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# NEITH

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SCEPTRUMQUE TYRANNIS

Issued monthly : $1.00 a year : 10c. a single copy.
ST. JOHN, N. B., CANADA.

# NEITH

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# NEITH:

## A Magazine of Literature, Science, Art, Philosophy, Jurisprudence, Criticism, History, Reform, Economics.

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A. B. Walker, B. A., LL. B., Barrister-at-Law, Editor, St. John N. B., Canada.

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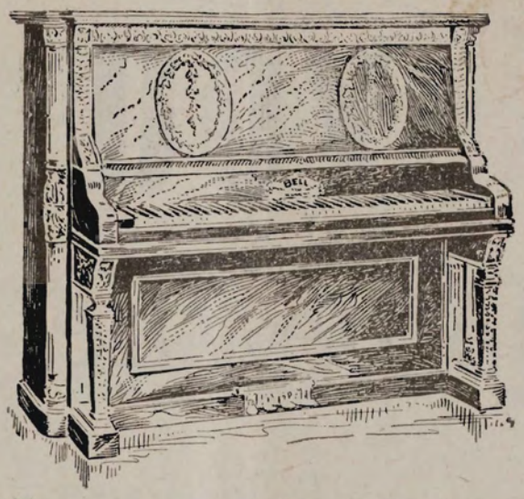

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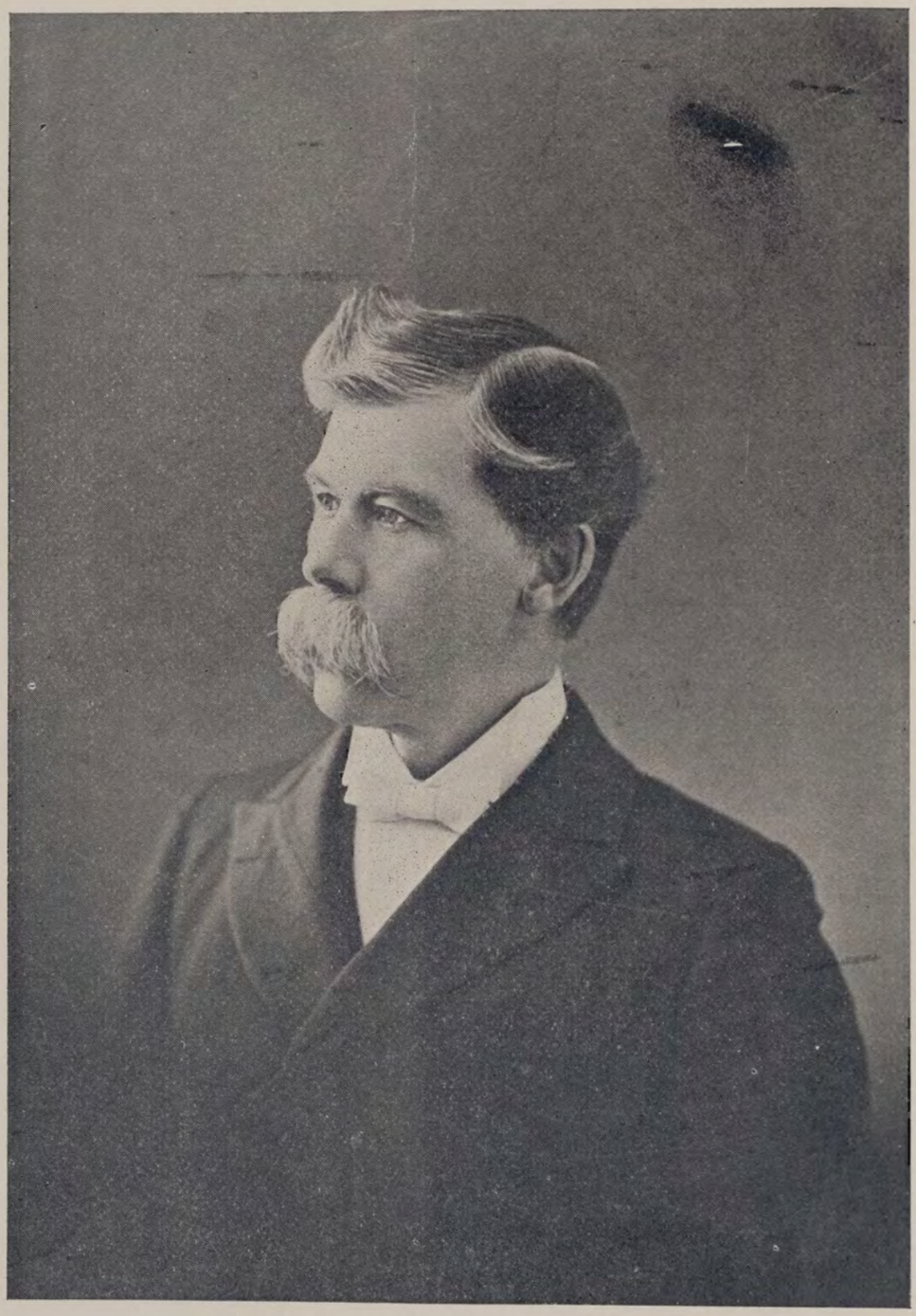

THE REV. G. O. GATES, M. A., D. D.
Pastor of the Germain Street Baptist Church, St. John, N. B.

# NEITH

*A MAGAZINE OF LITERATURE, SCIENCE, ART, PHILOSOPHY, JURISPRUDENCE, CRITICISM, HISTORY, REFORM, ECONOMICS*

A. B. WALKER, - - - - - EDITOR

VOL. I JULY, 1903. NO. 3

**The Philosophy of Society**

From a philosophical point of view, polite society is no more nor less than a community which has for its ideal the reign of intelligence, purity, and gladness. And the only way to approach this ideal is through the social trinity in unity—wit, virtue, and wealth. Education begets refinement; chastity inspires the will; and money furnishes the means.

Lacking in any of these three, society is a positive failure.

The "Four Hundred" of New York, at whose shrine homage is paid by the whole aristocracy of the United States, have riches, aye, piles and piles of riches, heaps of riches, oceans of riches, but they are devoid of wisdom and probity, and, as a consequence, their conduct, both before the curtain and behind the curtain, is a noxious stench in the nostrils of every respectable person.

Criticising the "Four Hundred" of New York, Col. Henry Watterson, a well-known journalist, says, that "they make life one unending debauch;" that they "are rotten through and through;" that they "have not one redeeming feature;" and that the "women are equally depraved with the men—they know all the dirt the men know."

A band of overdressed, untutored, dissolute plutocrats can never successfully pry into the mysteries and charms of good breeding. Indeed, all the gold and silver and precious stones in the world will not make a courtier out of a churl.

During our life, we have occasionally met men, with full purses, high titles, and gorgeous trappings, who were really so many masqueraded hogs. Verily, to decorate the like with scholastic, or political, or social honors, is a shameful distortion of all the methods of bestowing rewards of merit.

Col. Watterson's indictment of New York's "Four Hundred" reminds one of the frightful condition of society in the latter days of ancient Rome, when men and women of high and low estate entirely abandoned themselves to extravagance, drunkenness, and lust.

It would seem that history is repeating itself, and that there is a social decadence going on in the United States. The same laws which punished the passions, excesses, and vices of Sodom and Babylon are still in force.

The very moment that sensualism gets its clutches or talons firmly fixed into the emotions, the whole region of taste becomes a foul, vile, miserable slum. Alas ! in such a plight the desire for beauty, grace, art, music, poetry, and elegant conversation, or, in fact, for everything that ennobles or enlivens or sweetens the soul, is blasted, ruined, cursed.

Debauchery has its inevitable penalties. The New York "Four Hundred" are breeding a homely, ugly, weak, narrow-minded generation of men and women. The free indulgence of a perverted, degraded, corrupted appetite is doing its terrible work. And this applies to every part of the United States where the influence of the "Four Hnndred" is felt and cultivated.

It is frequently announced in the United States press that hosts of United States millionaires are making a tremendous effort to transplant their notions of high life into the breast of the gens de condition of London. We trust that they will not be successful. We do not believe that they will be successful. We cannot think that the British nobility, and the British people of fashion, letters, and ease, will be ready to sacrifice themselves at the feet of such an unwholesome mammon.

The leaders of society should mark well and be on their guard not to expect too much from the function of wealth. Let them make wealth keep its place at the bottom and never at the top—i.e., let them use wealth as a servant and not as a master.

Shelley says well :

Commerce has set the mark of selfishness ;
The signet of its all-enslaving power
Upon a shining ore, and called it gold :
Before whose image bow the vulgar great,
The vainly rich, the miserable proud,
The mob of peasants, nobles, priests, and kings,
And with blind feelings reverence the power
That grinds them to the dust of misery.

How true this is. Money can command whole herds of brilliant lackies in all stations and conditions of life. For example, a most prosperous New York newspaper published within a few months ago a picture of the head, considerably more than life size, of a famous New York capitalist, which was made to fill up the whole circumference of the earth. The idea was to convey that it is just a question whether our earth is big enough for the original of the picture to comfortably carry on his gigantic financial operations. Another picture, in another paper, had the same individual striding through space, Mercury-like, with all the great oceans and lakes and rivers bunched up together into an awful basin under his arm in search for a larger planet upon which to do a business equal to the immensity of his brain. One paper had him as a youthful Titan with all the rulers of the world on a string as so many tiresome, worn-out playthings or puppets.

It may be laid down as a general rule that the man who makes money his chief devotion, and sets it above

refinement and virtue, will do almost anything to acquire it. Crœsus unmasked the ambition of his craft, when he gave vent to the expression that he would fain make Jove a wandering mendicant, without a friend in all hades, in order to double his own fortune.

Wordsworth's summing up of the state of society between sixty and seventy years ago, we fear exactly fits society to-day :

The wealthiest man among us is the best :
No grandeur now in nature or in book
Delights us, rapine, avarice, expense,
This is idolatry : and these we adore :
Plain living and high thinking are no more :
The homely beauty of the good old cause
Is gone.

Let wealth be used to promote knowledge and rectitude ; then, it will be a splendid force, otherwise, it will work everlasting mischief.

Whenever society stands on the basis of learning, high moral conduct, and a sufficiency of money to promptly meet all its demands, it will fill its great purpose, which is really divine, in making man a full-grown civilized being.

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**The Monroe Doctrine**

It is quite evident from President Roosevelt's remarks, recently, at Chicago, that he is a strong disciple of the Monroe Doctrine. He declared that he believed in it with all his heart and soul, and that he was convinced that an immense majority of his fellow-countrymen believed in it as well as himself. He admitted, however, that it was not international law.

The day must come, and it will come soon if the United States hasten it, when the Monroe Doctrine will have to be defined by a naval battle. For just as sure as there is a sun in the sky, the interpretation put upon it by the United States press and public men will not be accepted by the great nations of Europe. They cannot accept it and save their self-respect. So it will have to be settled with the sword. And England may look on and take no part ; or she may, perchance, get involved ; albeit, if she is compelled to raise her hand in the matter, the world may rest assured that it will be done in the interest of justice, humanity, and civilization.

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**Germany's eye is on America**

Germany has her stubborn face, now, turned in the direction of South and Central America. This is certainly an omen that their fate is sealed. That is, Germany will likely get them, except what belongs to England, or what England wants. It might be a good thing for these countries that such a turn in the tide of events should ensue.

There are between $60,000,000 and $100,000,000 of German capital invested, already, in enterprises, in Central America. The German plantations, there, cover an area of nearly or quite a million acres. In-

dependent of this, the Germans possess vast tracts of land. As to foreign trade, German houses control about the whole of it. And the coast-shipping is also, largely, in the hands of Germans.

With respect to Germany's stake or foothold in South America, it must be hundreds of millions of dollars and extensive regions of territory.

The hope of Germany is to become a great, and powerful, and wealthy empire, and there is but one way for her to realize this hope, namely, by absorbing a lot of petty nations, and South America and Central America are the only available places that will amply fill all the conditions or requisites. No race can become great, and powerful, and wealthy, unless it has the numbers, and rules enormous colonial possessions—possessions healthy in climate and rich and varied in natural resources. The way Germany is situated, today, she has neither: her people are scattered under strange flags, and her territorial dominion is very, very limited. In fact, she is smaller in area than Ontario, and scarcely a bit more than half the size of British Columbia.

By this, it will be seen that Germany can never expect to reach a strong and lofty national stature until she can settle her own people in countries which she governs, and likewise Germanize as many people of other kindreds as come within touch of her institutions and traditions. If she can acquire South and Central America, her future, after this, will entirely depend upon the kind of policy she adopts and pursues.

---

**Physical Culture**

Orandum est, ut sit mens sana in corpore sano. It is hard to invent a more pertinent supplication. If we pray for a sound mind in a sound body, and put our prayers into practice, the results will, doubtless, be most bountiful.

By an intelligent course of gymnastic training, wonders, really, may be wrought in the moral and physical tone of a people. A sound mind in a sound body begets far-seeing judgment and unwavering valor. Aristides, it is said, had a stature like Hercules and an intellect like Jupiter. He was both an athlete and a philosopher.

Notwithstanding physical culture among the ancient Greeks, who first established it, was crude in its organization and circumscribed in its scope, it had a marvellous affect upon Greek character. At one time, in Greece, a man was ineligible for an archonship unless he held a crown of wild olive which he had won at some Olympian game.

The Greeks were a brilliant, chivalrous, comely race.

Now, it strikes us that our national schools are not giving as much attention as they should to this great and all-important branch of refinement and development. While we admit that the men and women of Canada are fine specimens of manhood and womanhood, finer perhaps, than the Greeks were in their palmy

days, it does not alter the fact that everything should be done to raise the Canadian boy and girl up to the very highest degree of physical and mental possibility.

Hence, our idea is that all kinds of clean and wholesome sports should be adopted in connection with our educational system, as a part of its curriculum, in order to strengthen and adorn the body and the soul of the pupil.

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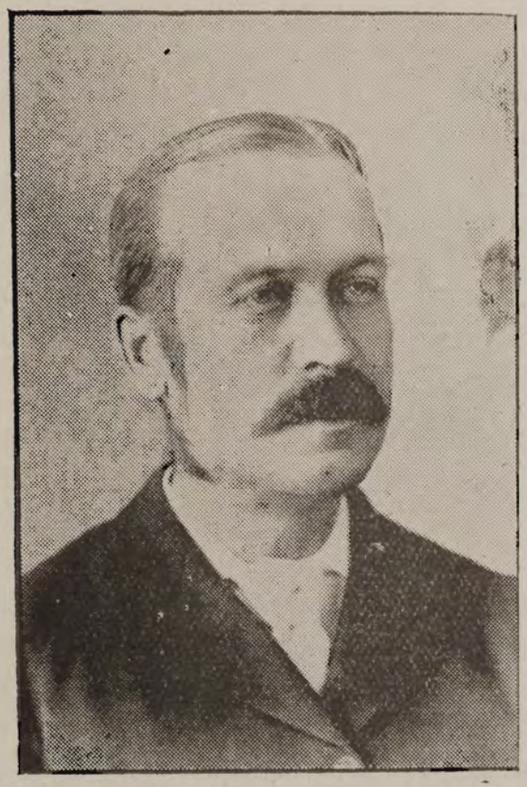

ISAAC ALLEN JACK, D. C. L., K. C.
Through the courtesy of the St John Daily Telegraph

**Dr. Isaac Allen Jack**

The late Isaac Allen Jack, D.C. L., K. C., who died at his residence in this city on the 5th of April, after a painful and lingering illness, was a man of very, very marked character and acumen. That is, he was a sound and subtle lawyer, a ripe and elegant scholar, and a true and self-sacrificing friend. Or, in other words, he had a magnificent combination of talents, graces, and tastes. Aye, he was fond of everything that ennobled the conduct and intellect. Indeed, he loved literature, art, and philosophy to almost the extent of a passion. And nobody who knew him intimately would put a straw in his way. Nor could anyone say aught against his conduct either as a neighbor or as a citizen.

His life was gentle, and the elements
So mix'd in him, that Nature might stand up,
And say to all the world, THIS WAS A MAN.

---

**The Albanian Uprising**

The uprising or disturbance in Albania is not to be wondered at. There will be no peace or security in Turkey until she is taught by some stern and resolute nation to respect the modern idea of right and freedom. It is a crying shame that she is permitted to hold unchallenged sway, as a malignant and festering cancer, in the very heart, so to speak, of Europe. It is enough to make one's blood boil, to think of Constantinople, the first capital of Christendom, and the seat of the first Christian ruler, being, to-day, the headquarters of a gross and vulgar libertine—a violater and mocker of every precept of chastity, purity, and decency. Surely, such a monstrous incongruity must have a definite termination.

