

instead of accelerating the improvement of the condition of those who precipitate them. Coercion is a dangerous weapon, and a temporary success won by it would be dearly bought at the cost of alienating public sympathy from those resorting to it. Though the abundant success that seems to be attending these labour revolts in the Mother Country may be considered as to a considerable extent justifying them, it seems scarcely possible that they can, in every case, have been entered upon in accordance with the wise principle laid down by Mr. Powderly and other prominent labour men, only as a last resort. But whatever the result of the many struggles which are as yet undecided, the autumn and winter of 1889 will mark an era in the history of England. The successes already gained have raised the British workman to a higher plane of comfort and aspiration. The defeats sustained, should they be serious, as is not improbable, will add to the stock of experience and practical wisdom of the unions. The one will have taught the working classes their strength; the other will have but revealed sources of weakness to be avoided in future contests.

THOUGH the dispute between England and Portugal in regard to the boundaries of their respective territories in South Africa has been brought to a somewhat acute stage by the aggressive energy of Portugal's great explorer, Serpa Pinto, we cannot believe that any serious consequences will follow. We like to base our hope of a peaceful issue more on our confidence in British fair play and magnanimity than on the great disproportion in the strength of the contestants. It is impossible at this distance—it is no doubt very difficult even in England—to form a correct judgment as to the merits of the question. That it would be better for Africa and better for civilization that those vast regions should be under British than under Portuguese rule, we may believe on better grounds than those supplied by national prejudices. No doubt nearly the whole world is of the same opinion. None the less there are certain international principles and practices which should be observed even in the scramble for the possession of a continent. Let us hope that Lord Salisbury and his colleagues will observe these no less scrupulously in their dealings with the feeble and not very agreeable Portuguese than if the party of the second part were Germany herself. It must be remembered that the temptation to which the South African Company would be exposed, assuming that the claims of Portugal to a large part of the territory which they aspire to rule were found pretty strong, would be very great. Hence we may not too hastily conclude that the British contention must necessarily be sound, and that of Portugal fictitious. We accepted, perhaps too hastily, a week or two since, the statement that Lord Salisbury had proposed, and the Portuguese Government agreed to arbitration, and we thought the world was to be congratulated on the fact. Major Serpa Pinto has, we suppose, imperilled that agreement, if it really existed. But there is good reason to hope that his rashness will be repudiated by Portugal, and the sensible and Christian device of arbitration still used to settle the business. England may thus do honour to herself, and set an example to other great Powers.

ANOTHER great route between the Atlantic and the interior is under construction by the Norfolk and Western Railroad Company, which has executed a mortgage for the vast sum of \$45,000,000 to provide for the extension of its road to the Ohio River. The river is to be bridged near Ironton, and connection is to be made for Cincinnati and the West. The company is also extending its line through West Virginia southwesterly to a connection with the Louisville and Nashville systems near Cumberland Gap and will thus ere long reach into the South-west by this line, as it will into the North-west by way of Ironton.

THE influence of a good caricature, whether for good or evil, is only fully appreciated by those who have been its victims. They alone are familiar with its corroding bitterness. To the politician, for example, who is delicately balancing between right and wrong, a scorching editorial, boldly placing him upon the evil side, is easier to live down, no matter how ably written, than the clever caricature which gives ocular demonstration of his sin. The editorial appeals to the intellect; the caricature appeals to the intellect, to the eye, and, worst of all, to the sense of humour of the beholder. And the beholder will carry with him, perhaps forever, either a vague or a vivid impression of having seen the victim in a compromising position. The editorial, moreover, is more or less local, and is read by comparatively few. The caricature is national, and reaches every city in the country. Thousands who would not read the letter-press, if placed in their hands, revel in the details of the caricature with delighted eyes; and their dominant impression of the victim is the one they thus receive.—*Scribner.*

PROPERTIUS V. xi.

