

mind by conflicting councils) should say, "Before I adopt and recommend to my countrymen this religion which you call Christianity, I would see something of its practical working and effect. I will look around your cities and towns, see your institutions, and your social and political life, and from these be better able to draw conclusions as to the value of your religion for our purposes." He starts out, first having been assured that the fundamental moral code of Christianity is to "love your neighbour as yourself," its doctrinal idea being that God is the Common Father, and all mankind are brethren. Suppose, like a shrewd observer, instead of allowing himself to be taken possession of by the ministers and carried round by the leading men of the churches, he goes about by night and by day among the people with his eyes and ears open to learn what he can of the *life* of the people, and see the influence and effect of their religion on them. Suppose he should first make a tour among the churches and see the magnificence and grandeur there, would he not be awed and impressed, if not with the glory and magnificence of the architecture, yet with the devotion and self-sacrifice of the people, who have voluntarily taxed themselves for the honour and glory of the God whom they worship? Perhaps; yet he well knows that in his own country all this was done ages ago, and in much greater magnificence. He is too much of a philosopher, however, not to give full credit to the well-meaning devotion of the people (due deduction having been made for the mortgages yet unpaid). But he goes from the churches to the homes of some of the worshippers. If the church was gorgeous, the home was more gorgeous still. He is entertained in princely style, and is profoundly impressed with the advantages of Christianity and Christian civilization. As he retires at night, in the quiet of his hotel he has visions of what this religion will do for his country. Next morning he falls in with some pleasant acquaintances he has made, to whom he pours out his heart touching the revelations being made to him day by day concerning the religion whose practical social influences he is seeking to discover. The friends listen to his story of the luxurious and hospitable home he has visited, but, with an ill-concealed leer, tell him it is all very fine for such a man to be hospitable to strangers and display his wealth, for every dollar of it he has filched from the public treasury in one way or another, or acquired in rather disreputable ways. The Hindoo says nothing, but quietly makes a note of the alleged fact. He next makes an effort to see the inside of some of the houses of the humbler citizens, and accompanies the Health Officer in his rounds of inspection. This officer's duty calls him where filth is suspected, and of course the stranger is appalled. He himself, from natural taste and from long habit, is scrupulously clean. Indeed, it has hitherto been a part of his religious creed to be cleanly in his person and in his habits, and is astonished that Christianity, if so much superior to his *old* faith, as he has frequently been told,—astonished that it can tolerate so much festering, disease-breeding filth. "Are not these people Christians?" he asks the officer. "Oh, yes; I suppose we have no right to question it." "Do they own these miserable hovels where they burrow and breed disease?" "Own them? no." "Then why do not the authorities pull them down, and purify the air and save the city from pestilence?" "Oh, they have no right to destroy private property; these houses are valuable, they bring in quite a large rental." "Rental? Do these people pay anything for so doubtful a privilege as living in these places?" "Pay? Why, yes, of course they do, and *have* to." "To whom?" "To the owner." "To the owner? And who may he be—does he call himself a Christian?" "Why, they are owned by Mr. So-and-so, and he is one of the leading men in one of our most fashionable churches." "Mr. So-and-so! why, he is the gentleman at whose house I have been so handsomely entertained! And he believes, and wants me to believe, that God is the Father of all, and that all mankind are brethren. I have some doubt about his belief; I fear he only thinks he *ought* to believe this, instead of *really* believing it—for if he really believed, he could not think of exacting pay for such death-traps as these." The health officer, who is a practical man, says, "My friend, you are too theoretical; you Orientals are apt to be, I believe; we Occidentals are practical—*eminently* practical, sir, in our social and in our religious life. Just look at our hospitals, sir, and our House of Refuge and Industry." "Practical; yes, I see. One class of the people make money out of these health-destroying dens, and when disease overtakes the poor people, they are put into the hospital to be cared for by another class—*very practical*. My friend who entertained me so handsomely the other day, is a much more practical man than I had suspected."

Next morning finds the enquiring Hindoo in the Recorder's Court, to see something of that side of our Christian civilization. A motley crowd is there—men and women, old and young—and one after another they each receive their sentence of more or less of fine or imprisonment, and they each pay down and are released, or trudge off to be boarded at the expense of the public. "But," he inquires, "who are these women whose fines are \$40, or a week in prison?" "Oh, these," he is informed, "are the keepers of houses of bad repute." "But I have just observed that some of these men, for being simply intoxicated, have received long sentences in prison. Is that because intoxication is a more heinous offence in Christian eyes than the keeping of such houses?" The person he is now in conversation with is a good deal of a fanatic, and so tells him that these women can easily pay the large fine, because they have many wealthy friends, and this is one of the easy ways to replenish a wasted treasury. "We, Sir, are a practical people, and feel proud of it." "So I observe," said the meditative Hindoo, and made a note of it.