We earnestly believe it has; and the sooner it comes to pass the better it will be for mankind. A complete dismemberment of the whole Ottoman Empire would be preferable, by far, to the present degrading state of affairs which prevails or obtains everywhere under Turkish domination.

---

**Sir Hector Macdonald**

De mortuis nil nisi bonum. This saying applies with full force to the demise of Sir Hector Macdonald. Sir Hector should always be remembered as one of the bravest soldiers of his day and generation. He earned both honor and glory for his flag, and country, and sovereign, in the severest of all contests between man and man—war. Moreover, he rose on his splendid merits and ability, in spite of every obstacle, from a private in the ranks, up to the distinction of major-general; and very few men are to be found in ancient, or mediæval, or modern history, who had so hard and difficult a road to fame, or who bore their victories over caste and class with equal dignity and serenity.

---

**Justice To Ireland**

By the introduction of the Irish Land-Purchase Bill the way has at last been opened to a just and final settlement of the Irish question. The bill makes provision by which the landlords of Ireland may be bought out through the gradual issue and sale of government bonds bearing two and three-quarters per cent. interest. It is intended that the tenants who are to become landowners shall, in the place of paying rent, pay the government three and one-fourth per cent. annually, as a fixed charge against the land for a period of sixty-eight years or so, when all obligations of principal and interest will have been fully satisfied, and the land will belong to the tenants free of all incumbrance. In the meantime, the three and one-quarter per cent. will amount to much less than the tenants are now paying the landlords as rent. This move is a self-evident admission on the part of the Imperial Government that the complaints of the Irish people have been well founded. The only surprise is that such a step was not taken years ago. Mr. George Wyndham, Chief Secretary for Ireland, is the author of this clever measure.

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**The Ways of Providence**

The history of the world teaches a significant lesson, namely, that everything which comes within the pale of human cognition may be used in some form to work out the final cause and effect of the universe, or the will and purpose of God.

The effect of an event is measured by its importance—by the amount of joy or suffering it brings.

Take oppression: it is one of the great processes of social evolution; it sends the mind in search for prin-

ciples of freedom, justice, and humanity.

So with great wars or great battles, they settle great and vital questions: questions of liberty or slavery, questions of commerce, questions of wealth, questions of religion, questions of civilization, and questions of supremacy of this nation or that nation over all the rest of the nations.

Again, God sometimes grants permission to great generals or leaders to openly espouse the cause of wrong. He did this to the Egyptian kings, to the kings of Babylon, to Cæsar, to Napoleon, to Jefferson Davis. But He will execute judgment; for He is the Lord. Pharaoh and his proud and valiant hosts were swallowed up; Nebuchadnezzar, with all his pomp, became a brute, and fed on grass with the cattle of the fields; Cæsar, in the very midst of his fame and all its enchanting dreams, fell and bled and died from a dagger-thrust of a bosom friend; Napoleon, with all his hope of conquest and lust of power, filled an exile's grave; Jefferson Davis, humiliated, disgraced, slunk away in the garb of a miserable hag.

"It is impossible but that offences will come: but woe unto him, through whom they come."

God was the God of Abraham, the God of Isaac, and the God of Jacob, not, though, in the limited sense that some Jews and Christians think, but it was through Abraham that He intended to raise up a special people that would lay the foundation of a higher and better plan of society than had ever yet prevailed. In a word, Abraham, and Abraham's son, and Abraham's grandson were types of character which God selected upon which to construct a new dispensation.

Moreover, God has always had a religion of some nature or kind. He had a religion in Ethiopia, even when the Ethiopians were worshipping the forces of nature. He had a religion in Egypt, even when the Egyptians were bowing down to consecrated idols. He had a religion in China, even when the Chinese were offering sacrifices to the spirits of heroes. He had a religion in India, even when the Hindus were invoking some beautiful phantom. He had a religion in Greece, even when the Greeks knelt in temples to adore and entreat the images of poetry and fiction.

Indeed, wherever we find truth, if it is only a minimum, it belongs to God, and springs from God. In so far as the religions of Ethiopia, Egypt, China, India, and Greece taught equity and charity and peace they were of God and not of man.

It is a mistake to think that religion began with the Jews, the very same as it is a mistake to think that astronomy began with Confucius, or Pythagoras, or the Ptolemaic philosophers; or the Nebular Hypothesis began with Swedenborg, or Kant, or Laplace. Astronomy began with the first star, and the theory of astronomy with the first man who beheld a star, and afterwards wondered over its origin or source; and the Nebular Hypothesis began with the

first atom of star-mist, and the first pulsation of motion which set the first atom of star-mist whirling in space. The same with religion, it began as soon as God had a child to love and cherish and direct.

It is doubtless God's great purpose that the very ends of the earth shall be civilized—shall be raised to the very highest standard of human possibility; that is, that all men, high, low, rich, and poor, shall know and feel and act the right for the very right's sake. But civilization must be sought and obtained in God's own established form—i. e., by studying history, science, philosophy, and religion. History reveals facts, science puts a value upon these facts, philosophy teaches the correct use of them, and religion gives their application.

Hence, God is in everything, and governs everything for the eternal glory of His children.

---

**Sir Oliver Mowat, K.C.**

The Hon. Sir Oliver Mowat, K. C., G. C. M. G., who died on the 19th of April last, at Toronto, was, indeed, a great Canadian, and one of the great men of his times. No man in this country, aye, for that matter, in any country, had a more honorable, and, also, a more varied and successful, public career. It has been the lot of very few men to occupy so many important offices and trusts, and, then, retain to the end the unstinted confidence and respect of their fellow citizens. Besides filling a number of political and judicial positions, he was Premier of

THE HON. SIR OLIVER MOWAT, K. C.
Through the courtesy of the St. John Daily Sun

Ontario, a Senator, a Minister of Justice, and Governor of Ontario from November, 1897, to his death; and he discharged all these functions with marked ability and distinction. He was in his eighty-third year, having been born July 22nd, 1820. He studied law with Sir John A. Macdonald, the founder and first Prime Minister of the Dominion of Canada.

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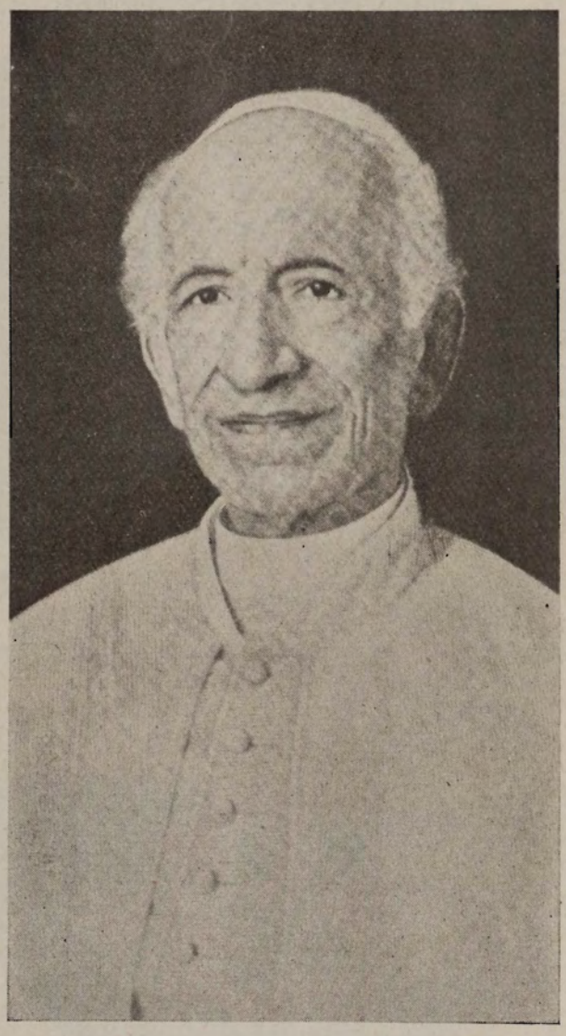
**King Edward in Rome**

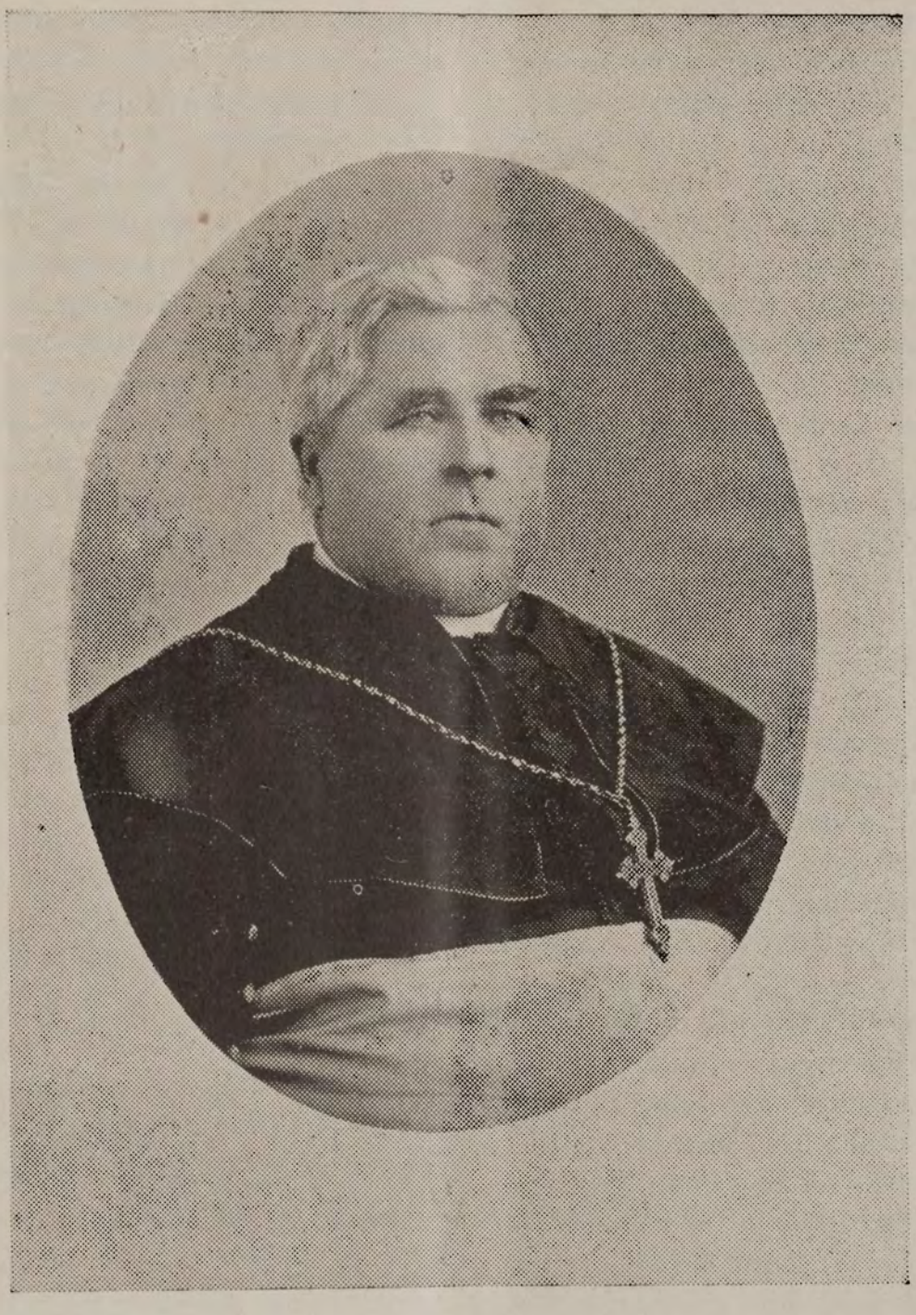
The meeting between King Edward and Pope Leo is a good omen; it betokens close personal friendship between two of the most eminent rulers to-day in the world—the one, the ruler of a great empire, the other, the ruler of a great church.

KING EDWARD VII



POPE LEO XIII

Just as we go to press, July 6th, the despatches from Rome bring the sad news that the Pope is very seriously ill.



THE LATE RT. REV. JAMES ROGERS, D. D., THE FIRST BISHOP OF CHATHAM

Through the courtesy of the St. John Monitor

In describing the occasion, the despatches, among other things, say :

"Upon arriving before the private apartment of the Pope, the Noble Guard rendered military honors to the British Sovereign.

"At the conclusion of this ceremony the door of the Pope's apartment was immediately opened and the aged Pontiff was revealed standing at the threshold. His hand was extended, awaiting his guest. His Holiness was dressed in robes of white and also wore a red velvet cape bordered with ermine.

"Even King Edward paused a moment when seeing the Pontiff in his white garments. The Pope's face was the color of ivory, but he moved without assistance, and with no apparent difficulty. From his entire person there seemed to emanate sentiments of benevolence and spirituality. The King and the head of the Church clasped hands, and exchanged a few words in French. King Edward passed within the papal apartment, the door was closed, and the Pope and the King were left alone.

"King Edward remained with the Pontiff for twenty minutes. A bell was then rung, and King Edward's suite was admitted and presented to the Pope. This little ceremony seemed to please the Pontiff immensely. At its conclusion, King Edward took his leave, the Pope crossing the room at his side, and saying his last words at the door."

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**The Bishop of Chatham**

The late Rt. Rev. Dr. Rogers, the first Bishop of Chatham, New Brunswick, was a most excellent person. Wherever one happened to meet him, whether in his palace or in the street, his handsome face was full of light and strength and charity, and his hand was warm and magnetic. He was a learned, polished, broad, impressive preacher, a wise and thoughtful administrator, and a profound and devoted Christian. Homines ad Deum nulla re propius accedunt quam salutem hominibus dando.

It gives us hearty pleasure to express our admiration for a good man ; to cherish his memory ; to talk about him, in our broken way, to our friends. And, hence, what we speak of Bishop Rogers is spoken in this spirit.

---

**The Kaiser at The Vatican**

If there is one thing that the German Emperor places above all other things, and likes above all other things, it is a spectacular show in which he is the central figure. His visit to Rome and his interview with the Pope can scarcely be said to be anything more than a picturesque holiday trip. He is wont to go on such outings—this makes his fourth.

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**A Few Facts About Canada**

Canada is the richest country, per capita, in the world, and does more business, per capita, than any other country in the world, and her progress for the last six

years has been, per capita, double that of any other country in the world; and her resources are immeasurable and inexhaustible. She has immense forests, immense coal fields, immense beds of useful minerals, immense tracts of fertile lands; her woods are alive with all kinds of game; her rivers, lakes, streams, and coasts teem with every variety of wholesome fish; her climate is fine and healthy; her people are brave, intelligent, and sturdy; her laws are just; her statesmen are resolute and patriotic; and her schools and colleges and universities are of the first rank.

---

**Leonard A. Allison**

The late Leonard A. Allison, M. A., K. C., was born in Newport, Hants County, N. S., in 1853. He was a graduate of Mount Allison University. Mr. Allison was a man of broad culture: being a close student of the classics, a local historian of repute, a musician, author of a life of the Rev. Oliver Arnold, first Rector of Sussex, and a lawyer of high standing. In all his work, Mr. Allison displayed a conscientiousness and thoroughness which mark the man of refinement and learning. We can but join with all who knew him, in expressing regret at the loss to the community of so worthy a figure.

---

The following is an editorial which appeared in the St. John Monitor:

**The Right Attitude**

"In Washington on a recent Sunday evening, Archbishop Ireland received a delegation from the Pen and Pencil club, representing the Negro press of the United States. The members of the delegation thanked him for what they termed his unwavering stand for human rights, addresses being delivered by H. P. Slaughter, president of the club, and others. In responding Archbishop Ireland said that in his public addresses and interviews on the race question he had simply obeyed the dictates of his own conscience, without expecting any return in the way of gratitude or without even knowing whether the Negro race would be pleased by what he said. He said that the idea of making any distinction in civil and political matters because of race or language or color was most un-American, and that he should use his influence against it."

From what we know of Archbishop Ireland, we would expect him to take just such a stand. He has always been a friend and champion of the oppressed of all races and classes.

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**The Grand Trunk Pacific**

As to whether the project to extend the Grand Trunk Railway system to the Pacific Ocean should receive the general favor and support of the Canadian people depends entirely upon special conditions. If St. John and Halifax are to be made the winter-termini,

and this definitely settled, the project will be a good one, but if the intention is to make Portland, Maine, or any other port in the United States, the winter-terminus, it should be opposed and defeated. It would be an unpardonable crime to grant any company a foot of land or a dollar of subsidy to carry on an operation to directly build up the trade of a foreign nation at an express and overt sacrifice of Canada's welfare. The time has come when the people of this country ought to study their own interests from the standpoint of business and patriotism. We mean that the Canadian people, from one end of Canada to the other, should emphatically decide and put their feet firmly down that Canada is for the Canadians, and must be so administered.

