HOPKINS gives us here a really excellent and well-written volume on a burning question of the day and the hour. He might have called it "The Sword of Islam and Suffering Armenia," for at least one-half of it deals with the Turk generally, and not with Armenia in particular. But it is difficult to say which of these questions is of more absorbing interest. If, as Carlyle says, the unspeakable Turk is less and less of a danger, more

and more of a nuisance—becoming intolerable, certainly he has not ceased to be a danger to that part of the human race which is most unfortunately under his rule. Surely if ever blood cried to heaven for vengeance, it calls now; and this will be the disgrace of Christian Europe if it does not now intervene.

In thus speaking we intend no reflection against the present British Government. It is hardly possible—it is hardly conceivable—that they should, single-handed, go to the relief of Armenia (there may be some question whether they should not at once do something for Crete); but there will be a serious responsibility lying upon those European powers which may refuse to co-operate in bringing relief to the victims of Turkish oppression.

To return, however, to Mr. Hopkins. He begins with the history of the Turks, then gives a chapter to the Mahometan creed, as explaining the power and the weakness of the peoples by whom it has been adopted. He then describes the steady downfall of Turkish power, bringing down the history in outline to recent times. We should notice, here, that we think Mr. Hopkin's essay-like method very well adapted to his purpose, and conducive to clearness of perception on the part of his readers. Thus he is enabled to present, in succession, sketches of Constantinople as the centre of the great Mahometan system, of the relations between Russia and Turkey, of the Greek Church and Eastern Christianity, and the struggles by means of which Greece has been gradually and increasingly emancipated. Next came some chapters on the relation of the northern principalities, Bulgaria, Servia, etc., to the Ottoman Empire. In dealing with the Armenian question, he first takes up its history and its religion. In regard to the theology of the people, Mr. Hopkins, perhaps wisely, does not go very minutely into their relations to the so-called Catholic and orthodox Churches. But this affects very little the main question before us. And here, we may note, a curious misprint has got into the table of contents. Mr. Hopkins knows quite well that Arminians and Armenians are widely different; and this is given for the benefit of the printer or the proof-reader.

Mr. Hopkins shows us that the present state of affairs in Armenia is no mere accident. It is quite likely that the suspected alliance between Armenian Christians and Russia gave occasion for the terrible outrages which have been perpetrated of late. But it hardly needed this; and, at least, it seems quite certain that the cruelties perpetrated by the Kurds and others were in no way checked, but on the contrary were encouraged by the government at Constantinople.

Mr. Stead, of the Review of Reviews, has given us the facts in ghastly array, and Mr. Hopkins, without going into the same detail, tells us that the massacres and outrages are too terrible for description, and far exceed the Bulgarian horrors which were so fiercely denounced by Mr. Gladstone twenty years ago. We are not quite sure as to the part which, Mr. Hopkins suggests, the United States should take in this matter. From one point of view, indeed, it concerns the whole world; and, if Islam should arise in its strength and make this a war of religion, we should desire nothing better than a new crusade, in which all Christendom should unite to put down this most hideous and corrupt misgovernment. But, whether in this or in any other manner, the crying wrongs of the subjects of the Turk are to be righted, it is desirable that we should be acquainted with the historical facts, and these are given well and attractively in the volume before us.

### BRIEFER NOTICES.

"Paul's Dictionary of Buffalo, Niagara Falls, Tonawanda and Vicinity." (Buffalo: The Peter Paul Book Company).—The object of this volume is to serve as a guide to Buffalo, Niagara Falls, Tonawanda and near-by places. It is accompanied by a useful map and numerous illustrations, and, as its title implies, requires no index or table of contents, being arranged on the dictionary plan. All who may cross the lake for a trip, we recommend to purchase this useful little book. The price is low, being only 30 cents, and any visitor or tourist will find it worth double the money, in the way of time saved by having just such information as all visitors need, supplied in a concise way.