He found no difficulty in arranging (for a golden consideration) with an officer of the law to have himself conducted on a tour of observation among these houses which seemed to be such a source of revenue to the Court of this eminently practical Christian people. It was not difficult for him to recognize the faces of some of the women he saw in the Court. "But," he observed, "these are fine houses, and finely furnished. Do these women own them?" "Oh, no; they only lease them, and a heavy rent they have to pay for them; they could not get them for such purposes except they paid a large rent." "But who can be willing to let them have them for such purposes?" "Various parties. Three of these houses are owned by Mr. So-and-so." "Mr. So-and-so! Why, that is the gentleman at whose house I have been entertained in such princely style." "Like enough." "But," pursued the Hindoo, "is it in accordance with your religion to encourage such places?" The

officer could only shrug his shoulders and say "We are an eminently practical people, and Mr. So-and-so is highly esteemed for his practical sagacity. With a perplexed air he returned to his hotel, took from his satchel his newly-acquired text-book of Christianity, read over the sermon on the Mount, and felt more puzzled than ever how to harmonize the practices of the people with their theories. He felt somehow that the solution of the problem was in the generally acknowledged fact that we are a *practical people*, but he fell asleep at last, vainly attempting to discover how it could all be. No wonder that his sleep was disturbed with troublous and perplexed dreams, nor that early he was waked by unwonted noises on the streets, for multitudes of armed men had invaded the city. After a hurried breakfast he enquired what all this could mean. "Mean, why this is a precaution of the authorities for the preservation of the public peace and the protection of property." "But, pray, who intends to disturb the peace or destroy property?" And his companion now, being an ardent supporter of the *Catholic* side of the question, and editor of an evening paper, and, of course, well informed, tells him "that certain blood-thirsty Protestants, having taken a vow to destroy all Catholics, or, at least, destroy Catholic domination, intend to seek an opportunity to carry out their sworn and infamous intentions." "But these armed men, will they not endeavour to restrain the savagery of these wicked murderers?" "Well, that is not so clear." "But are they not brought here to preserve the peace and protect property?" "Well, theoretically, yes; practically, no. They are brought here to sustain these insulting assassins." "But will they do it—will they stand calmly by and allow them to injure persons or destroy property?" "Theoretically, no; practically, yes. Our people, sir, feel insulted and enraged, and we cannot be responsible for the result if these cut-throats march our streets."

The wily Hindoo suspected there might be another side to this question—these Christian questions, he found, had so many sides, that he determined to find out. He had no difficulty in discovering a man who looked at the matter from a slightly different point of view, a man who said the time had fully come when peace-loving and law-abiding citizens ought to be able to find out whether they can proceed to church through these streets without being murderously assaulted by emissaries of the Pope, tools of the priests—"time that we had found out whether Protestants have any civil rights that Catholics are bound to respect. These armed men are here to-day to keep back the blood-thirsty mob from interference with a peaceable procession of Christian men on their way to church." "But what do these men want to go to church for?" "For! they desire there to thank God that He delivered them from the enthrallment of a degrading superstition, and there to renew their vows to Him to be faithful and true to the light which He has given to them." "But can you imagine why these others should seek to interfere with them?" "They imagine it is an insult to their religion, they are taught to believe so, and thus the feud of centuries is kept alive and the hatred of the fathers is handed down to the sons." "An insult to their religion? Am I then mistaken in supposing that the religion of both parties is the Christian religion? I have been told by authorities on both sides that Christianity is their religion. I merely ask for information." "Theoretically it is the same; practically it is not." "Do not both parties claim to worship the same God? Do they not both call Him Father? Do they not both acknowledge the precepts of His alleged Messenger, Jesus of Nazareth, to be their rule in practice?" "Theoretically, yes; practically, no." "Shall I, then, have to conclude, notwithstanding the assurances I have had that you are a *practical* people, that it is only an illusion, and that you are *not* really so? or shall I have to conclude that in the matter of money-making only you are practical, but in your religion only theoretical?"

Your religion, as I have heard of it from your missionaries to my country, looks fairly enough, aside from some metaphysical puzzles and theological conundrums, but they told us nothing of how it worked in practice, and I have come here to find out—but I must say my impressions of it are not very favourable. When I examine your theories and seek to understand them, you tell me you are a *practical* people, and when I look at your practice it is certainly a very poor recommendation of your theories. Is it not pretty evident that much of your pretention to superiority and advancement is empty and misleading. You affect to take a Prince of Peace for your leader and guide, but you murder each other and fancy you are doing him a service. Is it possible that this can be the natural and legitimate outcome of the teaching of this Nazarene." "Sirs, "I would see Jesus," "where is he to be found?"

The prying Hindoo is supposed to have gone West to further prosecute his enquiries.

DOMESTIC ECONOMY.

Clean Cellars.—Cellars in hot weather, as well as cold, should be thoroughly cleaned. Every particle of decaying animal or vegetable matter should be removed. The walls and ceilings should be whitewashed. To each bucket of wash made with lime add one-quarter of a pound of glue, dissolved in hot water; also one-quarter of a pound of carbolic acid. This will drive off flies and keep away foul odors. Every cellar should be looked after. Diphtheria or scarlet fever are often the first warning of a foul cellar.

STAINS.—**Fruit Stains** upon compound colours are difficult to remove. If acid, a little ammonia will sometimes restore the colour, but never to its original brightness. From linen and white material, fruit and wine stains may be removed by a weak solution of chloride of lime or sulphurous acid, or solution of hypo-sulphate of soda, and after washing out with a solution of muriatic acid, 1 part to 12. The latter bleaches sponges and feathers.

Stains of Paint may be removed, however hard and old, by a sulphide of carbon. The clothes should be exposed to the air to allow the smell to evaporate.

Oil Stains may be removed in the same manner as paint stains with sulphide of carbon or strong liquor of ammonia. The latter should be kept in every family to use in washing clothes that are much greased or soiled. When removing stains from carpets, always put a cloth under the stain to prevent the dust from the floor being taken up.

Varnish Stains, even if very old, may be removed by sulphide of carbon. Several applications may be necessary.