There is plenty of room in Canada for at least three trans-continental railways with their eastern and western termini, both in winter and in summer, on Canadian territory. The Minister of Railways has publically said thus, and he is responsible to the King and the electorate for his official utterances.

It is the proper thing, then, to help and foster all such enterprises, but they should have a single object, namely, to make Canada a splendid place to live in. A less object is not entitled to national approval or consideration.

It is not altogether likely that the Grand Trunk directors will go on with this undertaking unless they receive government encouragement, and this they should not expect unless they are prepared to make a positive assurance to the Canadian people that not a pound of Canadian earth or a farthing of Canadian money shall be used or spent to increase the wealth and commerce of the United States.

Moreover, the St. John people and the Halifax people should not forget that they have a duty to perform in this matter, in providing first-class modern terminal facilities. That is, if the St. John people and the Halifax people want St. John and Halifax to be the winter-termini, in the east, of all the Canadian trans-continental railways, they must be willing to do their part, and do it, and afterwards stand together like men for every vestige of their rights.

We hope the Grand Trunk Pacific will be built, and that St. John and Halifax will be selected as the winter-termini. We believe in Canada for the Canadians.

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**The Honorable David Mills**

The Hon. David Mills, B. A., LL. B., whose sudden demise has caused such a profound sensation all over Canada was a man of great erudition and learning. And with respect to his position as a jurist he stood at the very summit. His mind was clear, lofty, and penetrating ; and he had the happiest and most elegant of styles in speech and argument—i. e., whatever he said was clothed in classical, logical, beautiful English. By his magnificent innate qualities, and the assiduous cultivation of them, he rose to the apex of his chosen profession,—

THE HON. DAVID MILLS, B. A., LL. B.

Through the courtesy of the St. John Daily Sun

to be a judge of the Supreme Court, the highest tribunal in this Dominion. Ere his elevation to the bench, he was, in turn, a school teacher, superintendent of schools, a lawyer, a member of the House of Commons, professor of constitutional law in the University of Toronto, Minister of the Interior, a Senator, and Minister of Justice. He was born at Oxford, Kent County, Ontario, March 18, 1831, and died at Ottawa, May 8, 1903.

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**The U. S. Exodus**

Last year, over 100,000 people came from the United States into Canada to settle and make Canada their permanent home. The ratio is twofold that of the previous year. And the United States press view the matter with alarm. But this will not alter the trend of events. What will come, will come. Nearly every shrewd Yankee who stops to scan and think over his situation sees in a moment that Canada is a better country to live in, and bring a family up in, than the United States. Canada's future is glorious, that of the United States is portentous and dreadful.

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**Mr Carnegie and The Dominion**

By his recent declaration that "Canada has no future except as a part of the United States," Andrew Carnegie has most wilfully and rashly violated the well-known principle, ne sutor ultra crepidam. And in this respect, Mr. Carnegie reminds one of Crœsus, who, late in life, got to harbor the delusion that because he was the richest man in Greece he was the

ANDREW CARNEGIE, D. C. L.

Through the courtesy of the St. John Globe

wisest also. But as rich as Crœsus was, and as wise as he took himself to be, a simple lad confounded all his self-arrogated learning. The Greek plutocrat knew all about reckoning interest and driving hard bargains, but he failed to explain why the sun gave more light than the moon. And, yet. it should be remembered that after Crœsus found out that he did not know everything, and that there were lots of very useful information in the world, that hosts and hosts of poor people understood, which he was wholly ignorant of, and that he was not born to be either a prophet or a sage, he went before the shrine of the Delphic Oracle and confessed himself to be a wretched fool.

From what we can learn, Mr. Carnegie has never travelled in Canada, and studied her brave men and women, and enjoyed their open-hearted kindness, and witnessed their love of country.

Then let us ask, how can he predict the destiny of the Canadian people ?

It strikes us that Mr. Carnegie's vast wealth has given him a swelled head. The petting he receives through his gold is turning him into a real Limby-Lumby, who tried to learn to swim in a pint of water. Knowledge is a little more than the dreams of indigestion. A man cannot be a philosopher unless he has some idea of philosophy. The praise of flunkies alone does not constitute greatness. Canute's courtiers sought to convince him that he was a divine being, and possessed of divine power; nevertheless, the waves did not obey him.

Mr. Carnegie is, unquestionably, a splendid authority on his own favorite business—dealing in iron and converting it into millions of money —but we trust that he will not be offended if we seriously doubt the sufficiency of his ability and education to make forecasts quoad a matter which belongs entirely to the province of ripe statesmanship and scholarship. Cuilibet in arte sua credendum est.

In a nutshell, we will tell Mr. Carnegie that the destiny of Canada is not annexation to the United States, but imperial federation with England and her colonial possessions.

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**Mr. Chamberlain and the Empire**

Mr. Chamberlain's new policy to unite England and all her dominions and possessions into a great federation or zollverein, for commerce and defence, marks him as the most farseeing of living statesmen.

It is a simple matter to see the wisdom of Mr. Chamberlain's course.

England and her colonies are making the other nations rich and fat, and helping them build powerful fleets and support powerful armies that will some day become an open menace to the peace and freedom of the world. In the year of 1901, England and her colonies imported from the United States, alone, to say nothing of a score of other countries, goods amounting to the value of $807,726,786 ; and of this

amount, the United Kingdom's share was just $631,207,157.

Again, in 1900, England imported from her own possessions goods to the value of $547,653,175, and from foreign countries, including the United States, goods to the value of $2,615,375,815; and she exported to her own possessions, in the same year, goods to the value of $461,897,980, to foreign countries, including the United States, goods to the value of $1,455,959,980. Thus, England bought, in 1900, more goods —to the value of $1,159,415,835— from foreign countries than she sold to them. And the goods bought consisted chiefly of grain, flour, cotton, wool, meat, sugar, butter, margarine, lumber, silk manufactures, flax, hemp, jute, woolen manufactures, yarn, animals for food, oils, chemicals, dye stuffs, seeds, fruits, hops, hides, furs, leather, wine, spirits, currants, raisins, cheese, eggs, tea, coffee, cocoa, tobacco, fruits, vegetables, rice, bacon, hams, fish, cattle, horses, hay, oats, silver, iron, steel, and various metals. And passing strange, there is not a single article in this list that cannot be produced in abundance within the four corners of the British Empire if the right step is taken by England and her possessions to foster and encourage its production.

It is, indeed, slovenly statecraft to let England's trade policy so drift along that foreign countries can dump into her markets $2,615,376,815 worth of goods as against $547,653,175 worth sold to her by the colonies, when the colonies are fully capable of furnishing the same quantity and quality of goods at the same prices.

The amounts ought to be reversed —i. e., the $2,615,376,815 ought to be spent in the British Empire and the $547,653,175 with outsiders.

As it now stands, England is annually spending with her rivals and enemies $2,067,723,640, or over, that should be spent with her own dominions. The sum of $2,067,723,640 a year is too vast, too immense, to be allowed to slip away. There is no wonder that the Carnegies and the Morgans and the Rockefellers can count their fortunes by the billion when they can with perfect impunity fill their money-bags from such an enormous vault of gold.

It is not an impossible task nor an unreasonable desire to have this difference of $2,067,723,640 shifted in favor of the colonies.

Aye, the moment that British trade is safeguarded for the British people, farmers, manufacturers, capitalists, and artisans, from England, Ireland, Scotland, the United States, France, Germany, and Italy, will flock to Canada, Australia, and New Zealand, and engage in agriculture, manufactures, mining, and the development of all the natural resources of these bounteous countries.

Hence, Mr. Chamberlain's policy, if carried into effect, will keep the major part—five-sevenths—of British trade within the British Empire, and increase the wealth of the British Empire to the extent of $3,000,000,000 a year.

**Russia and the Jews**

The massacre at Kishineff shows that the lot of the Jews in Russia is a hard one. Russian prejudice against the Semitic race is bitter, foul, spiteful, fiendish; and it is all the more reprehensible when it is taken into account that it is actively shared in by the head of the Russian Empire.

These horrible butcheries are devoid of provocation. It cannot be thought that the Jews will overrun the nation and become the dominant power, as there are only about 2,500,000 Jews in all Russia. In fact, there are less than 7,000,000 Jews on the earth: of course, Russia has the most—about five-fourteenths; Austria-Hungary comes next, with about 1,500,000; Germany has about 600,000; Africa, about 550,000; the United States, about 400,000; England, about 150,000; Canada, about 17,000; and the rest are scattered over other countries.

The only salvation for the Jews is to gather together all their forces and possessions, and return to the land of their forefathers, and, there, lay the foundation of a new Kingdom of Israel, and, thus, carve out for themselves a new destiny. If they could in times past raise up, in the midst of hardship and oppression, a Joseph, a Moses, a Daniel, surely, no one dare say that they are not yet able to give to mankind characters just as clever and noble.

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**The Servian Assassination**

The assassination of King Alexander and Queen Draga of Servia, the two brothers of the Queen, the premier, the minister of war, and the ex-minister of war, by a revolutionary party from the army, on the morning of June 11th, is a most gloomy and dastardly affair. Nothing more brutal can be found in the history of the dark ages. When people are worked up to a high pitch of excitement, through a long train of abuses and tyrannies, we expect a rebellion or insurrection, and look for the horrors of war in their wildest forms; but when a band of men, ninety in all, coolly plan and carry out a murderous deed, such as this, in the name of liberty, justice, and right, we stand and tremble in amazement. How such a thing could happen in the midst of Europe, in the beginning of the twentieth century, is strange, indeed.

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**A Fair Statement**

In The Music Trades, New York, June 13th, there is a letter, the seventh of a series, by Mr. John C. Freund, the editor, written at Constant Spring Hotel, Kingston, Jamaica, W. I., under the heading "A Trip to Paradise," which, among other things, contains the following pertinent remarks about the Jamaican Negroes:

"Take them all together, they will compare favorably with their white brothers in the States in similar positions, and, in many instances, surpass them in the habitual courtesy

and kindly attitude they display to everybody.

"I send you a photograph of a group of postmen. I think you will agree with me that they look intelligent, neat and like men who have a certain self-respect, which impels them to do their duty to the utmost of their ability.

"Of the motormen and conductors on the trolley lines I have seen a good deal, and cannot but commend their unfailing politeness and desire to be accommodating to passengers, especially to strangers who are impelled by necessity to ask them many questions.

"As the colored people here emerge from the debased condition in which they existed during the old slave-holding times, they are beginning to display qualities which would be commendable in the best white men.

"Before I go any further on this subject, let me say that my argument is not a plea for the colored man. It is not intended to be a defence of his rights, real or fancied. I have no desire, even for a moment, to offend the susceptibilities of Southerners. My plea goes beyond any question of color.

"This is my creed :

"If you give humanity fair conditions, something like adequate opportunity ; if you let hope enter into the breasts ; if your attitude be but reasonable and just, the result will be the same in the great majority of cases, whether the color be black or white, brown or yellow.

"The colored man, when treated as a human being, proves, everywhere, at least where I have seen him, that he is entitled to confidence, that he is willing to work, and that he is more than ready to display many good qualities, the chief of which are loyalty and wonderful amiability of temperament.

"To me, I must admit, it has always seemed extraordinary that so many people in the South, who consider it almost a crime against themselves to entrust a Negro with a vote, do not hesitate for one minute to entrust the rearing of their children to a Negro "mammy," and experience shows that it is rare that their confidence is abused. Certainly, among the better class in the South—I mean in a material sense—the Negro mammy has had as much to do in the rearing of the white race as the mothers themselves.

"There is another point which I do not desire to evade, as it constantly comes up, and is given as the cause of those frightful lynchings in the States, the horrors of which are too awful to describe.

"How much of the responsibility for the crimes that produce these lynchings must rest with the whites themselves, whose ancestors, for generations, used the Negro, and especially the Negro woman, in a way to put even the horrors of the Siberian prisons in the shade ?

"As justice, right and truth breed justice, right and truth—as liberty breeds free men—just so do dishonor, cruelty, rapine and crime bring forth their natural fruit.

"In discussing this much-discussed

question, we need not philanthropy, but justice. We need no evasion of the real issue, but we do need a frank confession as to where the original fault lay.

"For years, as we know, the church itself upheld slavery. For years the black people were seized in their villages and homes, and brought, with indescribable cruelty, to the plantations in the States and the West Indies.

"They were treated as chattels, not as human creatures. They had no rights which any one was bound to respect.

"Suddenly—they were free!

"Put it as you will, it is astonishing that, in little more than a generation from the day of the Emancipation Proclamation, hundreds of thousands of them have become decent, law-abiding, reputable citizens, who own their own homes, conduct stores, and this is just as true of the colored people here as it is true of the colored people in the States. Some even have managed to raise themselves to positions of eminence, as lawyers, doctors, clergymen, teachers, writers and representatives in Congress.

"I do not believe the world's history can show an evolution so rapid."

Mr. Freund closes his letter thus:

"We have been among these people about two weeks, and I have endeavored to investigate the race problem at close range, under conditions sufficiently different from those that exist in the States, to enable me to reach a fair and unbiased opinion.

"If I am to express my whole thought, I would say that there is behind it all, not merely centuries of human injustice, not merely the long record of man's inhumanity to man, but the determination which seems to be irradical in human nature, of the strong few to live at the expense of the many who are weak.

"Put it as we may, the prejudice against the colored man on account of his color has back of it the desire to use his labor without giving him an adequate return, for the world has always been divided into two classes —the many who are willing to earn what they consume and the few who are not willing to give a fair equivalent for what they consume, and so make laws and keep up armies and navies to maintain privileges which never should have existed.

"No man believes more strongly than I do in property rights. No man is more absolutely antagonistic to the Socialistic idea, to the idea that all men are equal, or can be made equal, than I am; but when we get right down to it, when we put away all side issues, when we get at the root of things to discover why there is trouble and strife and prejudice and wrong in the world, we shall find that it is not because men are cruel and wicked and dishonest, but because, in the course of time, we have built up a privileged class, and the great mass of the people, whether black or white, brown or yellow, labor from morn till night to support this class, and thus receive no adequate return for their labor.

"Historians, philosophers, scien-

tists will tell you that present conditions came out of the crude life of our ancestors, when the man who worked, whether in field, farm or factory, had to be protected and had to pay for protection against those who would have robbed him of the fruit of his labor. Thus it was that the profession of arms became the employment of many, was honored and regarded as necessary for the protection of the state.

"But out of this condition grew evils, great evils, till finally we have a situation where the great producing mass of the world, the toilers, must give up the major part of the result of their labor to those who have become under the law owners of property. Now, there is a vast difference between property which a man legitimately acquires by his own labor, by his intelligence, by his thrift, by the superiority of his efforts over the efforts of others around him, and the property which is acquired by trick or artifice, by violence or fraud, by a stroke of the pen, by the watering of stocks and bonds, by all the unjust means known to us of to-day, as they were known to our forefathers.

"Where and how to draw the line is the problem which must concern statesmanship in the future.

"Believe me, that I am not far from the truth when I tell you that back of the so-called race problem is the desire to keep the Negro down so that he may never realize the value of his own work."

The Music Trades is an illustrated weekly of 56 large folio pages devoted to the interests of musical people and all kinds of musical instruments. And its editor, Mr. John C. Freund, is a man of high and acknowledged attainments.

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**Thousands Come Each Week**

It is estimated that about three thousand settlers, from the United States, come into our Canadian North-West every week. This is an increase of fifty per cent. over last year. The newcomers are farmers of the best type, many of them having sons and brothers attending colleges to learn scientific agriculture. And they are well qualified financially to make the most of their opportunities. In the majority of cases, they have sold their farms in the Western States for from $50.00 to $100.00 per acre, and have no difficulty in getting just as good land in Canada for from $2.50 to $10.00. They affirm their abiding faith in British institutions. So let them come. We extend to them a hearty welcome. It is out of such material that a nation grows to be mighty.

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**That Queer Chambermaid**

The Indianapolis correspondent of the Atlanta Daily News writes:

"An entirely new phase of the story of the refusal of Lula Spence, the chambermaid, to make the bed that had been

occupied by Booker T. Washington, is presented by Henry W. Lawrence, proprietor of the English Hotel. He declares that the public, the South especially, is being humbugged by the woman and that he can produce affidavits to prove what he says.