"Cornelia's Defence," as this poem is called, is an elegy on the death of Cornelia, a Roman matron of the highest rank, wife of Paullus Æmilius Lepidus, and daughter of Cornelius Scipio and Scribonia, a lady of the house of Libo. It is in the form of an oration supposed to be delivered by Cornelia in her own defence to the Judges of the Dead; but the plan is confused, and Cornelia addresses those she has left in the world above as much as the judges in the world below. It has been suggested that the elegy was intended to be inscribed on her tomb, which was, as it were, on the confines of the two worlds. The obscure and pedantic style of Propertius makes it difficult to read, much more to translate, him. But this poem, especially the latter part of it, is hardly equalled in the writings of the ancients as a tender expression of conjugal and maternal love. The translator has taken the liberty of slightly abridging the opening, and of leaving out four lines containing flattery of Augustus, which seemed to mar the sentiment, and a little of the frigid mythology of which Propertius is too fond.

WEEP no more, Paullus, where thy wife is laid:
At the dark gate thy prayer will beat in vain;
Once let the nether realm receive the shade
The adamant bar turns not again.

Prayer may move Heaven, but, the sad river passed,
The grave relentless gives not back its dead;
Such sentence spake the funeral trumpet's blast:
As sank in funeral flames thy loved one's head.

No honours that on Paullus' consort wait,
No pride of ancestry or storied bust,
Could save Cornelia from her cruel fate:
Now one small hand may hold her grandeur's dust.

Shades of the Dead and sluggish fens that gloom
Around Hell's murky shores my steps to bind,
Before my hour, but pure in soul, I come,
Then let the Judge of all the Dead be kind.

Call the dread Court; let silence reign in Hell;
Set for an hour the damned from torture free,
And still the Guardian Hound. If aught I tell
But truth, fall Hell's worst penalty on me.

Is honour to a glorious lineage due?
What my sires were Afric and Spain proclaim;
Nor poor the blood I from my mother drew,
For well may Libo's match with Scipio's name.

And when, my virgin vesture laid aside,
Thine, Paullus, I became, till death thy bride,
"Wedded to one" shall on my tomb be read.

By Glory's shrine I swear, great Scipio's tomb,
Where sculptured Afric sits a captive maid,
By him that led the Macedonian home
In chains and all his pride in ruin laid.

Never for me was bent the censor's law;
Never by me wrong to your honour done;
Your scutcheon to Cornelia owes no flaw,
To her whose roll of worthy names flows.

Nor failed my virtue; faithful still I stood,
And stainless, from the bridal to the bier.
No law I needed save my noble blood;
The basely born are innocent through fear.

Judge strictly as ye will, within the bound
Of Death's wide realm not one, matron or maid,
How'er renowned in story, will be found
To shun communion with Cornelia's shade.

Not she, the wife of purity unstained,
At touch of whose pure hand Cybele moved,
When hands less pure in vain the cable strained,
Not she, the virgin of the gods beloved,

For whom, when Vesta's sacred fire was lost,
It from her votary's robe rekindled sprang.
And thou, dear mother, did thy child e'er cost
Thee, save by her untimely fate, a pang?

Short was my span, yet children three I bore,
And in their arms I drew my latest breath;
In these I live although my life is o'er;
Their dear embraces took the sting from death.

Twice did my brother fill the curule chair,
There sat he when I parted. Daughter, thou
Wast born a censor's child; be it thy care
Like me, by wedded troth, his rule to show.

Now I bequeath our children to thy love,
Husband, though I am dust, that care is mine;
Henceforth, at once father and mother prove;
Around one neck now all those arms must twine.

Kiss for thyself and then for her that's gone;
Thy heart alone the whole dear burden bears;
If ere for me thou weepest, weep alone,
And see, to cheat their lips, thou driest thy tears.

Be it enough by night thy grief to pour,
By night to commune with Cornelia's shade;
If to my likeness in thy secret bower
Thou speakest, speak as though I answer made.

Should time bring on another wedding day,
And set a stepdame in your mother's place,
My children, let your looks no gloom betray;
Kind ways and loving words will win her grace.

Nor speak too much of me; the jealous ear
Of the new wife perchance offence may take;
But ah! if my poor ashes are so dear
That he will live unwedded for my sake,

Learn, children, to forestall your sire's decline,
And let no lonesome thought come near his life;
Add to your years what Fate has reft from mine;
Blest in my children let him bless his wife.

Though brief my day, I have not lived in vain;
Mourning for child of mine I never wore;
When from my home went forth my funeral train
Not one was missing there of all I bore.

My cause is pleaded. Now, ye mourners, rise
And witness hear till earth my meed decree;
If worth may claim its guerdon in the skies,
My glorious ancestors may welcome me.

