

WITH THE PHILOSOPHERS

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It is the great crises in a nation's history which produce that nation's poets, statesmen and heroes, but philosophers do not demand stress of events to bring their latent genius to ie. Nay, more, no one can philosophize without ample time and freedom from interrup-Poets, statesmen and heroes will all be co-existent with the nation's struggles; their oquence and their brave deeds will be the neans of saving that nation in her hour of but philosophers belong to the genertion following great events. Their part is a emplative one, their attitude one free prejudice, their judgment fresh and fair unfettered, their-conclusions logical. A poet's and a statesman's eloquence will not avs stand the test of time, given a generaor two and it will thrill us for the mont, only, unless its author be one of those geniuses who can lift us out of ourselves, make us see with their eyes, hear with ears, and suffer or rejoice with them. A sopher, on the other hand, if he be a true sopher, does not depend upon flowing taphor, emotional description or persuasivess in any form. He relies solely upon the wer of his own reasoning to convince us.

Following the civil war in the United tates, came a period when patriotic literature urished, and among the motley array, some without any merit whatsoever, and some t inspired by genius itself, are the books of isha Mulford, from which we give the folving extracts:

From "The Nation"

"It no more exists complete in a single eriod of time than does the race; it is not a omentary existence, as if defined in some reumstance. It is not composed of its prest occupants alone, but it embraces those who re, and have been, and shall be. There is in the continuity of the generations: it reaches ackward to the fathers and onward to the nildren, and its relation is manifest in its revrence for the one and its hope for the other. he evidence of this continuity is in the conciousness of a people. It appears in the aprehension of the nation as an inheritance reeived from the fathers, to be transmitted unnpaired to the children. This conviction, hat has held the nation as a heritage worth iving and worth dying for, has inspired the votion and sacrifice of a people.'

"The nation is a continuity, as also in iti the product of succeeding generations. It anscends the achievement of a single inidual or a seperate age. The life of the incidual is not its measure; in its fruition ere is the work of the generations; and even the moments of its existence, the expression their spirit—the blending of the strength vouth, the resolve of manhood, and the exnce of age—the hope and the inspiration the one, the wisdom and repose of the other. here is the spirit which is always young, and always full of years; and even in its physicourse the correspondence to an always re-

This continuity has found expression in highest political thought. Shakespeare it in his historical plays; the continuity of nation is represented as existing through years with the vicissitudes of the people e changes of scene, with the coming and g of men; and there is, as in the nation, unity of the drama in which so many rs move, and whose events resolve from to age; and thus these plays hold an atction apart from the separate scenes and ures which present some isolated ideal for poet to shape. Burke has represented this inuity in the nation as moving through nerations in a life which no speculative eme and no legal formulas may compass: he nation is indeed a partnership, but a partship not only between those who are livg. but between those who are dead, and those

There is always a tendency in those drawn from the battle, and its 'confused e and garments rolled in blood,' to bear issue into some ideal and abstract sphere. Thus the war is represented as the immediate onflict of the antagonistic ideas, freedom and slavery. The reality is other than this: the hosts are mustered in no intellectual arena and the forces called into its field are other than spectral ideas. This tendency to resolve history into the conflict and progress of abstract ideas, or the development of what is called an intellectual conception, can appreend nothing of the real passion of history. t knows not what, with so deep significance, is called the burden of history. It enters not into the travail of time, it discerns not the presence of a living Person in the judgments which are the crises of the world. It comprehends only some intellectual conflict in the issue of necessary laws, but not the strife of a living humanity. The process of a legal formula, the evolution of a logical sequence, the supremacy of abstract ideas-this has nothing to compensate for the agony and the suffering and the sacrifice of the actual battle, and it discerns not the real glory of the deliverance of humanity, and real triumph borne through but over death. There was in the war, in the issue which came upon us, 'even upon us,' and in the sacrifice of those who were called, the battle of the nation for its very being; and it was the nation which met every in mortal strife. The inevitable con-

Act was of slavery with the life of the na-"There is no vague rhetoric, but a deep

truth, in the words 'liberty and union, now and forever, one and inseparable.' They are worthy to live upon the lips of the people, for there can be no union without freedom, since slavery has its necessary result in the dissolution of the being of the nation; and there can be no freedom without union, for it is only in the being of the nation that freedom becomes

IN THE WORLD OF BOOKS

The West in the East, by Price Collier

(Maclelland & Goodchild, Toronto) This is a book by an American writer dealing with vital questions pertaining to the English-speaking nations in a forcible and convincing manner. Mr. Collier writes in a rambling anecdotal style which is very pleasing, and his views on many and varied subjects considering his nationality are very fair and free from prejudice.