"So far as the Spence woman being discharged because she refused to make his bed, there is not a word of truth in that. She knew she was to be discharged anyhow for an infringement of the rules; he said, moreover, she did make Washington's bed after the first night he was there, and after she found he had been in the room talking to a reporter while she was at work, she told another chambermaid that Washington was there and that he knew a lot more than most white people.

"Mr. Lawrence says the Southern papers have been referring to her as a young girl, whereas she is a woman of about 40, who has been married three times and who has three children living. Some of the Southern papers, he says, have given it a political coloring, but Mr. Lawrence is a democrat, regardless of the fact that Washington was his guest.

"Miss Spence received a handsome gold watch and chain from unknown Indianapolis admirers. She was also notified to-day that a purse of $500 is being made up for her at Houston, Texas.

"Her husband, with whom she has not lived for some time, brought suit for divorce, and the board of childrens's guardians asked Judge Stubbs, of the juvenile court, for possession of their adopted child.

"The dispatches have given the name both as Spence and as Hadley. The supposition is that Hadley is the woman's maiden name and Spence that of her husband."

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**The Colonies Are Firm**

That the colonies are a unit in favor of Mr. Chamberlain's proposition makes it nearly a sure thing that the proposition will, some of these days, become an established, settled imperial policy. The progressive English people—English people who are impressed with modern economic ideas and principles—must see that a British zollverein is the only kind of régime, now, that will succeed in maintaining the integrity of the British Empire. With a well-defined zollverein, all the colonies can be easily made to realize the importance of bearing their share of the burden of supporting the army and navy; and this itself ought to be sufficient ground for its adoption. It is very clear, that unless England can keep afloat a fleet equal to two great nations, and a trained militia strong enough to cope, at least, with two great nations, her crown and prestige and influence will dwindle into mere fictions. Nothing will inspire men with patriotism like material prosperity, like being able to make a good living in their own country. If a people are comfortable, and their comforts daily growing better, they are bound, where freedom rules supreme, to be fervently loyal, and their loyalty

will manifest itself in liberally securing their flag against all possibility of insult or infringement.

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**The Navies of The World**

It is pleasing to note that England has the largest, best equipped, and best manned navy in the world. Her navy consists, today, of 546 ships. And she has, at the present time, 78 new ships in process of construction. This year she will spend about $180,000,000 in naval improvement and extension.

The French navy stands next to the British. France has 370 ships. The other navies are as follows: Russia has 220 ships; Germany, 205; Italy, 200; Japan, 142; and the United States, 109. In tonnage, England is first; France, second; the United States, third; Russia, fourth; Germany, fifth; Italy, sixth; and Japan, seventh.

The adoption of Mr. Chamberlain's policy will enable England to increase her navy at a ratio double that of any other nation—e. g., if France increases hers at 20 per cent., England can increase hers at 40 per cent.

With the colonies at England's right hand, she can advance in wealth and power at twice the pace of any other country.

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## The United States

While the United States is a rich and powerful country, a country of untold capacity and possibility, it has a thousand and one drawbacks that can never be overcome or removed. Its people are a conglomeration of some of the very best and the very worst elements of the human family, and are, for the most part, without any definite ideal or ambition, except to hoard up riches and outdo one another. No people on the earth are so destitute of traditional inspiration. The French have characteristics which stamp them as a special type by themselves, a type which stands for a certain elegant phase of civilization—courtesy, brilliancy, fancy. The Germans represent a positive, robust, enduring constituent in the evolution of mind—a known quantity of intellectual development. The Italians can recall a notable past, and, as a matter of fact, are beginning to foster a new hope, a hope which may in time be able to gather together some of their lost prestige. The British have all around about them a history full and overflowing with great and wonderful events—glorious events. They can look at a single glance and take in hundreds of the noblest of personages. They can see Fitzwalter and the Barons compel the obdurate John to sign MAGNA CHARTA. They can see Cromwell rise from obscurity to be Lord Protector. They can see Wolfe scaling the battlements of Quebec. They can see Nelson give his order—ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY. They can see Wellington and the thin red line vanquish Napoleon and his hosts at Waterloo. They can see famous statesmen, and famous poets, and

famous philosophers, and famous scholars, and famous jurists, and famous divines, spreading liberty, and song, and wisdom, and knowledge, and law, and religion, throughout the world. They can see the British flag flying over the heads of 400,000,000 citizens of every hue, and language, and creed. They can see the stout arm of JUSTICE protect the weak against the strong. They can see the edict that no Briton, no matter what his race or his color may be, shall ever be a slave either at home or abroad. They can see the spirit of freedom taking deeper and deeper root, day by day, in every nook and corner of the Empire. The British can see all this constantly before their eyes, and it is a beautiful scene to behold. It is the kind of scene that is bound to make its inheritors brave and happy and prosperous. But no such a panorama can ever appear before the vision of the Yankee. The Yankee is not even like the French, or the German, or the Italian. He has no legends, no folklore, no epoch of heroism. His history is insipid, barren, and without a moral—a mere rehearsal of dry and tasteless things. His jurisprudence, his speech, his literature, his science, his education, his notions of government, are all borrowed and copied. He is original in nothing save some incongruous oddities which are likely, sooner or later, to work his ruin.

Indeed, the United States is a fair repetition, to-day, of the Roman Empire in the reign of Nero. It has lots of gold, lots of energy, lots of dazzle, lots of self-conceit, but poverty-stricken in the lowest degree in all the qualities of a fine, serene, discerning soul.

A good way to judge the conscience of a nation is by the conduct or attitude or sentiment of its public men—its legislators, its courts, its press, its pulpit, its teachers. Whatever they say or do is the voice or the act of the nation. And applying this logic to the public men of the United States, there are instances and instances, yes scores and scores of instances, to prove that they have got a diseased, irresolute, vacillating heart.

Before many years, the United States will witness a gigantic exodus of the very cream of the nation across the Canadian border. The institutions of Canada are sound and free and progressive, and the liberty-loving, law-abiding Yankee is beginning already to feel their attraction. In fact, in a few decades the United States will lose its backbone. This will surely come to pass. That is, it is safe to predict, that by 1950, the United States will yield up to Canada millions of its splendid citizens. Of course, the millions and millions of the rude, wild, boisterous mob will stay on under the stars and stripes, and let them stay, as they are not wanted here, nor will they be allowed to come here.

There is not the slightest doubt but the Canadian people can, if they make a determined, diplomatic effort, drain the United States, in less than half a century, of a third of its population—the very choice of its men and women.

Again, the constitution of the

United States is wholly inadequate, as it is now, to meet the exigencies of a great nation ; it is out of date, pristine, unwieldy ; and it will take a most bloody revolution to amend it, or alter it, or make it fit for a free people to live under. The sensible, farseeing people of the country note this, and tremble in their shoes ; and living handy to Canada whose laws are the essence of the immutable principles of right, and whose land is munificent in all kinds of resources, they will gradually immigrate here as the Mecca of safety and refuge.

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## An Excellent Idea

A despatch informs us that Lord Grey, the head of the British South Africa Company, has been writing Mr. Booker T. Washington, the principal of the Normal and Industrial Institute, Tuskegee, Alabama, with a view to the establishment of a system of industrial schools in South Africa to train the blacks. And the same dispatch also tells us that the British Government proposes to give its assistance to such a project. One thing we regret to note, Mr. Washington cannot see his way clear to leave his great work in the Southern States. Yet, we have no doubt but a good substitute can be easily found among our own British Negroes who will fill every requirement.

This has been our way of thinking for some time past.

Yes, a strenuous effort should be made to give the rising generation of blacks in South Africa, or, in fact, in all British Africa, at the very least, a primary education—i. e., an education in the elementary grades of reading, writing, arithmetic, history, geography, music, deportment, the English language, and industrialism.

The true philosophy of educating an uncivilized race is to begin with the infant as soon as it is able to take notice of playthings, and carry it along, step by step, until it reaches a certain age—that is, commence at five and stop at not less than fourteen. And this ought to be compulsory. By such a rule, every boy and girl would get at least nine years of rudimental schooling in all the common branches of knowledge.

The kindergarten process of teaching, the process invented by Friedrich Froebel, is the best to start with—the best to use for the first two or three years, until the pupil's powers of reason and observation are well initiated. For young children, the kindergarten cannot be equalled, and more especially so where the children lack careful home tuition. The kindergarten develops the mind and body, in harmony with each other, by immersing them in a beautiful sea of pleasing and edifying exercises : viz., the pupil is instructed through the influence of adaptation and amusement.

Upon a series of investigations of the matter, we have invariably found the kindergarten student to possess a firmer, broader, higher, deeper mental and physical structure at eight years of age than the student taught in the ordinary manner possesses at twelve.

Hence, the kindergarten system is the one to adopt in British Africa in all infant schools for the blacks.

Considerable time must be spent in dressing and treating and healing the wounds of an oppressed people. The wrongs of centuries—fierce, bitter, crushing wrongs—cannot be repaired in a few weeks, or a few months, or a few years. Therefore, patience, tenderness, and sagacity, in the highest degree, ought to be exercised by British statesmen in dealing with the situation of the natives of British Africa.

The best way, it seems to us, to work out a just and practical policy to be followed in administering the welfare of the African Negro is to appoint a royal commission of learned, equitable, farseeing men to go to all the important parts of Africa under British dominion and make a thorough inquiry into his real nature, condition, and prospect. And such commission should have on it at least one Negro; and that Negro should be one of the wisest, ablest, and most highly educated of his race in the whole British Empire—a scholar, a thinker, a philosopher, a deep and untiring student of political science and human progress. And the duty and jurisdiction of such commission should be comprehensive. And upon its report, a judicious régime for British Africa could be constructed and put into operation.

Again, it should become an unwritten law in British Africa to employ native labor wherever it can be utilized or obtained. That is, in the field of common labor—for farm, or mine, or lumber, or mill, or railroad hands, or for servants, or porters, or janitors, or teamsters, or for loading and unloading vessels, or for firemen, or engine drivers, or jobbing—the blacks should be given a preference over all others. In other words, to supplant native labor by the importation of coolies and unskilled Europeans—Europeans from the overcrowded slums of large cities—is wrong, is unfair, is contrary to every precept of British Justice and Right.

By treating the natives of Africa with kindness and equity, and paying them tolerable wages, they can be made the very best laborers in the world; laborers that may always be relied on; laborers that will never fag, or give out, or complain.

Indeed, our hope for making Africa one of the richest, happiest, prettiest, the greatest in railroad accommodations, and the best cultivated or husbanded of all the countries of the earth, is based as much on the inexhaustible supply of native labor as on anything else. Aye, with lots of good, hardy, contented labor, and lots of profitable fields in which to keep it occupied at more than bare living rates of remuneration, and ots of genius and experience to foster it, wield it, and direct it, a land so favored is bound to become wealthy, magnificent, and powerful.

We trust that Lord Grey will not let his idea drop. The saying, ce n'est qui le premier pas qui coûte, still holds good—once a feasible idea is properly organized, and properly

launched, all its difficulties and obstacles, as well as its cost and outlay, cease and disappear.

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## Industrial Education

The chief aim of the masses of civilized society, to-day, is to obtain food, shelter, and clothing above the degree of mere want: to earn their bread and butter, and something to wear, and a roof to cover their head, and a little money or property to good, in case of sickness, or rainy weather, or old age.

Hence, the question is: What shall we do to make an honest, agreeable, salutary living, and have a few dollars to spare?

And to answer this question, in all its moods and tenses, is the great object of the doctors of political economy.

The time has come when skilled and technical labor must take a very important position in the curriculum of education.

The earth contains enough material—vegetable, mineral, and animal—to make all men superlatively prosperous and happy, and, that, too, for any number of years to come, if they only study how to utilize it in accordance with scientific principles. No person need be in want of a dinner, or a jacket, or a frock, or a pair of trousers, or a pair of shoes, or a place to sleep, if the volume of education in the world were of the right sort.

Man in his highest or lowest condition, is a cogitomanus being—that is, adapted to both mental and manual labor—and, therefore, the more he is induced to exercise his head and hands together, while he is investigating or overcoming the phenomena of his environment, the nobler and the stronger he becomes in mind and body. Indeed, it is hard to conceive a greater calamity befalling the human race, than for it to be precipitated into some situation of unbroken idleness, where it would not be compelled to think and toil.

Every distinct branch of industrialism—agriculture, domestic art, commerce, mining, and manufacturing—should be taught in well-equipped and officered schools or departments, and diplomas of a university character granted to every graduate upon completing a certain course and passing an examination.

The triumphant, decisive, positive redemption or salvation of the world—its rescue from the bondage of ignorance, injustice, superstition, bigotry, prejudice, poverty, sin, crime, and wretchedness—is in a generous, discerning, universal dissemination of truth and knowledge.

According to our notion, the practical object or purpose of education is to checkmate, and repel, and subdue all agents that are hostile to life, and, thus, make life worth living. In other words, the men and women who have the most to do with supplying the wants and needs of human existence ought to know a good deal about how to guard it, and foster it, and scatter its enemies.

It comes to this, that all who have, to-day, to earn their living by

their head and hands must be educated, and well-educated too, in order to assure success.

Moreover, every male citizen of a free country like Canada should be carefully trained, while at the public schools, in political economy, in the science of responsible government, and in oratory. This will fit him for a cogent, impromptu, fluent discussion, viva voce, of all vital questions relating to the welfare of the state. Where oratory becomes the voice or mouthpiece of RIGHT AND FREEDOM, its power for good is inestimable, magical, irresistible. A man may sing well, or act well, or play a musical instrument well, and this is surely a grand accomplishment, but if he can speak well he is the possessor of the noblest of all charms.

It is also imperative that every male citizen should be drilled in military tactics. Until fully seven-tenths of the human race, over the whole earth, rise up to the goal of a higher civilization, war will be absolutely necessary to adjust, between nations, rankling disputes which cannot be settled in the tribunals of diplomacy. Our freedom would be a miserable mockery if we could not courageously and victoriously assert it, establish it, and defend it, against the assault of all our enemies in the world. And on this account it is the bounden duty of a free people to be dexterous in the art and use of arms, so that they may be able, on sea or land, to flog any foe that dare impugn their honor or endanger their liberty.

To speak from a general point of view, all education, from the primary school to the university, and even through the university, should be gratuitous. That is, every branch of knowledge—academic, industrial, artistic, and professional—should be furnished to the student without a cent or a penny of direct charge. The reason why the universities are not better attended, now, is that only a few students can bear the expense of a full course. But remove the cost, and the universities will be crowded like the common schools. Education should be a national institution. And every school should be a definite part of a system working in perfect harmony from the alphabet to the degree. Anything less than this will make a botch-job of the idea of learning. We will never be able to enjoy the entire spirit of justice and humanity, until there is more uniformity in the knowledge of the multitude. So long as the millions are contented with a miserable, incoherent, incongruous smattering of the fundamental principles of truth, or pleased or satisfied to look upon a gross caricature of the fundamental principles of truth, and let the few possess the genuine thing itself, their condition will be bound to remain an open menace to the genius of right and equality.

Hence, with his head and hands carefully and thoughtfully trained, man will be able to make nature his willing and obedient slave ; i. e., the deepening of knowledge will be followed by a new and wondrous revelation of peace and prosperity.

## The Negro Problem, and How to Solve it*

NO. I. PART THREE

When Cecrops left Egypt, Moses was about forty-four years old. And here it should not be forgotten, that Moses himself was the son of a slave.

It is altogether likely that the step taken by the founder of Athens set the famous Israelite thinking over the destiny of his people. Cecrops and Moses were cotemporaries. And it was no doubt Cecrops's movement, and the success which attended it, that impelled Cadmus to follow with his little band from Phœnicia. Yet, the Israelites fled from Egypt sixteen years before Cadmus set to work to build the city of Thebes. In other words, Cecrops set the example; then, came Moses; then, came Cadmus. Or, again, the first seeds of European civilization were planted in Greece by ex-slaves from Egypt and Phœnicia, who simply returned to the land of their white forefathers to carve out a new rôle in the fortunes of mankind; and they did their work well. If Athens and Thebes had not been founded the continent of Europe would, perhaps, still be in darkness.

The Ethiopians, Egyptians, and Phœnicians belonged alike to the Negro race. Noted Jewish writers and commentators make them out to be the same stock—the offspring of Ham one of the three sons of Noah. And Ham is believed to be the sire of the black people. All the black races it is claimed and argued descended from him. He had four sons: Cush, Mizraim, Phut, and Canaan. "These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations."*

We do not accept this as the exact manner in which the different races took their rise. We merely cite it to show the decided opinion of Moses as to the close kinship of the Ethiopians, Egyptians, and Phœnicians. It is self-evident that Moses firmly believed them to be of the same group. To this extent the passage referred to is most important. As to the soundness of Moses's a posteriori theory, that is another question. A great thinker, or prophet, or philosopher, may be quite accurate in recording his experience and observations, but radically mistaken in his hypothesis of them.