\* "The Sword of Islam or Suffering Armenia—Annals of Turkish Power and the Eastern Question." By J. Castell Hopkins. Bradley, Garetson Co. Brantford and Toronto. 1896.

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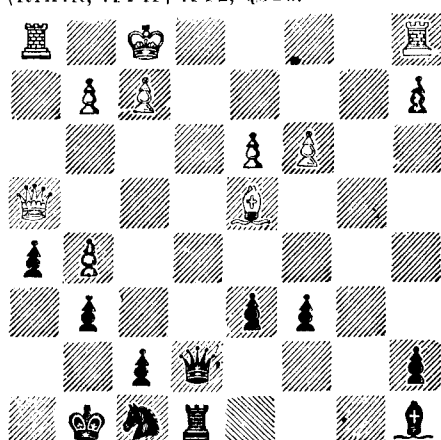
First game for the United States championship was declared a draw, viz.:

Barry	Showalter	Game 745.		
1 P K4	P K4	BD	GE	
2 Kt KB3	Kt KB3	SM	ZP	
3 Kt xP	P Q3	ME	76	
4 usual move P Q4 preferable.	Kt xP	EM	PD	
5 refreshing originality.	Kt B3	Kt xKt	ju	Du
6 P Q4, 6 Kt xKt, 7 or 8 Q K2.	B K2	ku	RG	
7 P Q4	Castle	24	HZ	
8 B Q3	B B3	J3	GP	
8...nicely posted.				



9 promising but premature	Kt Q2	2244	r7	
10 B xP ch, K xB, 11 KtKt5 ch (KKt!), B xKt, 12 PxR ch.	R K1 ch	MW	RH	
11 Kt K5	Kt B1	AJ	7R	
12 B xP ch, Kt xB, 13 Q R5, Kt B1	B xKt	155	PW	
12...P KtKt, 13 Q B3, P K B3?	P Kkt3	44W	YX	
13 P xB	Q B2	5544	8G	
14 Q R4!	B B4	sC	zO	
15 B K3	B xB, 17... Q K5!			
16 B xB, P xB, 17... Q K5!	B xB ch	45	O3†	

17 P xB P QB4 t3 yw  
 18 P xP ep P xP 5x qx  
 19 B Q4 P KR4 C4 7755  
 19...P QB4, 20 B B6...21 Q R6



(R1K4R, 1PF4P, 4PP2, Q3B3.)  
 pP6, 1p2pp2, 2p43p, 1knr3r)

20 PxP ep, P Kt4, 21 P R7 ch			
20 P Kt4?	Q K7 ch	TV	GB
21 K Kt2	Q xQP	JT	13
21...Q xKtP, 22 Q xQ of course.			
22 P xP	R K5	V55	HD
22...P QB4, 23 P xP, etc.			
23 Q Kt3	Q xQ ch	44U	3U†
24 K xQ	P QB4	TU	xw
25 B K3 seems better			
25 B B6	Kt R2	4P	R77
26 P xP	Kt xB	55X	77P
27 P xP ch	K xP	XQ†	ZQ
28 P xKt	R QB5	WP	Dv
28...K xP, 29...R QB5			
29 R R7 ch	K xP	1177†	QP
30 R R6 ch	drawn	7766†	==

We were favored with a call from Mr. Bryan, of the New Orleans Chess Checker and Whist Club, which has a membership of 700.

## Periodicals.

The paper upon "The Relations Between the United States and Great Britain," by Professor J. B. Moore, of the University of Columbia, U.S., in the National Review for June, is not calculated to shed any new light upon the absurd contentions regarding the so-called Monroe Doctrine recently put forth by the Government of the United States, and might, at this time, just as well have been unwritten in the same Review Mr. H. O. Arnold-Forster, M.P., contributes his views on "South Africa." He writes: "The vast majority of the peop. of this country regret and deplore the extraordinary follies which have been committed by some of our countrymen in South Africa. They do not like the methods that have been adopted, they would be hardly human if they admitted the results which have been arrived at. But these facts do not prevent their being staunch in defence of the legitimate ambitions of the nation; nor, because some people have made a blunder, are they prepared to see their just rights withheld, or their just aspirations defeated." Other papers are: "Justice to Egypt," by Lord Farrer; "Two Years in Rhodesia," by Lionel Deele; "The Money of the Far East," by the Hon George Peel; "Some Gossiping Reflections," by Frederick Greenwood; "Union: Spiritual or Ecclesiastical," by the Bishop of Ripon; and "Emancipation from the Jews," by a Quarterly Reviewer.