He tells us of the conditions in Germany, which has a territory "smaller than the State of Texas, and a population of over 60,000,000, and Germany can no longer feed herself. She can feed herself for about 250 days of the year. What about the 115 other days? That is the German peril and that on a smaller scale is the Japanese peril, and to discuss the question as to whether it exists or not, is mere beating the air. It is not in the least an ethical problem; it is German policy; it is Japanese policy; and in both cases forced upon them, and war is some times an instrument of policy. You can no more wall in a nation, or cramp it, confine it, threaten it with starvation, without a protest and a struggle, than you can do the same to an individual. Whether a man will fight for his life or not is not a question, it is a fact. Japan has already given the lie to our advocates for peace at any price in this country by annexing Korea and occupying Manchuria by force, and in spite of our treaty with Korea which reads, "If other powers deal unjustly with either government, the one will exert its good offices on being informed of the case, to bring about an amicable arrangement, thus showing its friendly feeling."

The United States has a population of about 28 persons to the square mile, Japan has a population of about 317 to the square mile. Great Britain has a density of 470, while England alone has a density of 605; Belgium, 616; Italy, 293, and Canada 1.75.

Neither Germany nor Japan has created nor fostered this situation. The mischief and the malice begin when they are accused of what they cannot help. But to say the situation does not exist is ignorant, silly or sentimental, depending upon the person who speaks. Germany and Japan must find outlets for their surplus population.

The interesting problem to put to oneself is, how is the hydra-headed democracy in England and America, easy-going and moneymaking, to face Germany governed by its wise men, and Japan now as much as a century ago, governed by a group of feudal nobles, with the mikado, who is not merely obeyed but worshipped by the great mass of the Japanese, at their back."

Thus he writes of India:

'The true fulcrum of Asiatic dominion seems to me increasingly to lie in the Empire of Hindustan. The secret of the mastery of the world is, if they only knew it, in the possession of the British people." So writes Lord Curzon. When one has traveled the length of the Mediterranean Sea, and then across it from Marseilles to Port Said, through the Suez Canal and across the Arabian Sea to Bombay from Aden, one needs no convincing and would listen to no arguments to the contrary that Great Britain, with India, is the greatest Empire the world has ever seen, but that Great Britain without India, and the miitary and trade routle to India, would soon be a negligible quantity, a Spain, a Portugal, a Holland.

Here are some of his final observations as to how we must deal with the questions in the

"First of all we must rid ourselves of the assumption that we are called upon to impose our religious and moral codes upon the East if need be by an armed crusade; and to follow this by dictating to the East the commercial and military lines along which they shall be permitted to develop. The days of the missionary-cum-gunboat policy have gone by. They have gone by not because the Western lust for the land and trade of the East has lessened, but because the East has grown strong enough to put a stop to it. We were not converted to charity toward the East by obedience to the tenets of our religion, but by Kuroki's guns at the Yalu River. Let us be frank and admit it. The East scents something more than mere religious fervor in our solicitude for their moral and religious welfare, and notes that more leagues of territory have been taken from her than leagues of progress have been made in converting her. The assumption of moral superiority has been accompanied by a very commercial demand for payment, not in the things of the spirit but in the things of the flesh. 'Doth the wild ass bray when he hath grass?"