G. S.

CHRISTIAN UNION.

THERE is something cheering and suggestive in the fact that the publication of the proceedings of the Conference on Christian Unity held last April should be made in the newspapers on the Saturday before Christmas Day. "On earth peace." Unless Christmas speaks to us in this tone it speaks not at all. And yet, after nearly two thousand years, there is not only war in the world but also in the Church. There is a hymn which is sometimes sung in processions at Church festivals, in which the lines occur: "We are not divided, all one Body we." Doubtless it is very well that such words should be said and sung, as the repetition of them may help towards their realization; but many a meditative mind must, on such occasions, have found itself wondering who or what the community might be of which such words could be said, and what exactly the author must have been thinking of when he wrote them.

There is certainly something gained for the cause of Christian Union when Christians generally confess that disunion and divisions are bad things, when they begin to feel and publicly to declare that union is desirable, and when they actually meet together to discuss the conditions on which it may be sought and hoped for. We find that there are wide differences of opinion with respect to the greater or less hopefulness of the demonstration at the Conferences in April; but this is no more than was to be expected. Our wishes are often fathers to our thoughts; and those who begin a work in a sanguine spirit are apt to regard its issue as more successful than an impartial judgment would believe it to be.

Remembering that the idea of Christian Union for the present has reference only to the reformed communities, we may remark that there are two ways in which the desired end may be brought about. We may aim at a federation of the Churches, or we may seek for corporate union. There can be no question that the latter is the only satisfactory result; but the former would be of considerable use if it could be obtained. There are grave difficulties in the way of both methods, and they may be briefly stated. The non-Episcopal Churches will not at present enter into corporate union upon an episcopalian basis, and the Episcopalians will not surrender their characteristic institution. In regard, then, to corporate union, the non-Episcopal bodies are, so to speak, the difficulty.

It is just the other way with the theory of federation. All the Protestant communions, with the exception of the Anglican Churches, are practically working together in joint services, interchanges of pulpits, and other outward and visible signs of unity of mind and aim; and therefore it would seem that they are ripe for federation if not for corporate unity. Here, however, the Episcopalian finds himself unable to unite. His theory of the ministry forbids certain acts and offices to all who lack Episcopal ordination. Thus, at both points we seem to find a deadlock. What, then, is to be done?

We will try to answer this question. But first let us clearly understand the position of things. We are divided on three grounds: 1. On Creed; 2. On Ritual; and 3. On Organization or Church Government. With regard to the first, there seems to be quite a near hope of agreement; and this may well encourage us to believe that other difficulties may yet be removed. It must seem truly surprising to those who remember the heated controversies of the Reformed Churches, to be told that the great mass of Christians are now eager for a simpler Creed, a less technical and elaborate statement of the Christian Faith, and that most of them are coming to the conviction that the Nicene Creed is sufficient. With regard to Ritual it cannot be said that we are arriving at the same agreement; but it is quite certain that on this subject there is a new and a growing spirit of toleration on all sides, of which our fathers could not have dreamt. If we remember the old discussions about free prayer and the use of liturgies, about the black gown, the blue gown, and the surplice, we shall understand something of the change which has come over us. It is not meant, of course, that all or most of our Churches or of their ministers are prepared to adopt any particular method of conducting Divine service; but we are mostly agreed that these things are of no essential importance, and that they should be regulated by considerations of utility, convenience, seemliness, fitness and custom.

The question of the Episcopate is, of course, the rock upon which all schemes for re-union must split—for the present, at least; and therefore it is the subject which should be entirely left out of consideration—for the present. When all other difficulties are removed, it will be time to consider if this can be got rid of, and how it can be done. There may be ways of bringing differing systems into working agreement by mutual concessions of which we have as yet formed no conception.

The report of the Congress may certainly inspire us with a certain measure of hopefulness. It is good and pleasant that brethren should dwell together in unity, and, if only a beginning has been made, this is something. It is not proposed in this place to discuss the speeches, many of them of great power, which were made at the Conference. It may suffice to conclude these notes with two practical suggestions, the one having reference to the Episcopal Churches, and the other to the non-Episcopal, the one helping towards corporate re-union, the other towards federation.

The Episcopal Churches seem now to have submitted to them the question of variety of ritual observance.