The Contemporary Review for July is a highly interesting number. It contains several able and comprehensive articles on some of the leading questions of the day: political, scientific, educational and ethical. In the first category appears an article on "The Future of Home Rule," in which Mr Bright's compromise is hopefully discussed; and one on "Li Hung Chang," adopting as its introduction a statement of General Gordon that "There are three parties at Pekin: 1. Li Hung Chang, 2. The Court, 3. The Literary Class. Li Hung Chang is a noble fellow and worth giving one's life for;" also, a "Talk With a Persian Statesman," by H. R. Hawies, and "Africa North of the Equator," by A.

E. Pease. In the second class of articles are found "The First Nest of a Rookery," by Phil Robinson, and "The Antitoxin Treatment of Diphtheria," by Lennox Browne, M.D. To the third class belong "Reform for the South Kensington Museum;" "The Policy of the Education Bill"—that continuous bone of contention in the British Parliament—and a cursory survey of "Girls' Technical Schools on the Continent;" and to the last class, "Transcendentalism and Materialism," which speculates on the relation of the physical and the physical; "Art and Life," which looks through art with aspirations towards the "life above all which a man should live;" "Ovid and the Natural World;" and an able article on "Crime and Punishment," in which the author carries the present system and principles of punishment to their logical conclusion, thus: "Reformation . . . is not the work of a day. To implant habits of industry, to change a man's character, requires a long course of training. . . . So if we look to prison to bring about reformation we shall, in the first place, have to give long sentences to first offenders." The author also deals suggestively with the coercive theory and the more antique theory of retribution.

## A Woman's Message.

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From the Carleton Place Herald.

Truth, it is said, is sometimes stranger than fiction, and in no way has this phrase been better exemplified than in the plain unvarnished statement of Mrs. W. H. Edwards, of Carleton Place, to a reporter of the Herald a few weeks ago. Mrs. Edwards is well known in this town, having lived here for nearly twenty-five years. The story she related we will give in her own words. She said: "In July of 1894 I was taken ill with fever, caused by blood poisoning, and laid hovering between life and death for eight weeks. After the doctor succeeded in breaking up the fever, my heart began to trouble me, jaundice and liver complaint also set in, I could not sleep and my nerves were terribly unstrung. During my illness, after the fever left me, I was attended by no less than three doctors, but their medicines seemed of no avail as I lay for months in a terribly emaciated condition and never expected to be around again. This state of affairs lasted until, about Christmas, when a doctor suggested to me to try Dr. Williams' Pink Pills. My husband procured a few boxes and I then began their use although with but little confidence in them. By the time I had used three boxes I began to feel a little better and began to get an appetite. This encouraged me to persevere in the use of the pills, and I still continued to improve. I began to sleep well, my heart ceased to bother me and my nervous system which had received such a fierce shock was again fully restored. My liver trouble also disappeared, in fact I became almost a new creature. I now feel as well as I ever did in my life. I have used in all eight boxes and still continue to take an occasional pill if I feel any way depressed. Yes, she said, I am thankful to think that I tried Dr. Williams' Pink Pills because I believe no other medicine could have effected such a cure in me and have so effectually built me up. I am perfectly willing that this simple statement of mine should be published, and hope some poor suffering creature may see it and be restored to health as I was."

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## Periodicals.

Little Journeys to the Homes of American Authors, for June, contains a graceful little essay on the home of Walt Whitman, by Elbert Hubbard; and in the issue for July George William Curtis describes Hawthorne's home.