'The almost universal belief in the west, that we are admired, envied and looked upon as superior by the East, and that our type of civilization is the goal toward which the East is striving, is not only ludicrously false, but is at the bottom of our misunderstanding of both nature and the necessity of the case have which the author read to Sullivan when the the whole matter? No Indian prince, no Chinese mandarin, no Korean courtier, no Japanese noble envies, admires or looks upon us individually in nationality as his superior. As for the masses of the people, their attitude toward us is a mixture of dislike and con-

"British rule in India is the greatest blessing and the most splendid service ever rendered to one people by a stranger nation. Unrest is not new in India. Many people seem to think that there were peace and harmonious interests in India before the British took control. The continuous unrest of centuries is only now whipped anew into froth by a subtle use of religious and racial prejudices, in order to stiffen the demand of India for the Indians; the real meaning of which is India policed by the British for the benefit of the Brahman hierarchy and the Babu." And in conclusion:

"No successful imperialism is possible to a nation of men without chancy, without toleration and without recognition of their own ignorance and limitations. They must strive for an intellectual magnanimity which enables them to detect the good in manners, morals, governments and beliefs, built upon traditions worlds apart from their own. They must not be turne daside from the responsibilities of governing and protecting the alien races in the dependencies they control by that sentimentality of the day which twists truth to make traps for fools. They must not be led astray by the temptations to immediate gain and the temporary defeat of a commercial rival by the "drummer" diplomacy which a selfish industrialism would hoist upon them. The man who only watches his feet is quite as likely to stumble as the man who is looking at a distant steeple. The future as well as the present, then as much as now, must be kept in mind. No nation ever lost anything, not even its trade by holding to high ideals, and by insisting upon them for its servants. Only thus can the West give a confident "No" to the question being asked by the East: "Is civilization a failure, And is the Caucasian played out?"

QUEEN MARY'S HOSTEL

One of the institutions to be founded during the period of the celebration of the Coronation is Queen Mary's Hostel, which, says the London Times, is part of a larger national scheme for the endowment of home sciencethat is, of the systematic study and training ing of the family and the household-in connection with King's College for Women, which is one of the colleges forming part of the University of London. King's College for Women has already done much pioneer work in this direction by providing special courses for training women in the study of the science of the household, but such work is not selfsupporting—no university courses are selfsupporting in this country, or, perhaps, in any country and the scheme of which the work so well began at King's College may be regarded as the germ and the nucleus will need very considerable endowments if it is to take on a national character commensurate with its vast national importance. Recognizing this paramount need, many persons of light and leading-some of whose names we gave yesterday-have already contributed generously towards a fund which is being raised for the endowment of King's College for Women and its equipment with the necessary staff and buildings for the further prosecution of the enterprise it has initiated, and Her Majesty the Queen has taken an active interest in the development of the scheme from the outset. Among other contributions one generous donor has given a sum of £20,000 to found the proposed hostel to be used for the practical training in domestic arts and as a residence for women students, and another has given a like sum to build and equip laboratories. In all a sum of £50,000—about half of what is immediately required, and perhaps nothing like half of what might be profitably expended on the further development of so beneficent and far-reaching an enterprise—has been subscribed privately during the last two months; and as a proof, if any such were needed, of her active interest in the scheme Her Majesty has graciously consented to allow the hostel to be called by her own name-"Queen Mary's

No argument can be needed to show with what momentous issues to the future welfare and well-being of the nation this admirable scheme is fraught. It is, as was well said in the statement which we printed yesterday, the outcome of "a desire to mitigate the present gigantic waste of infant life and the loss to the nation by preventible disease due to ignorance." We all recollect the clarion call "Wake up, England!" with which the King as Prince of Wales, exhorted the nation to bestir itself on his return from his tour of the Empire. In her own admirable way and within the sphere which she has long so wisely and so helpfully made her own, the Queen now in effect makes the same appeal not merely to the women of the nation, but to the nation at large-for it is the nation itself that needs to be inspired with a scientific conception of life and its activities, and to men scarcely less than women belongs the task of elevating, rationalizing, and co-ordinating the economy, the hygiene, and the discipline of the family and the home. But it is perhaps only