According to Moses, the Ethiopians sprung from Cush; the Egyptians, from Mizraim; the Libyans, from Phut; and the Phœnicians, from Canaan. And they were all black people.

Even in the eighth century after Moses, Jeremiah the prophet declares the Ethiopians to be Negroes. He asks the question: "Can the Ethiopian change his skin or the leopard his spots?"

This is an interrogative argument to show that it is no more possible for a certain thing to happen than it

*This was begun in NEITH, No. 1., and continued in No. 2. We ask the reader to suspend judgment until the last article of the series is finished.

*See Genesis x: 6-20.

is for an Ethiopian to alter his hue. The permanency of the Ethiopian's black skin and the leopard's spots are put on a par. It was well understood by Jeremiah and his hearers and followers that the Ethiopians were a black people, had always been a black people, and would always remain a black people. Herodotus, Menetho, Diodorus, Strabo, Josephus, Appianus, and Eusebius held to quite the same view.

The generations of Shem—Noah's eldest son—form the ground-work of the writings of Moses. It is through Shem's son Arphaxad and his lineage—Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram, Isaac, and Jacob—that we are introduced to the twelve tribes.* That is, Moses deals altogether with his own race, and only incidentally refers to the posterity of Ham and Japheth. JEHOVAH is the God of Abraham, Isaac, and Jacob, and their seed—i. e., the God of the Shemites.

If we believe Moses, Noah cursed Canaan, and assigned the family of Japheth to dwell in the tents of Shem.

For a long time it was contended that the Canaanites were the starting point of the whole Negro race, and that the hard lot of the Negroes in the world, in modern times, was a manifest fulfilment of Noah's intoxicated curse. But the Noachian anathema turned out to be a telum imbelle sine ictu. The Canaanites were a great people, as great a people as the Israelites. They were a great commercial people—great merchants, great traders, great manufacturers, and great artificers.

History does not bear out the claim of Moses for the Shemites. The Canaanites were not the servants of the Shemites. Nor did the Japhethites dwell in the tents of the Shemites. But reversing it, the Shemites dwelt in the tents of the Japhethites, and spent over five centuries at different times in abject slavery under the Hamitic races.

Moses sought to impress upon his disciples that there were, after the deluge, three marked divisions of mankind—the Shemites, the Hamites, and the Japhethites. Hence, the Shemites were a distinct people in their race, type, and hue ; and so were the Hamites ; and so were the Japhethites.

Moses saw these divisions and distinctions with his own eyes, and attempted to account for their origin. Therefore, one thing is certain, and that is, if his logic is unsound, his experience is valuable ; and his statements so far as his experience is concerned are most reliable and trustworthy. All full-blooded Ethiopians, Egyptians, Libyans, and Phœnicians were Negroes—black people. The Europeans were Caucasians——white people—or in Semitic parlance, Japhethites. And this was the opinion of Moses based on positive knowledge of their traditions, features, and complexion.

The Phœnicians were colonial Egyptians until they got rid of the Egyptian yoke. The Egyptians had, for many years, a number of colonies in Western Asia.

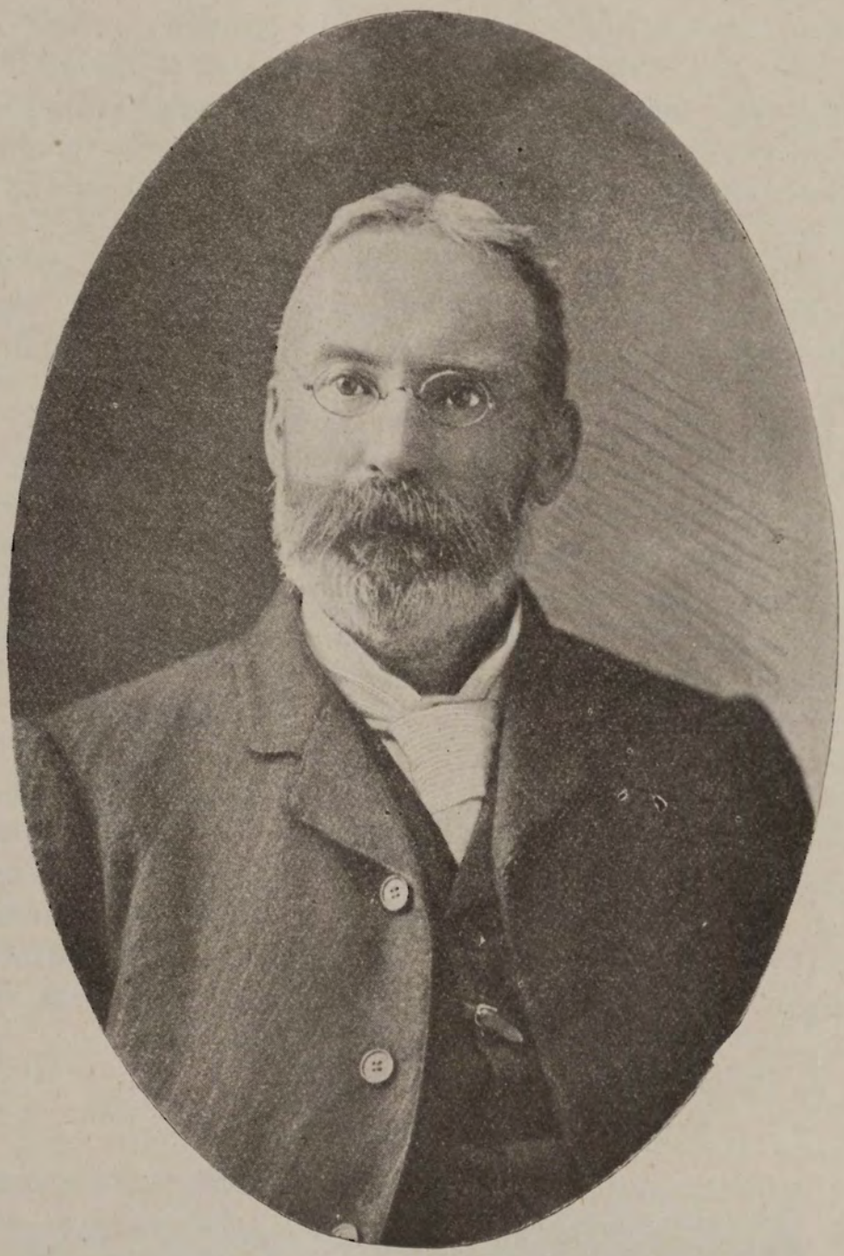
*See Genesis xi—xxv.

There was about the same difference between the Græco-Egyptians and the Græco-Phœnicians as there is, to-day, between the British Negroes and the French Negroes. That is, the European blood in the Græco-Egyptians and the Græco-Phœnicians was identical ; and it was on their European blood that both branches rested their destiny ; and it was on their European blood that they ultimately won the goal of supremacy and dominion. So it is with the Negroes at every point of the compass, their African blood is identical ; and it must be on their African blood that they rest their destiny ; and it must be on their African blood that they ultimately win the goal and regain their ancient prestige and power.

As a common thing, an oppressed people of mixed blood look for their freedom to come from the side which is decried by their oppressors. Hence, the Egyptian who was part Caucasian and part Negro hailed Europe as his true land of promise ; the black man of the United States who is part Negro and part Caucasian hails Africa as his true land of promise. In Egypt, the white race was oppressed ; in the United States, the black race is oppressed. The tables have turned.

Thus, the mulattoes, quadroons, and octoroons, in the United States, resemble the early settlers of Greece who went from Egypt and Phœnicia. But in a thousand years the Negro blood in the Græco-Egyptians and the Græco-Phœnicians was reduced, by mingling it in small quantities with a great ocean of Caucasian blood, to a homeopathic degree, and, at last, in some places, totally obliterated.

The white race claims Homer, Plato, Archimedes, and Euclid ; and the black race claims Hannibal, Pushkin, Dumas, and Frederick Douglass. And, yet, the whole eight were a pronounced mixture of Caucasian and Negro. Plato is classed as a white man, and Frederick Dougass as a black man. Though, if Mr. Douglass had lived in Athens, in the age of Plato, he would have come down to us as the prince of Greek orators, and would have been received, then, and ever afterwards, as one of the most brilliant white men in the world.



CHARLES CAMPBELL

# The Islands of the Blessed

**"Fortunatae Insulae"**

BY CHARLES CAMPBELL

O! mother Earth, thy children wail and die
The heart is weary and the breath a sigh :
O ! mother, of fair plains and quiet seas,
Of far, blue hills and gently whispering trees,
Of morning, noon and night—those countless three
That lead all travellers to eternity ;
O ! gentle mother, answer to our prayer,
Where can thy sons find rest from pain and care ?

Sweetly, O ! sweetly, the linnet sings
His love-song to his mate,
And murmuring bees with their cooling wings
On dainty blossoms wait.

Gaily the brooklet its babble trills,
Low bend its reeds to hear
Tales from the crests of the far-off hills
News from the forest near.

O ! mother, hard of heart and pitiless,
Of ice-bound rock and burning wilderness ;
Whose hungry seas gnaw, white-fanged, at the shore,
Whose lightnings strike amidst the tempest's roar ;
Whose fire and frost and storm thy children slay,
For idle pastime in their furious play ;
O ! cruel mother, answer to our prayer,
Where can thy sons find rest from pain and care ?

Above the hills the thunders roar,
The wild winds smite the sea
And corpses strew the darkling shore
From craving question free.

Gray sheering wings across the sky
Like hands that waft farewell,
With sea-mews' haunting, bitter cry
To sound a parting knell.

Long time O ! mother, o'er thy sad, seamed face
Hath streamed, like tears, the hapless human race,
To drop full soon into thy silent breast—
Is this their rest, is this their only rest ?
So be it ! Short is life and bitter sweet,
Its shadows linger and its pleasures fleet ;
Man strives and toils and weeps and sinks to sleep,
Nor cares to search the secret thou dost keep !

A radiance smiles thro' breaking mist,
The air like amber gleams,
The sleeping sea, with glory kissed,
Lies flushed in happy dreams.

In palest blue, like pearly shells,
The tiny cloudlets lie,
And in the West a splendour swells
That fills the tear-dimmed eye !

Lo ! bright Apollo passeth to his rest
Thro' golden gates with royal streamers drest,
And thro' those portals gleaming, pure and clear,
Behold ! the Islands of the Blessed appear !
Ethereal glory crowns those radiant hills,
Those happy vales eternal verdure fills ;
There wind and wave are still and softly swells
The hum of bees above the asphodels ;
There toilers rest and weary heart and brain
Lose e'en the scar of old, forgotten pain !
There sad-eyed matron and heart-broken maid
Awake to love and joy without a shade,
Eternal Youth, eternal Pleasure shine
With dewy brightness in their eyes divine !
There the worn warrior rests, without his shield,
In careless slumber on unguarded field !

O ! happy shores ! we yearn with trembling sighs
To gain safe haven 'neath those tender skies,
Where endless Peace and Rest eternal reign,
Where fetters break and man is free again !

O ! song of bird, O ! humming bee,
O ! brooklet's liquid note,
Your chords are tuned in harmony
With fuller songs remote !

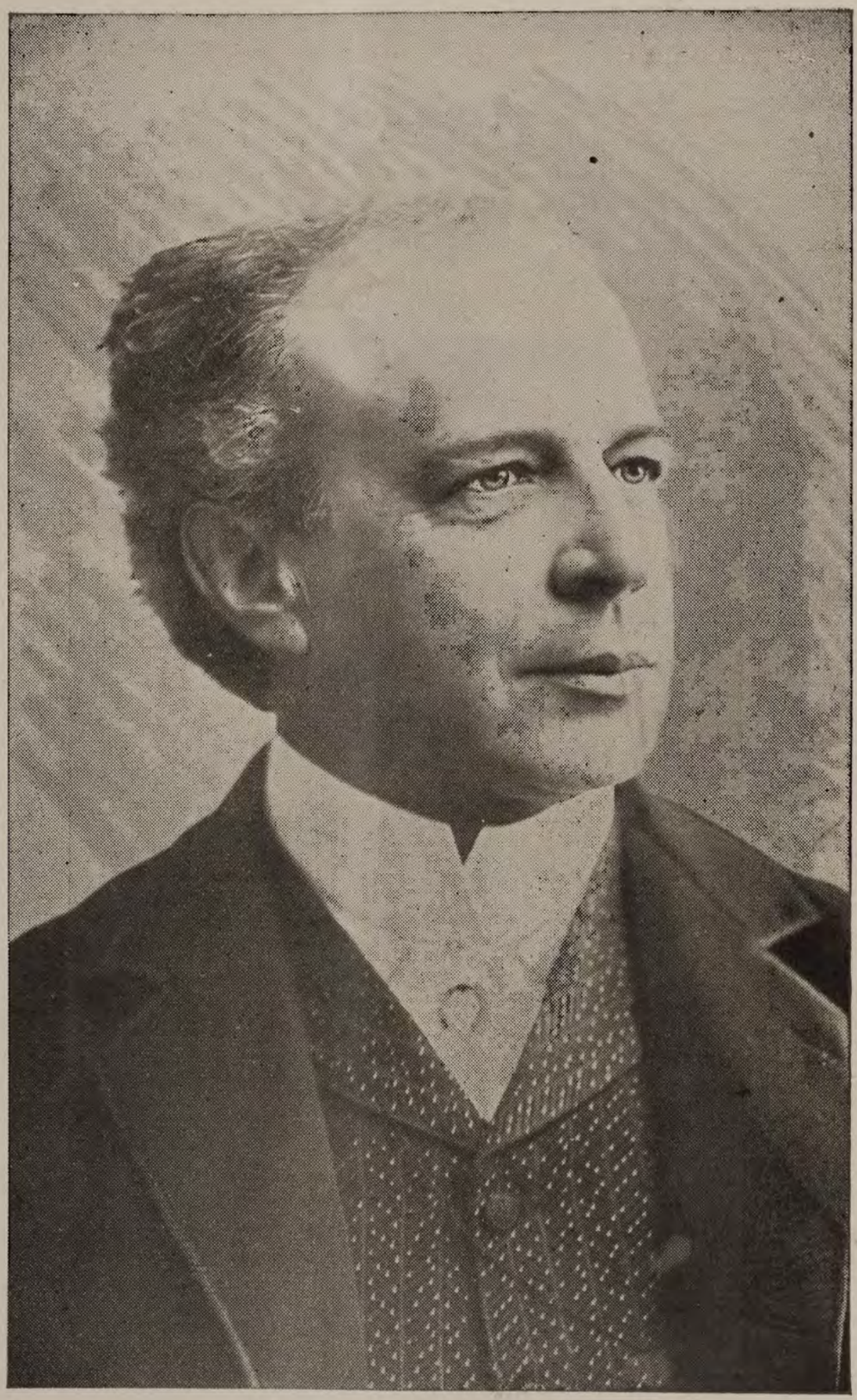
O ! thunders of the rolling main—
Ye winds that sob and wail,
Ye chant your solemn dirge in vain
To hearts that may not quail !

Beyond Life's sunset dawns a morn
Bright jewelled with young dew,
Where bliss enwraps each newly born
And all dear dreams are true—

Each newly-born to those clear isles,
Each fair life there begun ;
For Toil and Tears shall bloom to smiles
Beyond the setting sun !