Mr. E. F. Benson's novel "Limitations" is continued in Temple Bar for July, and the further contents of the number are: "Verline"; "A Sojourn in a Convent"; "A Commercial Traveller"; "Henrietta Renan"; "Prince Pillowcase"; "A Triad of Elegies"; "A Tale of the Mercantile Marine"; "An Agitator"; "A Varnished World"; "A Politician's Romance"; "Gipsying by Water," and "Mr. Wrong"

An able though brief paper on that subject of current interest to all Canadians, "The Commercial Future of the Empire," appears in Queen's Quarterly for July, and is from the pen of Mr. A. T. Drummond. In the same issue Mr. J. K. McMorine writes on "Early Anglicanism in Kingston;" Mr. John Watson continues his clever essay on "Balfour's Foundations of Belief," and Mr. A. B. Nicholson contributes a paper on "The Pre-Homeric Age of Greek Civilization."

The Vocalist for July and August opens with a short essay on "Overtones and Resonance," followed by the question, "How May I Make the Most of My Voice?" and the answer to it by F. W. Wodell. Following this are a number of carefully prepared papers, such as "A Lesson on Tone Production," by Frederic S. Law; "The Effect of Environment on Musical Taste," by Perley Dunn Aldrich; "Shakespeare's Pupils," by F. H. Tubbs; "Great Song Writers;" "Public School Music;" "Tonic Solfa;" "The Singing School;" "Hygiene and Health," etc.

Music for June is a good issue. Prof. Geo. C. Gow writes on "Music in Vassar College," and Prof. C. E. Saunders on "Rubinstein's Songs." Amongst its varied contents are also to be found the following interesting papers: "Music in the Language of the People," by Karleton Hackett; "The Minor Triad and the Diminished Seventh," by James Paul White; "Coaching," by Johanna Hess Burr; "The Poor Singing Master," by Perley D. Aldrich; "Violin Schools," by Herbert H. Dingley; "Music in Yale University," by Horatio W. Parker, and other articles of musical interest.

The first paper in the International Journal of Ethics for July is that of James Seth, of Brown University, who writes on the theme "Is Pleasure the Summum Bonum?" followed by J. S. Mackenzie, of University College, Cardiff, on "Rights and Duties;" by Lester F. Ward on the "Ethical Aspects of Social Science;" by Morris Jastrow, Jr., of the University of Pennsylvania, on "The Jewish Question in its Recent Aspects;" by J. Ellis McTaggart, of Trinity College, Cambridge, on "Hegel's Theory of Punishment;" concluding with "Discussions" on several subjects of great present interest and importance, besides the usual valuable book reviews.

The Island of Newfoundland is described as a prospective Province by Dr. M. Harvey, in Massey's Magazine for July, and the article is made very attractive by a dozen illustrations from photos. In the same number Principal Grant in his usual happy style gives "The Origin of Dominion Day," and Sir Charles Tupper a brief paper entitled, "Dominion Day in London." "Dominion Day in New York," is by Mr. P. McArthur, and "Dominion Day at Home," by the Hon. G. W. Ross. Fiction is represented by a good story from the pen of Duncan Campbell Scott and Mr. Clifford Smith's "The Mystery of Two Cheques." Among the other contributions are: "The Olympic Games at Athens," by Albert C. Tyler; "The President of the Royal Canadian Academy of Arts," by M. J. Sanborn; and "Canada's National Game," by John P. Roche, besides poetry, book reviews, etc.

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**Literary Notes.**

The July Bachelor of Arts contains an interesting interview with Mr. Robert J. Cook, the famous Yale coach, and an article on "College Men in Journalism," by L. J. Vance.

Prof. Paul Haupt, head of the scientific department of Johns Hopkins University, recently sailed for Europe to superintend the new polychromatic edition of the Old Testament, of which he is general editor, assisted by the leading Hebrew scholars of England and America. By means of the various devices, such as different colored backgrounds, white, light brown, yellow, etc., the emendations necessary to show the results of the latest criticisms will be indicated.