committed the nurture of the family and the custody of the home—that men can be educated up to the right nitch in the matter. Hence, if we would elevate and rationalize the home we must begin by teaching women how to do it. "By ensuring that in future," to quote the statement above mentioned again, "every girl's education shall include some knowledge of the science which affects her home problems, and some practice of the domestic arts, the whole standard of home life would be raised, and trained experience substituted for instinct and tradition, which have hitherto been the chief guides of mothers." That is really the root of the whole matter. "Wake up, England" really means that, if the nation is to hold its own in the world, it must seriously set itself to do what all the rest of the world is doing-in many cases much more strenuously than we have yet learnt to doto substitute organized knowledge for instinct, tradition, and the rule of thumb in all departments of human activity. If we cannot school ourselves to do this-to make as good a use in the coming time of the rule of knowledge as we made of the rule of thumb in the days when there was no rule of knowledge to guide us-we shall assuredly find ourselves worsted in the long run in the industrial struggle for existence. And perhaps there is no department of human activity in which it is more necessary to do this than in the ordering of the family and the household. To introduce organized knowledge into the household is to give a new and most pregnant meaning to the saying that "the hand that rocks the cradle rules the world."

But here again it is organized knowledge that must lead us and teach us. To impart knowledge of domestic economy, to ensure that no girl as she reaches womanhood shall be without it, or at least without the opportunity of acquiring it, needs organization and effort, and organization and effort need funds. We must, as the statement already quoted says, "ensure for our schools a continual supply of teachers trained to impart the knowledge on which the necessary reforms are based." For these purposes not merely hostels and laboratories are needed, but professors and lecturers, who cannot be obtained without salaries, nor can salaries be permanently maintained without endowments. For the further equipment of King's College for Women by the establishment of Queen Mary's Hostel and of suitable laboratories provision has, as we have seen, already been made to the extent of £40,000. But it is estimated that a capital endowment of at least in the economy, hygiene, and rational order- \$£60,000 will be required for the necessary professorships and lectureships, and towards this sum only about £10,000 has so far been subscribed. But the intrinsic merits of the scheme and its vast importance to the future of the nation must surely give it an indefeasible claim on the generosity of the public at large, and that claim must needs be strongly reinforced by the interest that the Queen has taken in the scheme, by the happy association of her name with its central institution, as well as by the fact that it is hoped to bring the scheme to maturity "in this, her Coronation year, and thus inaugurate a new era in home life." If this hope is fulfilled, as we cannot doubt it will be, the establishment of Queen Mary's Hostel may well come to be regarded in the far future as one of the most auspicious enterprises of the reign of King George and Queen Mary.

MUSICAL NOTES

An interesting feature in connection with the Coronation music was the presence of Mr. Edward Lloyd in the choir which took part in the historic service. It is a good many years since the famous tenor withdrew into private life, and, unlike so many artists whom the public at one time or another have delighted to honor, he has never emerged from his retirement. Nor must his approaching reappearance be taken to mean that he has any intention of resuming the career in which he won so much distinction. Indeed, the fact is emphasized that this will be the very last time that his voice will be heard in public. To Sir Frederick Bridge, who, of course, assumes entire responsibility for the musical arrangements at the Coronation, Mr. Lloyd has recalled the interesting circumstances that he began his professional career as a member of the Abbey choir, in which capacity he was engaged for some eight years. Nothing, therefore, could be more fitting than that Mr. Lloyd should, on so historic an occasion, make yet one more appearance in the building within whose walls he served, as it were, his musical apprenticeship.

It is of interest to recall that Sir W. S. Gilbert owed his introduction to Sir Arthur Sullivan, whom he survived by rather more than a decade, to that charming composer, Fred Clay. With the latter he had collaborated in a musical play called "Ages Ago," produced by the German Reeds. Sullivan, upon hearing that the author of the "Bad Ballads" was working with his friend Clay, expressed a desire to meet him, and was accordingly invited to attend a rehearsal of "Ages Ago" at the Old Gallery of Illustration, Regent street. There, in 1870, occurred the introduction which proved so fruitful. But nothing came of it until the production, some five through women-to whose special charge 'years later, of "Trial by Jury," the libretto of is that for cheek?"

latter was ill in bed-but not too ill to enter heartily into the fun of the diverting satire, for which he wrote such bright and happilyinspired music.