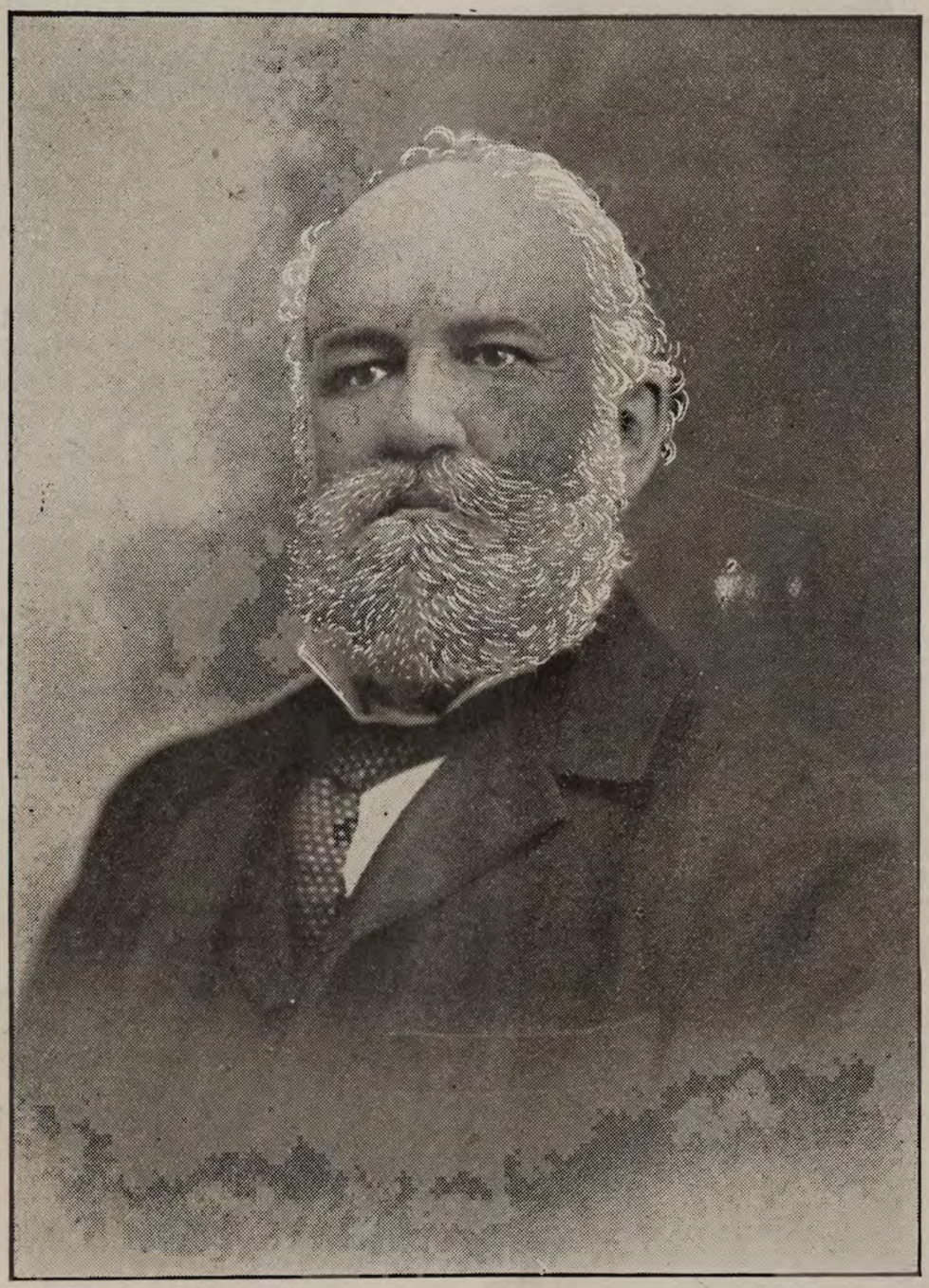
A SCENE AT HOPEWELL CAPE, N. B.

Through the courtesy of the New Brunswick Tourist Association



THE RT. HON. SIR WILFRID LAURIER, K. C., G. C. M. G., M. P., PRIME MINISTER OF CANADA

Through the courtesy of the St. John Daily Telegraph



THE HON. A. G. BLAIR, K. C., M. P., MINISTER OF RAILWAYS AND CANALS OF CANADA

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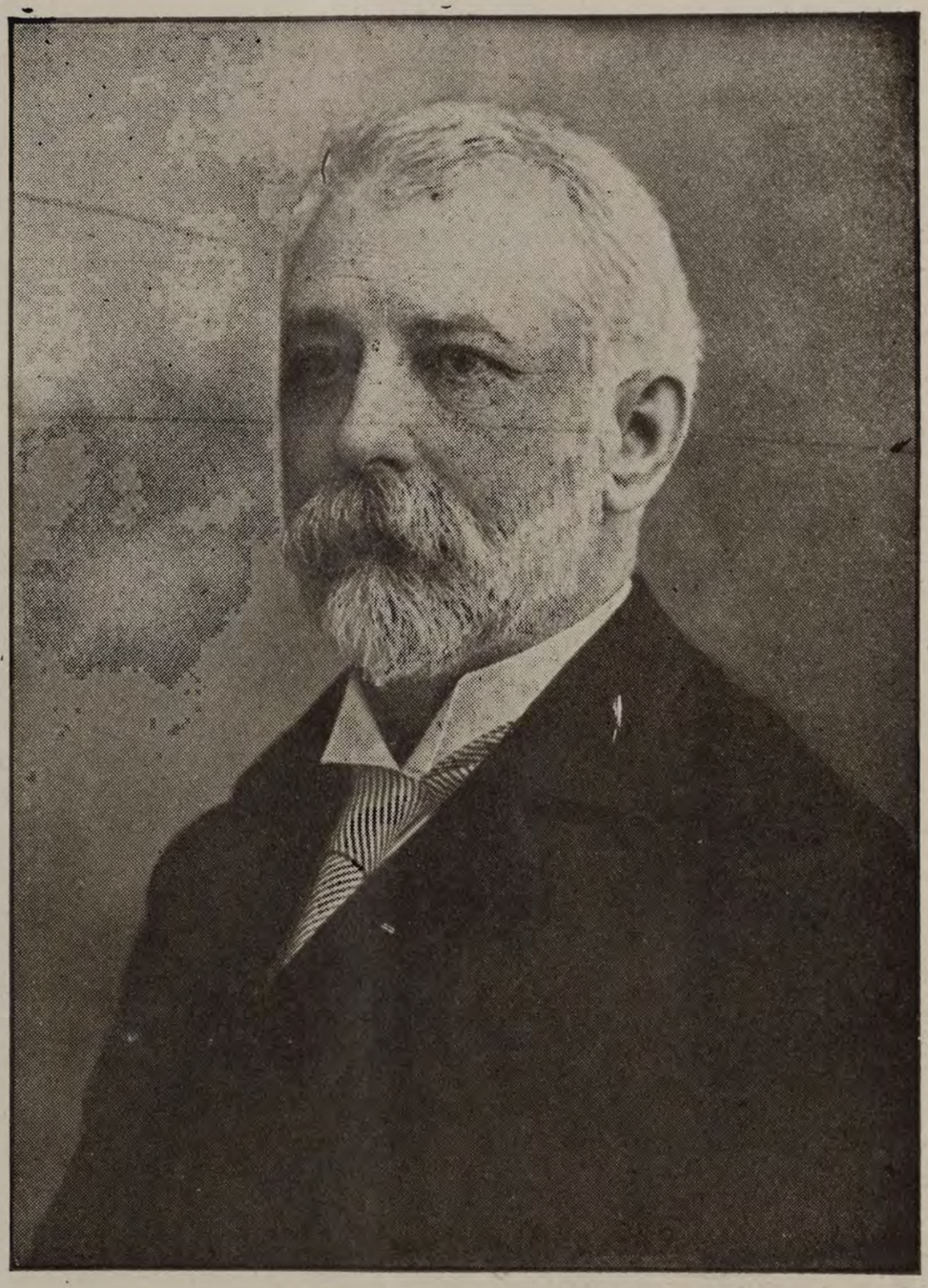

THE HON. W. S. FIELDING, M. P., MINISTER OF FINANCE OF CANADA

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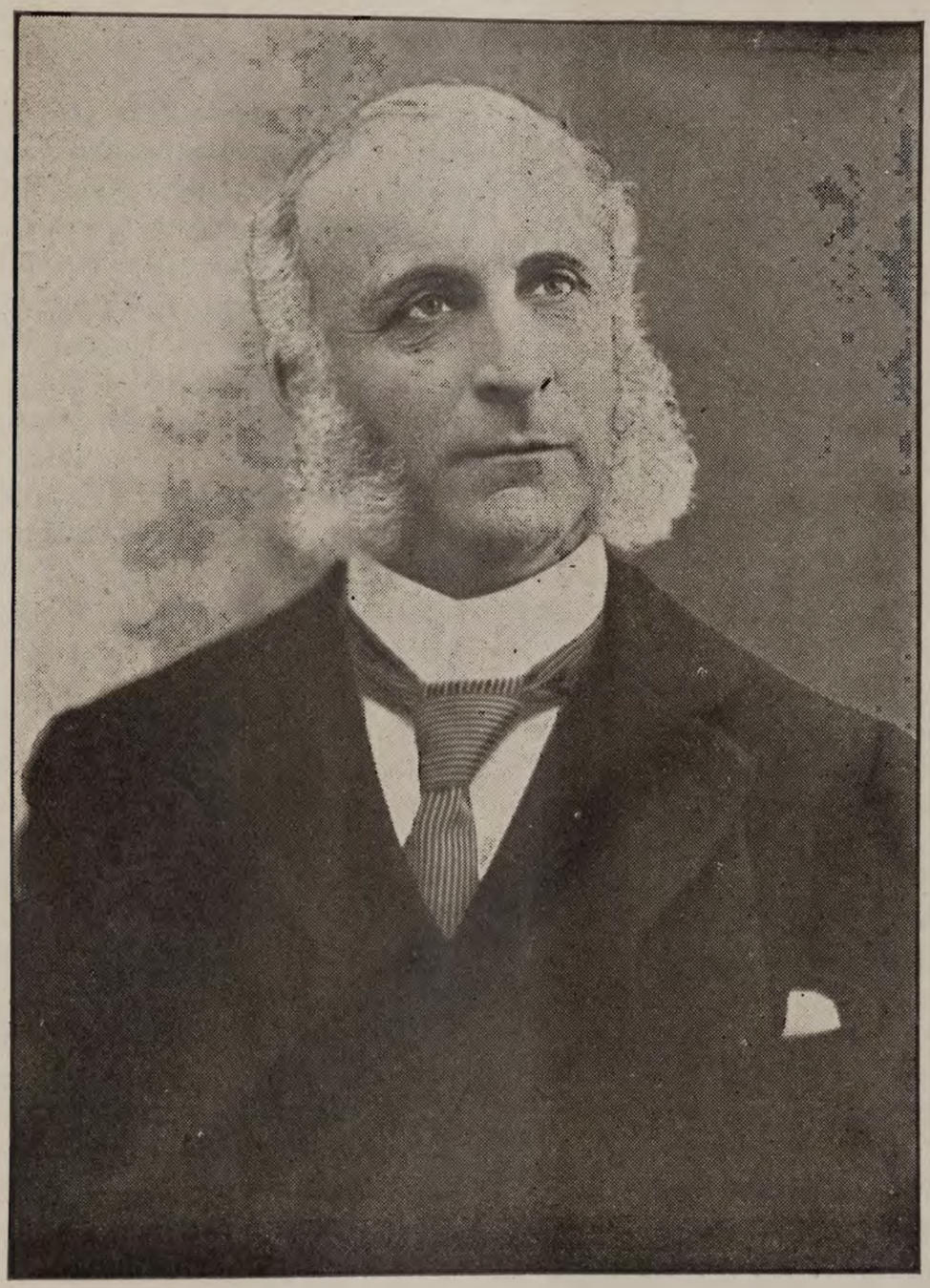


THE HON. SIR FREDERICK W. BORDEN, M. D., K. C. M. G., M. P., MINISTER OF MILITIA AND DEFENCE OF CANADA

Through the courtesy of the St. John Daily Telegraph

# The Book

BY THE REV. G. O. GATES, M. A., D. D.*

There is but one book.—Sir Walter Scott.

Most wondrous book! bright candle of the Lord
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss securely.—Pollok.

WE need not be told that Scott and Pollok had reference to that oldest of books, the Bible; nor, if we have given THE BOOK careful study as to its subject matter; considered the providential watch care by which it has been guarded; thought of its history and influence in the world during the passing of generations, its influence to-day, will we think these men extravagant in the above declarations. Some one has said that there are three classes of books: the book you read once, the book you read twice, and the book you read every year. But the Bible seems to stand in another class. Thousands upon thousands turn to its pages morning and evening, year after year, seeking help and guidance for the way, and finding in its study heart-help such as no other literature in the world affords. Its messages are never exhausted.

Volumes have been written in regard to the Bible. Many of the ablest and wisest scholars have commended it, urging men of all classes and ages to make themselves conversant with its truths, and to endeavor to conform their lives to its precepts. More has been written in respect to this book than any other piece of literature. Libraries could be collected every volume of which would pertain to the Bible. The more men turn to THE BOOK the more it has to say. And who wonders at the numbers of volumes thus written, if the Bible is what it professes to be, if 'tis true that "it contains within itself a perfect picture of God's gracious relations to man, and that we have no need to go outside the Bible history to know anything of God and His saving will toward us."

It is not to be expected that in a brief article we can add anything new to a field traversed for generations by the world's foremost writers; but if it may be allowed us to gather some of the crumbs from their tables and present them again to a reading public in some way so as to attract attention and command a thoughtful consideration, ours may not be an unprofitable work.

THE BOOK is in itself a library of books bound in one. It was written by different men—in ages remote from each other—in different languages, by men of different callings of life, and, yet, most wonder-

*See Frontispiece.

ful indeed, there is a unity from cover to cover, that certainly shows one guiding mind, directing, controlling every page.

That it is a most remarkable book is everywhere admitted : and though some earnest and sincere students are certain they have found errors in its statements, and some are not willing to confess its special inspiration, yet, no man of standing among thinkers has the temerity to speak of it as other than the most remarkable book the world has ever known. True, it has had enemies who have sought to discredit its teachings ; some of whose attacks have been bitter and unfair ; but THE BOOK has survived these onslaughts, and, to-day, is an increasing power in the moral development of the race. There is no department of life to which our attention may be turned in which we will not find an indebtedness to the Bible for what is there the noblest and best.

THE BOOK has been the corner stone of liberty ; it has led the van in the world's civilization ; and where personal refinement and purity exist you may be assured its truths have been most faithfully taught.

Now and again we hear it said, the influence of the Bible is declining, despite the fact that the last few years have witnessed a marvellous advance in its study—that from Bible Societies more and more volumes are being sent out year after year—that colleges are giving a place in their curricula to the Bible as never before—and every year new versions are being printed, enlarging the world of its influence and multiplying the numbers of its readers.

It seems a little less than marvellous that with a past history witnessing to its beneficial influence on the world, of this best of books—with a past that tells of profound triumphs in every land where THE BOOK has been carried—that we find many who seem to be drifting away from the truths that from its pages are pressed upon the conscience—many who in this age of culture seem ashamed to class themselves as among those who study THE BOOK, and who rather pride themselves in a boastful disregard of its authority.

Is this because THE BOOK opposes the intense materialism which is so characteristic of our day? Is it because its spirit is so unlike the worldly spirit of this new century? Or is it possible that many of these have forgotten, or have never thought of what the most learned and illustrious men have said of THE BOOK?

In these days of rush and worry, perhaps we are not taking time to think of what the Bible has been to our race in the past generations, and what, under God, it is to our own age. We are indebted to THE BOOK for the best that this age, with its spirit of freedom and its advanced civilization, has to bestow upon us.

We are influenced by the opinions of those whose position in the world is generally recognized as commanding, men who, in the different professions of life, have attained a special eminence ; who have in

their varied callings, in some marked manner, distinguished themselves. It can not but do us good to cull, here and there, a saying from the utterances of some of these, giving us in brief an idea of how these men have regarded THE BOOK. Here is a testimony of John Milton that should awaken interest in the study of the Bible as a classic. He said: "There are no songs to be compared to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Bible teach."

The poet Coleridge wrote: "For more than one thousand years the Bible, collectively taken, has gone hand in hand with civilization, science and law; in short, with moral and intellectual cultivation; always supporting, and often leading the way."

Lord Bacon said: "There was never found in the world either religion or law that did so highly exalt the public good as the Bible.

And from the writings of Locke we have: "In morality there are books enough written both of ancient and modern philosophers, but the morality of the gospels doth so exceed them all, that to give a man a full knowledge of true morality I shall send him to no other book than the New Testament."

The eminent Guizot said: "I bow before the mysteries of the Bible and the Gospel."

Daniel Webster made it a practice of his life to read the Bible through once a year, and in one of his orations said: "If we abide by the principles taught in the Bible our country will go on prospering and to prosper; but if our posterity neglects its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

In all the departments of literature, among the historians and poets, in all the domain of science, one is ever meeting such teachings as the above. Let us listen to that reverent student of science, Dr. Dawson, when he says: "The Bible contains within itself all that, under God, is required to account for and dispose of, all forms of infidelity, and to turn to the best and highest uses all that man can learn from Nature."

Matthew Arnold wrote: "To the Bible men will return because they cannot do without it."

Napoleon Bonaparte, filled with wonder at the teachings of THE BOOK, said: "Everything in the Bible was worthy of God."

From Channing comes this testimony: "No books astonish me like the Gospels; of all books they deserve most the study of youth and age."

And this quotation of Dr. James Freeman Clark is well worthy of a place here: "Kingdoms fall, institutions perish, civilizations change, human doctrines disappear; but the imperishable truths which pervade and sanctify the Bible shall bear it up above the flood of years, it will forever remain."