The third number (July) of *The Savoy*, wherewith the new periodical begins its career as a monthly publication, contains the first of a series of three articles on "William Blake and His Illustrations to the Divine Comedy," by W. B. Yeats, with productions of Blake's work. Mr. Edward Carpenter puts in a whimsical form some sound commonsense on "The Simplification of Life," and there is a translation of a "prose poem" of Stéphane Mallarmé, by George Moore, which may remain unread without great loss to the artistic taste. Mr. Aubrey Beardsley is represented by a poem, "The Ballad of a Barber," as well as by some of his characteristic illustrations.

The Macmillan Company announce to be published shortly a new medical work by T. J. MacLagan, M.D., on "Rheumatism, its Nature, its Pathology and its Successful Treatment." The author deals with the subject fully, discussing the varieties, symptoms and duration, the seat and the nature of rheumatism, with the various theories which have influenced its treatment, such as the lactic acid, the neurotic and the miasmatic theories. He devotes two chapters to the nature and method of action of malaria, discusses rheumatic fever and its consequences, such as the heart complications of rheumatism,—endocarditis, pericarditis and myocarditis,—and illustrates freely from a full record of cases his treatment of rheumatism. The method of action of the salicyl compounds, especially in the heart complications is fully shown, and short chapters are given to cerebral rheumatism, rheumatic hyperpyrexia, the relations between rheumatism and chorea, and to various anomalous forms of rheumatism. The work is an octavo, large clear type is used, and an index facilitates reference to any part of the subject. The Macmillan's medical list is of increasing importance.

Mr. A. C. Swinburne contributes to the London Athenaeum the following beautiful sonnet "In Memory of Aurelio Saffi":

"Beloved above all nations, land adored,  
 Sovereign in spirit and charm, by song and sword—  
 Sovereign, whose life is love, whose name is light,  
 Italia, queen, that hast the sun for lord  
 "Bride that hast heaven for bridegroom, how should night  
 Veil or withhold from faith's and memory's sight  
 A man beloved and crowned of thee and fame—  
 Hide for an hour his name's memorial might?  
 "Thy sons may never speak or hear the name,  
 Saffi, and feel not love's regenerate flame  
 Thrill all the quickening heart with faith and pride  
 In one whose life makes death and life the same.  
 "They die indeed whose souls before them died;  
 Not he, for whom death flung life's portal wide,  
 Who stands where Dante's soul in vision came,  
 In Dante's presence, by Mazzini's side."

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## Literary Notes.

Thomas Nelson & Sons have in preparation India-paper editions of the Revised Bible.

An exhibition of portraits, MSS. and other Burns relics will be held in Glasgow during July-October.

The Temple Magazine is the name selected for the new magazine which will shortly appear under the joint editorship of Mr. Silas K. Hocking and Mr. F. A. Atkins.

"The Lover's Tale," with other poems, and the sixth part of "Idylls of the King," have been included in "The People's Edition" of Lord Tennyson's works issued by Messrs. Macmillan & Co.

Mrs. Watson, mother of Mr. William Watson, the poet, died at Lee, Kent, on June 27th, in her seventy-third year, and was buried at Childwall, near Liverpool, where Mr. Watson's father was buried in 1888.

"The Monetary and Banking Problem," by Logan G. McPherson, will be published immediately by Messrs. D. Appleton & Co., who announce, also, a paper-covered edition of "A Journey in Other Worlds," by John Jacob Astor, and a new edition of "From Flag to Flag," by Mrs. Eliza McHatten-Ripley.

At a meeting of the Executive Committee of the British Empire League recently held in London, at which Mr. Faithfull Begg, M. P., presided, it was resolved on motion of Lord Tennyson, seconded by Neville Lubbock, "That the Executive Committee of the British Empire League approve of the proposal to hold a Canadian Historical Exhibition at Toronto in 1897, and will give any assistance in their power towards that end."