In connection with the famous Savoy partnership it is not inappropriate at the moment to recall Sir W. S. Gilbert's reference not long since to the impression, which obtained among many lovers of their operas, that the long series of successes was broken by ill-luck in the case of "Ruddigore," a work, by the way, that contained some of the most charming music that Sullivan ever penned. That opera, to quote its author's own words, "ran eight months and, with the sale of the libretto, put £7,000 into my pocket. In the blackness of my heart (he humorously added) the worst I wish my rival dramatists is that they may each have a dozen such failures and retire upon the profits." On the occasion that he uttered these characteristic words, Sir W. S. Gilbert, referring to the protests raised in some quarters at the time of promised production of "Ruddigore" against the title chosen for that work, said that he had been almost induced thereby to change it to "Kensington Gore," or "Robin and Richard Were Two Pretty Men."

The statistician has been at it again—this time in order to inform a breathless and expectant world of the average length of life attained by the players of various instruments. Dr. F. J. Rogers has been devoting researches to this fascinating subject, and one salient fact that stands out from the results of his investigations is that trumpet and cornet players live longer than flautists. Yet the notes produced from the flute are dulcet, mellifluous, and soothing to the nerves, whereas the trumpet's clarion note, a little trying sometimes in forte passages even to an audience, might be supposed to tell in the long run on the health of the player. But here is Dr. Rogers, with his relentless figures -fatal to any amount of theorizing-ready to prove that the average length of the trumpeter's life is 69.1, as against the poor average of 51.2 in the case of flautists. Can the reason be that the latter are constantly called upon to furnish obligatos-a most irksome and irritating task, particularly when the singer and flautists are both trying their hardest to conjure up visions of a feathered songster? Basoon players, on the other hand, are mercifully spared any such ridiculous feats, and are consequently allowed an "average" of 63 years—a distinction they share, it seems, with oboists. The clarinettist, it is said, lives till 65.2 years (there was one, at any rate, by name Henry Lazarus, who became an octogenarian), while the horn player's average is set down at 64.4. If, as the result of these disclosures, most of the players of wind instruments confine their attentions in future to the trumpet and cornet, orchestral music will have to be written on entirely novel methods, and all works, ancient and modern, in the repertory of orchestras rescored.

Recently it was rumared in New York that a deadlock had arisen in connection with the competition for an American opera, promoted by the authorities of the Metropolitan Opera, the judges having failed to arrive at any decision as to whether or not to make an award. This, evidently, is not the case, for it is now announced that the prize of \$10,000 has been awarded for an opera composed by Horatio T. Parker, to a libretto by Bryan Hooker. The first named is known principally in connection with choral music, several oratorios having come from his pen. He is said never before to have tried his hand at a work for the stage. The title of the chosen opera is "Mona," and its plot is based upon a Druidical subject, the scene being laid in ancient Britain. In all, 24 works were submitted to the test of examination, and most of them, it is stated, proved to be utterly unfitted for presentation. Not very encouraging to those American patriots who are given to protesting against the neglect of native com-

ENDLESS TIPS

"Where will your tipping system end?" said the irate visitor. "Every time I come to the city I find some new scheme to collect money from me. But the limit I just now found at my old barber's shop. It's a French 'tonsorial parlour.' I've been going there for

"When I went in today a buttons held open the door in a way I couldn't mistake. One tip.

"Next a boy took my hat and coat and hung them up. Second tip. Then the barber got in his work. Third tip. Understand, I'm not complaining so far.

Now came the bootblack. I paid him and tipped him. Fourth tip. "The manicure was very gracious. Fifth

"I would have stood for all this. I've been educated up to it. But just as I was starting for the door the French poodle-dog of the establishment stood beside me until he caught my eye, and then he sat up on his hind legs and held out his front paws and begged. How

, Mr. Frank S. pr, Mr. J. Ten-J. D. Thurburn, J. D. Thurburn, ess of Tullibar-Mr. R. J. Turs, The Hon. J. British Colum-C.V.O., LL.D., Ward, Mr. Robrd, Mr. W. C. r. A. G. Wallis, White, K. C.; nard A. Wilson, de Winton, Mr., Mr. A. F. Wil-Mr. J. Leigh r. Herbert C. George Wright, George Wright, , Mr. Johann ie, Mr. A. J. in Vancouver

ught how many f you saved the ate that I could