To these testimonies, hundreds of others might be added, and these all

speaking of the value of THE BOOK to the race, of the need of its study, the becoming acquainted with its contents, in order to conform the life and character to its holy teachings.

The student of the Bible will find it has a voice appealing to him for careful and painstaking study; he will find it declaring its truths a necessity to his well-being, its teachings a safeguard, and, while for this world it is for a lamp unto the feet, it points to an unseen and heavenly world and would direct him thither.

Such a book so well attested by men of all ages, witnessed unto by writers from every domain of literature, philosophers and scientists, ought not to be neglected by one who would respect his own well-being and the best interests of that society of which he is a member.

It ought not to be regarded beneath the dignity of men and women to be seen carrying our one religious book to the regular services of the church; to be found with regularity, each in his place, in the Bible School, and no greater honor could one aspire unto than to know of this book's teachings, hidden in the heart, in order to control and regulate the life.

The Bible, as a moral masterpiece, has in view the moral and spiritual well-being of its readers and students. There is, too, an intellectual side to this study that is not to be lost sight of. For its influence and culture of the mind, the Bible surpasses any other single work of literature. This is at once evident when we think of the books that have been written, both by the friends and foes of the Bible. To such a degree have the best prose and poetic writers studied this book and incorporated its truths and contents in their compositions, that it becomes necessary to study the Bible in order to rightly understand the best classic literature of our age. Macaulay's essays have been mentioned as illustrating this thought. They furnish biblical illustrations, beautifully rounding out the sentences of this classic writer and showing his indebtedness to the word of God.

With many of the best teachers of to-day, we are in sympathy with the study of the Bible as a classic. No other book has so moulded the race for good and so calculated to affect it for yet greater good.

It ought to have a prominent place in the curriculum of all advanced literary courses, and not considered as only a book for the students in the great halls of divinity schools. If it is a book unrivalled as a classic, uplifting in its high moral tone, why shall it be ignored for the study of writers, many of whose sayings need an expurgatorist first to lead the way ere the student can unblushingly follow?

With authors whose works are doomed to obscurity, shall we burden the brain, when there are living, broadening, present and practical truths that bless the individual, and, in turn, fit him to become a blessing? Why should it be that men who, though not expecting to be pulpit orators, yet hope to fill responsible positions in life's activities, who are

being educated for the farm, medicine or law, that these shall graduate from the universities and not be well versed in biblical lore?

Every graduate from the higher institutions of learning, if faithfully taught, if true to the teaching given, ought to come forth to take up life's responsibilities, with not merely a love for the studies of his course, but with a special love for THE BOOK that has had more influence in literature, morals, and civilization, than all other books.

Away with the superstitious thought that we should not make the Bible a text-book in the classical room, for fear that men would acquire a too great and irreverent familiarity with it. It is because of this false superstition—shutting it up within the cloistered walls—that has been giving the generations the idea that its teachings are in a sense unworthy of literary men. What is needed is but a careful study—a reverent pursuit after knowledge, and the getting acquainted with the finest prose and poetic utterances of man—aye, more than of man, of man as inspired by the spirit of God.

The sacredness of truth—God's truth—will keep the honest student from handling, in an unholy manner, the sacred revelation.

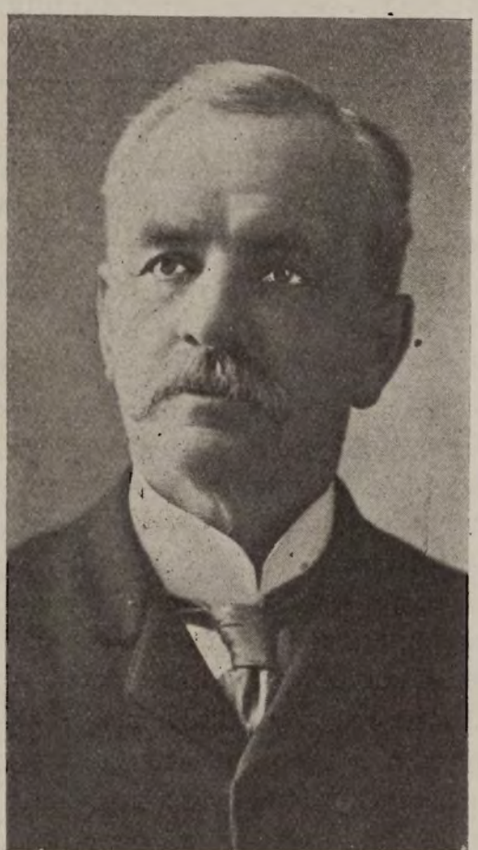
When the classical teachers of the land, recognizing the Bible as the greatest classic, bring up from its deep depths the rich stores of truth, and these lay before their classes, eager for truth, the literary and historic riches, and this do with soul ennobled by faith in this book's Divine Author, then will they be doing a work twofold in character for which the after generations will call them blessed.

I may be permitted to give a few quotations which I think confirm what has just been written. Macaulay said: "The person who professes to be a critic of the delicacies of the English language ought to have the Bible at his finger ends."

Charles Dudley Warner, in Harper's Magazine, a few years ago, wrote: "Now, wholly apart from its religious or ethical value, the Bible is the one book that no intelligent person who wishes to come in contact with the world of thought, and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. It is not at all a question of religion, theology or dogma, it is a question of general intelligence." And he further intimates that the young man or woman who is ignorant of the Bible is really behind the times, ignorant of what he is expected to know, and disadvantaged accordingly. Illustrations of the ignorance of the Bible on the part of many a college student are often given in the "joke column" of daily papers, and such exhibitions of ignorance are certainly shameful. If our Christianity—the basis of our civilization—is to abide, its principles to be diffused over the world, then the sons and daughters of that Christianity should see to it, that they are well trained in its ethics. And this will mean to be students, earnest and faithful, of Christianity's one book—the truths of which are refined and uplifting, making wise and strong and pure both for time and eternity.

# English Factory Legislation

BY SILAS ALWARD, M. A., D. C. L., K. C.



SILAS ALWARD, M. A., D. C. L., K. C.

From a photograph specially prepared for NEITH by P. H. Green

IN 1802, one hundred and one years ago, the first Factory Act was placed upon the Statute Book of England. The need of intervention on the part of the state had become urgent, and the claims of humanity would no longer brook delay. It is needless to say, the manufacturers fought every inch of the ground, interposing every conceivable objection. This Act was a meagre and most inefficient piece of legislation. And, yet, the friends of reform very gladly accepted a mere instalment of what they justly claimed, trusting to the future for further concessions. It applied exclusively to cotton mills. Water being the motive power, the mills were generally inland and along the course of rivers, not, as now, in the great centres of population. Poor Houses furnished much of the labor required in the factories. The Commissioners of the Poor Houses apprenticed the children in these establishments, only too glad to shift the responsibility to other shoulders. These waifs became too often the victims of the greed and oppression of the selfish. The manufacturers undertook to clothe, support, and educate these apprentices for their service. To learn how far they fell short of their duty, we have only to read the reports of Parliamentary Committees of those times. The abuse demanded remedy, and the strong arm of the law was further invoked to throw still greater protection around a hapless class. Four objects were sought to be compassed by the first Act of Legislation : proper food, sufficient clothing, rudimentary education, and the limiting of the hours of work, each day, to twelve, exclusive of meal hours. But sufficient power was not granted to see the regulations properly observed. A step, however, had been taken in the right direction. The point had been gain-

ed, that public attention had been aroused and focused upon the enormity of a great injustice. Notwithstanding constant agitation, it was not till 1819 a further Act was passed by which it was provided, that no child under nine years of age should work in a cotton factory at all, and no young person under sixteen should work there more than twelve hours a day. Again, in 1825, it was further enacted, that the duration of toil should be restricted to sixty-nine hours a week from any person in a cotton mill, who was under eighteen years of age. In 1831, a bill was passed embracing within its provisions woollen manufacture as well as other textile industries. About this time the struggle commenced for the passage of the ten hours bill, so called. It was a long and bitter one. The proposed change met with most determined opposition both in and out of Parliament. The spirit of right and justice in the nation, had arrayed against it the full weight of wealth and privilege. As in all contests of the kind, in the end, right wins. So in this. In 1833, a Royal commission was appointed to take evidence and report. Among other things the commissioners reported: That the children in the principal branches of manufacture worked the same number of hours as the adults; that the effects of labor during such hours were, in a great number of cases, permanent deterioration of the physical constitution, the production of diseases wholly irremediable, and the partial or entire seclusion, by reason of excessive fatigue, from the means of obtaining adequate education; that at the age when children suffered these injuries from the labor they underwent, they were not free agents, but were let out on hire, the wages they earned being appropriated by their parents or guardians. It was not till 1847 the ten hour act became law. In 1867, the scope of factory legislation was enlarged by bringing in under its provisions many other manufacturing industries. It will thus be seen with what leaden steps legislation moved in the direction of reform. It cost the friends of reform a struggle of sixty years to obtain this modicum of legislation. And yet they relaxed no effort. It was not till 1891 that really effective legislation was enacted protecting those engaged in the coal mining industry.

Two years ago the Factory Acts of England were consolidated with amendments under an Act, intituled the "Factory and Workshop Act, 1901." This Act, which is voluminous, contains 163 sections, and embraces within its scope almost every conceivable industrial enterprise. It is proposed to take a brief survey of the salient features of this, without doubt, the most complete Act of its kind extant.

Part first deals with the health and safety both of factories and workshops. Their sanitary condition is most carefully guarded as respects cleanliness, over-crowding, temperature, ventilation, drainage of floors, etc. For their safety, it is provided, that all dangerous parts of the machinery and every part of the mill

gearing must be securely fenced or in such a position, or of such construction, as to be safe to every person employed or working therein. In every factory, provision of means of escape, in case of fire, must be made. In case of accident causing death or bodily injury, an investigation must be made at once into the cause or causes thereof by a certifying surgeon, who is clothed with the same powers as an inspector under the Act. When report is made, if deemed advisable, the Secretary of State may direct a formal investigation of the accident and its causes and circumstances. This investigation is held in open court, in such manner and under such conditions as the court may think most effectual for ascertaining the causes and circum stances of the accident, and to this end it has great powers conferred upon it.

Part second deals with employment —hours of service and holidays. A child under the age of twelve years must not be employed in a factory or workshop. A child shall not be employed continuously for more than four hours and a half, without an interval of at least half an hour for a meal. Saturday is made half holiday. The usual holidays are observed.

Part third provides for the attendance of children, employed in a factory or workshop, at school for at least one attendance each work day, or for at least two attendances when employed on the alternate day system. The occupier of the factory or workhouse must make payment each week of a sum sufficient to defray the expenses of schooling the child during the term of its service, which, however, may be deducted by him from the wages payable for the services of the same.

In part four special provisions are made for carrying on dangerous and unhealthy industries.

Provision is made for the appointment of inspectors for the proper enforcement of the Act. These inspectors have power to enter, inspect and examine, at all reasonable times, by day and night, a factory and workshop, and every part thereof, for the purpose of ascertaining whether the enactments of the Act are complied with.

Obstruction of an inspector in the execution of his duty is visited with a heavy penalty. Failure to keep a workhouse, or a factory in conformity with the Act, renders the occupier liable to a fine not exceeding ten pounds. If an employee is killed or dies or suffers any bodily injury or injury to health, in consequence of the occupier of a factory or a workshop having neglected to observe any provisions of the Act, or any regulations made in pursuance of the Act, the occupier is rendered liable to a fine not exceeding one hundred pounds. A suit at law will also lie on the part of the employee or his representative for damages.

From this hasty and imperfect sketch you may be able to form some idea of the scope and bearing of the most advanced legislation on this important sublect of industrial economy.

Of the different states of the

neighbouring Union, Massachusetts has the most stringent as well as enlightened legislation on factory law of any. There, no child under fourteen years shall be employed in any factory or workshop. No child under eighteen years of age shall work more than fifty-eight hours in the week. Further, no child under sixteen years shall be employed in any factory or workshop, unless able to show a proper age and schooling certificate. And further, whoever permits a child under fourteen years to clean machinery in a factory, if it is in motion, or to approach dangerously near moving machinery, shall be subject to a fine of from fifty to one hundred dollars for each offence. An employer is liable to a fine of one hundred dollars, who employs or permits a child under eighteen years of age to have the care, custody, or operation of an elevator running at a speed of over two hundred feet a minute. A like fine may be imposed for employing a child under eighteen years of age in the manufacture of an acid after the state board of health has determined that such manufacture is dangerous or injurious to the health.

The limit assigned me forbids a reference to the Factory and Employers' Liability Acts of Ontario and Nova Scotia and the other provinces of the Dominion that have adopted legislation along these lines. And what shall we say of the legislation of our Province which has yet to pass its first factory act, and its first employers' liability act? Yet we have here in our midst, in a city that aspires to be, aye, is the winter port of the Dominion of Canada, thousands of operatives—men, women, boys and girls, engaged in most dangerous employment, without the proper safeguard secured by legislation which the laws of almost every civilized country throw around its laboring class. It is time, aye, high time, someone should move in this matter. If our laboring classes would arise in their might, as one man, and knock, with no uncertain sound, at the doors of our legislature, their reasonable demands would receive prompt attention. I have no doubt the promised legislation is the result of their recent action. They hold in their hands the power to remedy long deferred rights. Let them not rest with a travesty or a mere sham of an act. That would only add insult to injury. Let them see to it that the promised act has all the protection, safeguards, rights, and privileges of the most advanced legislation of the most enlightened countries.

A century of struggle has placed the English operative on the vantage ground he occupies in that country. In the fierce struggle England is waging to hold her own against strong and bitter rivals, in all industrial enterprises, she is beginning to appreciate the almost priceless value of the wage-earners as a class. She has at last become fully alive to the great importance of this asset in her industrial equipment. As a consequence she seeks to improve, educate and elevate that class in order the better to maintain the proud position

she has hitherto held in all industrial pursuits.

Between capital and labor there should be no spirit of bitterness or contention. They should ever strive to work together in perfect accord. Capital without labor is as powerless as labor without capital. The one is the complement of the other. Their antagonism means widespread disaster. Rivals they never should be, save and except in the generous rivalry of seeking to advance the interest and promote the welfare the one of the other. He is an enemy of the race, who would seek to inflame and keep alive a spirit of antagonism between those two great factors which, undivorced, make for the betterment and prosperity of all classes.

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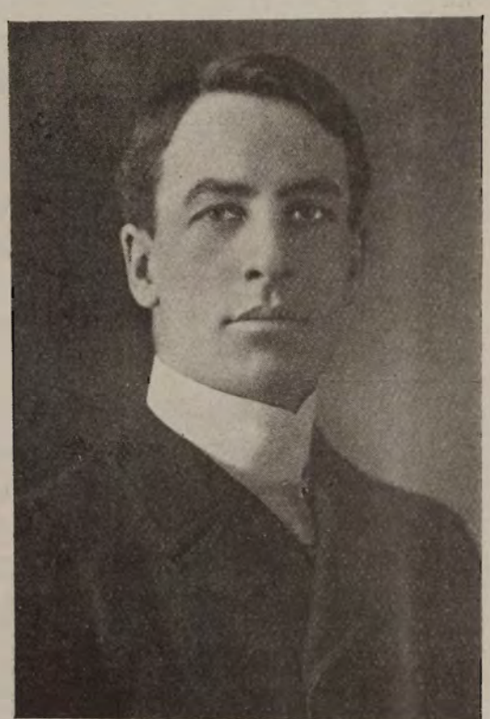
# Neith

BY THE VERY REV. FRANCIS PARTRIDGE, D. D., D. C. L.

GROWNED guardian of man's freest, kindliest thought,
Snatching the fierce-forked lightning from the skies,
The sceptre from the tyrant's agonies,
We hail THEE, NEITH ! across the centuries brought,
From many-pillared temples by the flood,
Where dim and mystic rites held fearful sway,
Where bigot science hid the light of day,
And myriad helots died in sweat of blood :
Shed beauteous peace on faction's fevered scene ;
Bid envious rancour from thy page depart ;
Uplift the oppressed, and cheer the saddened heart;
O'er willing subjects reign unchallenged Queen :
So shall thine advent sweetly bind the Old and New,
The "false" for aye "rung out" ; for aye "ring in the True."

# Compulsory Education

BY HENRY W. ROBERTSON, LL. B.



HENRY W. ROBERTSON, LL. B.

From a photograph specially prepared for NEITH by P. H. Green.

IT is a part of scientific method to take strict account of leading terms. What then is meant by "Education?"