The Bishop of Salisbury thinks that, "as a rule, a clergyman should marry at thirty or thirty-five, and yet to marry with an income of less than £300 a year is very hazardous." On this The Christian Commonwealth comments: "Ah! But the Bishop has no idea what an heroic class the curates and many other ministers are. They neither wait until they are thirty nor yet until they get \$1,500 a year. If they did they would never marry."

The little book on his mother, which Mr. J. M. Barrie has just finished, and which is to be published by the Messrs. Scribner under the title of "Margaret Ogilvy," is not a biography in the ordinary sense, but gives aspects and incidents of his mother's life in the style which Mr. Barrie's readers know, keeping close throughout to facts. In the opinion of the London Bookman, "it is perhaps the most beautiful and exquisite piece of work he has yet accomplished."

In spite of the bad examples set them by other nations, it is comforting to remember that the Scotch have still kept on producing masterpieces that are altogether clean, wholesome and humorous. Can any other nation—with the exception, perhaps, of our own—show a literature so unsullied by anything "cloitery" as the Scotch? So sure are we of getting something uncompromisingly decent when we open a Scotch book, that it is a positive delight and an occasion for thankfulness to review one of their stories. Even the havers and clavers of their fey characters are wiser than the wisest wisdom of oafish authors who grow their literary lilies in mires and bogs of miasmatic indecency. The richness and purity of Scotch literature have not come by chance. The same qualities that appear in their books, they have wrought into their lives. They do not dwell in a land of wind-swept braes, eating wholesome parritch and living god-fearing, kirk-going lives for naught. Even their words have a rugged virtue about them—especially those denouncing vices, as though they could not coin terms that thumped hard enough. Add to these their long vocabulary of bonnie, onsie words, that lilt their way into the ear, like the laverock's morning song, and it is easy to understand why the Scotch are so well qualified to use that "drop of ink that makes a million think."

—The Critic.

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It speaks well for the good taste of POET-LORE that it publishes "Talesin: a Mask in Three Movements," by Richard Hovey—a poet of strong originality. It contains some of his best work, and is marked by that poetic elevation of thought which is characteristic of the writer. —*New Orleans Times-Democrat.*

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

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

TENNYSON AS POET OF THE ENGLISH PEOPLE by G. W. Ayler.

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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.
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R. Simpson, Nos. 170, 72, 74, 76, 78 Yonge Street and 103 Queen Street.
- Furniture** { The Chas. Rogers & Sons Co., Ltd. Manufacturers and Retailers. 47 Yonge Street.
- Financial** { Canada Permanent Loan & Savings Company, Toronto Street. J. Herbert Mason, President.  
The Toronto General Trusts Co. See advt. 2nd page of THE WEEK  
The Home Savings and Loan Company, Limited, 78 Church Street.  
London & Canadian Loan & Agency Company, Ltd. J. F. Kirk, Manager. 99 and 103 Bay St.  
J. C. McGee, 5 Toronto St. Debentures bought and sold. Loans on mortgages at current rates
- Grocers** { Caldwell & Hodgins, Corner John and Queen Streets.
- Hardware** { Rice Lewis & Son, Limited, 30-34 King Street East
- Hotels** { The Queen's. McGaw & Winnett, Proprietors. 78-92 Front Street West.  
The Arlington, Cor. King and John Streets. \$2 to \$3 per day. W. G. Havill, Manager.
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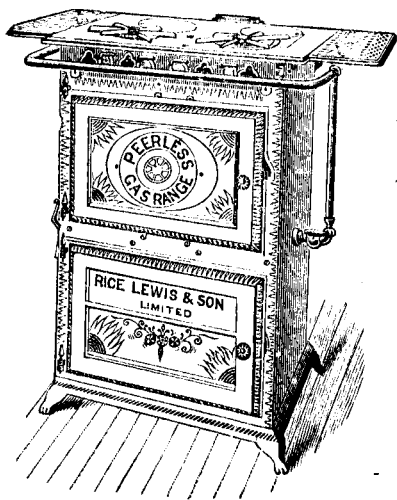
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