To define a technical term, means to draw the line between what is meant to be included under it, and what is meant to be excluded by it. Now, when a term is really difficult to define, the most scientific writers first point out some of the main things which it is not intended to include; e. g., Sir Frederick Pollock's attempt to define a tort. The word "Education" has been used in so many and such various senses that before we can decide whether education should be compulsory, it is necessary that we arrive at some common definition of the term, so that we may know what it is that should or should not be compulsory.

John Stuart Mill includes under education, the influence of external circumstances generally. To say that this should be compulsory is to talk sheer folly; and, therefore, I know this is not what Doctor Inch meant us to understand by the word "education," when in his official report, for 1896, he used the following sentences:

"The history of education for the "last thirty years shows that the "opposition to compulsory legislation "which formerly prevailed is passing "away and that the principal of "compulsory education is steadily "gaining ground. I commend the "subject to the consideration of the "Legislature."

Sully says:

"Education is to us essentially the "action of other human beings on "the child and this only so far as it "is conscious and designed."

This is too wide yet for our purpose; for, to say that the state should decide what influence the mother, e. g., should consciously and designedly exercise on her children and compel her to exercise that influence, is simply absurd.

I will not give the German defini-

tion, for that is based upon the conception that education should be compulsory, and, therefore, begs the question. Moreover, the German conception of a government's proper sphere of action, being altogether wider than the English, matters which might with perfect consistency be dealt with by the German government, might with equal consistency be denied to the English Government.

Here is Sully's definition, though he does not give it the form of a definition.

"Education seeks by social influ-
"ence, guidance, and control, to
"develop the natural powers of the
"child so as to render him able and
"disposed to lead a healthy, happy,
"and morally worthy life."

This definition is by one of the soundest of educational writers, and, as it does not include more than the advocates of compulsion intend the word "education" to include, it may be fairly adopted.

Now what we really mean when we say that education should be compulsory, is not that the children of the State should be compelled to have their natural powers so developed by social influence, guidance, and control, as to render them (the children and the future men and women) able and disposed to lead healthy, happy and morally worthy lives, but that the parents in the state should be compellable to surrender their children to such social influence, guidance, and control, as the state supposes will so develop their powers as to render them able and disposed to lead healthy, happy, and morally worthy lives. This is the real question before us: Should parents be compellable so as to surrender their children? The question with us is not, can they be so compelled? have the Legislatures power to compel them? for about that there can be no question. "The Legislatures of a British possession have legislative omnipotence." Mr. Justice Stephen says: "There is no legal remedy against oppressive legislation though it may "reduce men practically to slavery." 12 Q. B. D. 285. But the question is, should the Legislatures exercise their power to compel parents to surrender their children to such influences as before mentioned—such influences as the State supposes will develop the children's natural powers so as to render them able and disposed to lead healthy, happy, and morally worthy lives.

Sir W. Blackstone's Coms. Bk. 1. p. 124. "With regard to the abso-
"lute duties which man is bound to
"perform considered as a mere in-
"dividual it is not to be expected
"that any human municipal law
"should at all explain or enforce
"them. For the end and intent of
"such laws being only to regulate the
"behavior of mankind as they are
"members of society and stand in
"various relations to each other they
"have consequently no concern with
"any other but social or relative
"duties."

I think, then, were it not for our relative duties to one another as members of society, compulsory

education might be unhesitatingly pronounced wrong in principle, and a piece of impertinent tyranny on the part of the State.

But our relative duties are not insignificant, and it is this fact that gives us pause. Relative duties and relative rights are not really different things, for if it be my duty to act thus and so towards another, it is his right to demand that I so act towards him. Again, our absolute rights arise from our absolute duties. It is my absolute duty to worship God. I have an absolute right then to demand that I shall not be prevented from so doing.

We have then three divisions:

1. Absolute duties.

2. Relative duties, or looked at from the opposite side, relative rights.

3. Absolute rights.

In regard to the first, I have already shown that legislatures should not meddle with them, unless they wish to stamp themselves as tyrannical; in regard to the third, not only that the State should not take them from us, but that the first and primary object of its existence is to prevent their being taken from us; i. e., to prescribe to individuals their relative duties or, to put it another way, define and enforce both their relative and absolute rights.

Blackstone says: "All laws ought to, and the laws of England actually do, take notice of these absolute rights of individuals and provide for their lasting security."

And in the list of these absolute rights Blackstone places personal liberty second, personal security being first. But what liberty can at all compare wlth the liberty of directing one's own thoughts, pursuing whatever course of study one may choose, except it be the liberty of directing the thoughts of one's own children.

Why, here is the key to the problem. The problem is, how shall we get parents to send their children to school regularly? The answer is, by waking them up to the true interests of their children. This inference is logical and irresistible. We have come to this: that until parents all over the country have been aroused to the true interests of their children, a compulsory law cannot be enforced; and, when they have been so aroused, it will be unnecessary.

My idea is this: make the schools well worth attending, then bring home to the minds of the parents the great advantage of their children's attending them. Without the first, compulsory attendance is clearly and palpably wrong; without the second, it is impossible, with both it will be unnecessary.

# Literary Notes

THE renewed interest being taken in belles-lettres is, indeed, a most pleasing sign. The novelists, poets, essayists, and critics, which have hitherto been neglected and laid aside, save in the class-room and the cloister, are now making their reappearance at the demand of a steadily increasing circle of readers. The many new editions of the best modern authors, now constantly coming from the press, and the warm welcome with which they are received, are indicative of the trend of popular taste. To be sure, the output of current fiction shows no signs of abatement; but the effect of the movement in favor of the standard writers must be felt to no little extent in ousting the present popular works. Shakespeare, Byron, Scott, Dickens, Poe, to mention but a few, have been issued in exhaustive and beautiful editions; the magazines are recalling them in critical and appreciative articles; and a large minority is turning its attention to the authors, who, it was feared, were about to be forgotten. This is a happy omen, and must fan the fading spark of hope in the breast of all.

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MR. H. G. WELLS, author of "The War of the Worlds", and other stories of a pseudo-scientific character, is writing a new novel. Mr. Wells has lately been trying his hand at prophetic journalism and speculative writing. The transition was not an encouraging one: Mr. Wells is a better story-teller than he is a philosopher. He has the nack of throwing about the wildest fancy an air of probability at once distinctive and highly entertaining. Except his last novel, "The Sea Lady," which was beyond the bounds of the most elastic imagination, Mr. Wells has been deservedly successful as a scientific romancer, and it is gratifying to learn that he has left off, for awhile at any rate, seriously prophesying, and has gone back to the kind of work he alone can do well.

His new story deals with a compound, the eating of which produces enormous growth. The material does not seem promising, but it is certain that Mr. Wells will bring out something really clever.

---

ONE of the most imposing names among living literary critics is undoubtedly that of Professor Edward Dowden. Dr. Dowden was born at Cork, Ireland, in 1843, and to-day stands unsurpassed as an authority on the development and philosophy of literature and criticism. The eminent littérateur is recognized the greatest interpreter of

at least five authors—Shakespeare, Goethe, Wordsworth, Shelley, and Southey; and it is well to note that to the so-called Shakespeare-Bacon controversy, he pays no attention whatever. The keen analysis, the sound appreciations and scholarly criticisms, the ready sympathy and dispassionate judgment, displayed throughout the whole of his numerous works, at once mark Dr. Dowden the versatile and learned savant.

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IN the new edition of Byron, being published in London, Mr. Murray gives part of a new canto to Don Juan, which has lately been discovered. It may be said that the addition is by no means a happy one. The canto is sadly lacking in Byron's felicity, and altogether mars the poem as we have hitherto possessed it. It must appear to all that to thus wantonly exhume any product of an author, to which he plainly avowed his disapproval by withholding it from publication, is by all odds a breach of courtesy to the writer's memory. The great English poet had ample opportunity to add this fragment, had he so wished; and the fact of his not doing so is proof that he was not blind to its inferiority.

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MR. S. R. Crockett is always sure of his public. Many have followed him over widely separated portions of the globe, and will likely continue to do so with the pleasure they are always sure to find. "Flower o' the Corn," his new novel, brings us to Southern France in the time of the first Marlborough; and the author has exerted his ingenuity to such good purpose as to produce a plot and characters of no little interest. "Flower o' the Corn" is a story of much merit, and is receiving the popularity and estimation it fully deserves.

---

LADY ROSE'S DAUGHTER, by Mrs. Humphry Ward. Pool-Stewart, Limited, Toronto. $1.50.

MRS. WARD, in her new novel, has given us something worth while. Amid the flood of inferior fiction, it is cheering to turn to a story like "Lady Rose's Daughter." The author shows herself an adept in character drawing. Julie Le Breton is, in many ways, an entirely new type. The temperament of her parents, the peculiar circumstances of her birth, and her position in London society, all go toward making of her nature a unique composé. The delineation of this composite personality, and how through the tender love of a man she was rescued from herself, so to speak, find Mrs. Ward at her best. The answers to the questions raised, whatever else may be said of them, are at all events safe, in that Mrs. Ward sets her stamp of approval upon the conventionalities of social contact, and views any departure from them as productive of bitterness and unrest.

It can safely be said that Julie Le Breton is one of the most interesting and magnetic characters to be met

with in recent fiction, and the production of "Lady Rose's Daughter" must put the author among the small number of great living novelists.

---

THE MYSTERY OF MURRAY DAVENPORT, by Robert Neilson Stephens. The Copp, Clark Company, Toronto $1.25.

MURRAY DAVENPORT, for certain reasons, wishes to get away from himself, to lose himself, to lay aside his unsuccessful personality; in fine, he wants Murray Davenport to cease existing, and a brand new character to appear. This is the kernel to which Mr. Stephens has added detail and issues which make a story much above the average, in plot and treatment. In reading of the unique manner in which Davenport realizes his strange desire, and the peculiar outcome of it all, one is felicitously taken among folk who seldom, if ever, give offence, and among scenes which always end satisfactorily and well. In fact, one cannot be out of humor with a single person in the book. "The Mystery of Murray Davenport" is written to amuse, and those who are so fortunate as to read it, will agree that it serves its purpose well.

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CONJUROR'S HOUSE, by Stewart Edward White. The Copp, Clark Company, Toronto. $1.25.

A dainty bit of romance, truly; romance which breathes the sweetness of the lone, wild north, when the icy hand of winter has for a time relaxed its grasp, and the sun falls warm upon the woods and rivers; romance full of the glamor of twilight dreams. The plot is simple: the masterful love of a free-trader for Virginia Albret, daughter of the factor of a trading station, and who, to protect him, when about to take "La Longue Traverse," gives him aid, and woman-like, makes matters worse—for a moment. He is a dauntless, romantic, practical fellow, this Ned Trent; a product of the land where "the shadows fall crimson across the snow." He is its child; he has its fitful sunlight, its rugged, bitter chill, the strength and courage of its woods and streams. Nothing could be prettier than the wooing, by this son of the forest, of the daughter of his enemy and persecutor. And "La Longue Traverse", that gloomy journey from which such a trespasser as he seldom returned; a girl's affection and a father's repentance altered its course, and the voyageur took it, with the woman he loved by his side.

Yes, Stewart Edward White's story exhales the very atmosphere of the "free forest;" and so delicately graceful and witching is the diction that, from the first page to the last, "Conjuror's House" is sure to hold under its subtle spell the admirer of beauty in style and description.

# Editorial Announcements

IN apology for the length of time between the date of our second number and this, we have to say that the delay was partly unavoidable and partly in consequence of not post-dating our first and second numbers. The February number should have been dated March ; the March number, April. In order to overtake the seeming mistake, we date number three, July. Of course, this will make no difference, whatever, to our yearly subscribers, as they will, each one, receive the twelve numbers.

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WE take great pleasure in announcing the following as additional contributors :

The Rt. Hon. Sir Charles Tupper, Bart., M. D., C. B., G. C. M. G., P. C., LL. D., Ex-Prime Minister of Canada ; J. J. Stewart, Editor of The Evening Mail, Halifax, N. S. ; W. E. Maclellan, Editor of The Morning Chronicle, Halifax, N. S. ; W. A. Mills, Editor of The Halifax Herald, Halifax, N. S. ; T. O'Brien, Editor of The Saint John Monitor, St. John, N. B. ; A. H. Mackay, LL. D., F. R. S. C., Superintendent of Education for Nova Scotia ; C. C. Blackadar, Editor of The Acadian Recorder, Halifax, N. S. ; Jonathan Parsons, B. A. ; the Rev. Robert Murray, LL. D., Editor of The Presbyterian Witness, Halifax, N. S. ; J. R. Johnston, B. L., LL. B. ; W. D. Dimock, Editor of The Truro Daily News, Truro, N. S. ; the Rev. Adam S. Green, M. A. ; the Rev. E. M. Saunders, M. A., D. D. ; T. C. L. Ketchum, Barrister-at-Law ; and John G. Nugent, M. D.

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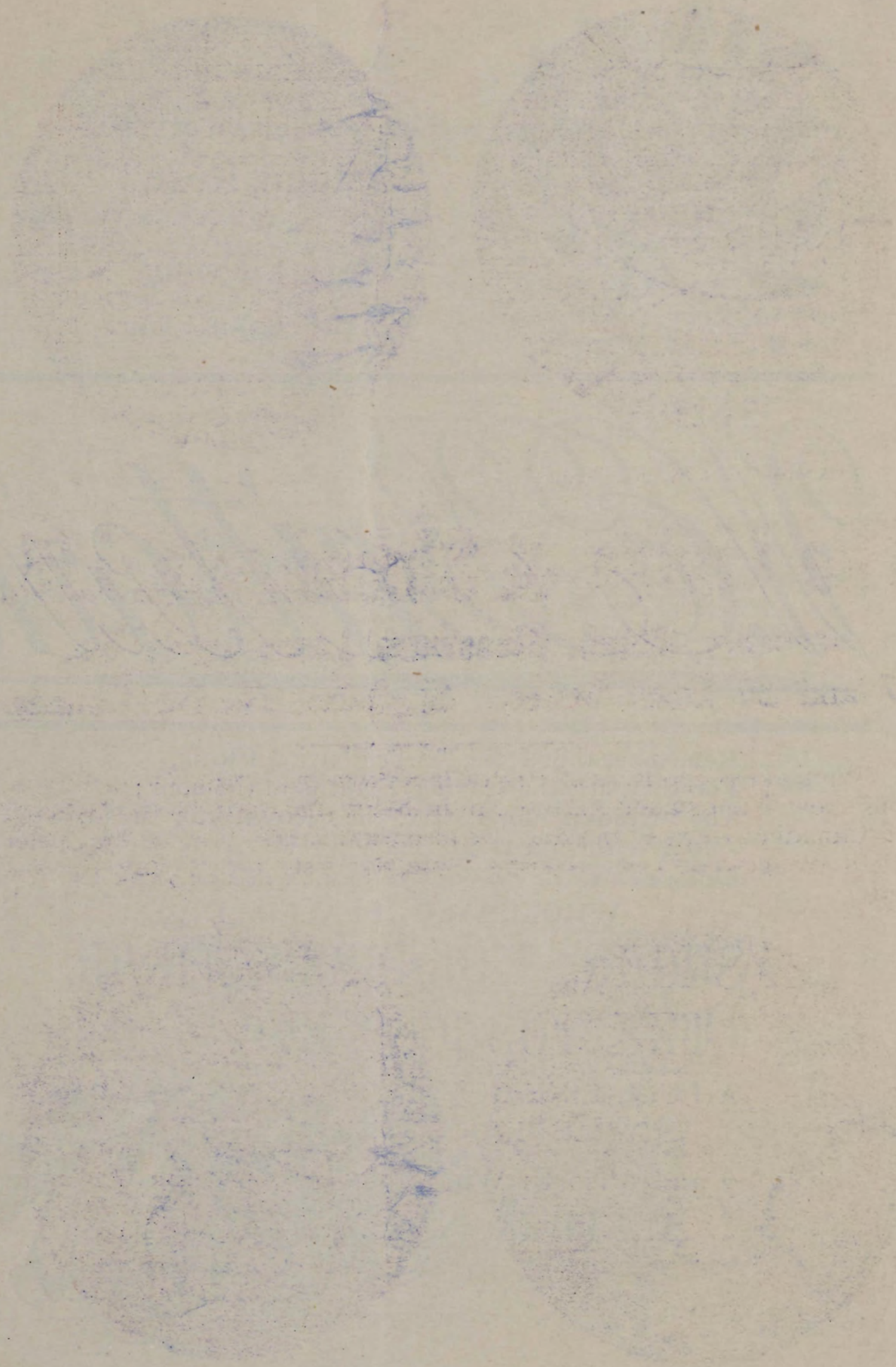

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