

by their complaints, while that situation is not favorable to the clerk's mind being given to his work. The Prefect has called for a list of all the employees in his department whose salary is attached; if they cannot show good cause for their misfortune, or be prepared to right their pecuniary affairs within a given time, they must make way for better men. Imagine the weeping and gnashing of teeth. It is hard, but salutary.

It is asked why the Socialist Deputies, numbering only some sixty members, are such a force in the Chamber as to have been able a few days ago to almost produce a Ministerial crisis? Because they are well led—but, above all, they are disciplined. Perhaps each member has a different *dada* respecting the salvation of society, but when it comes to a vote they keep shoulder to shoulder, and plump as one man. It is a proverb that, when in their station, if one policeman laughs they all laugh. In France the legal interest is fixed at 5 per cent., but there is no limit to the commercial or conventional rate, and that is usually 6 per cent. Usury is quite another affair. Now as money can only gain 3½ per cent. in the funds, the Socialists, pending perhaps till all stocks be abolished, demand the legal interest to be lowered to 4 per cent.

People are asking—as the sign of the times—what is the meaning of Baron de Rothschild gradually withdrawing his colossal interests in so many industrial and mining companies? He avows, himself, that he wishes no longer to be the *all* in an affair, but to rest an humble shareholder. *Credat Judeus*. By so acting, the Baron diminishes his risks. The industries have never enticed the children of Israel as investments.

A good order looming in the future: a writer making a comparison between the rolling stock of German and French railways from the point of view of mobilization of the troops, finds the former is superior to France, to the number of 6,380 locomotives; 9,000 carriages, and 80,000 wagons of all classes for the transport of cavalry and artillery. In case of war, Germany can concentrate 450,000 more men by rail than France.

The Court of Appeal has ruled, that if a letter be posted, though treating of private matters, but left open, and with only book-post frank, the authorities cannot levy an extra tax, nor strike the sender with a penalty since the *law* does not compel the sender to close his envelope, or to make a prepayment.

As there is much waste and leakage in the utilizing of food and other supplies to the public hospitals, special inspectors are to be appointed to make surprise visits at all hours, and drop upon those responsible for the losses.

General Mellinet, born in 1798, was the *doyen* of the French Generals, and the last of the superior officers who was at Waterloo, though then only 18 years of age. He was a bibliophile rather than a bookworm, and was always on the find for old volumes. After the battle of Magenta, where two horses were shot under him, the first thing he did on entering Milan at the head of his division, was to seek his quarters at once, and then he went out to ransack the book-stalls, relating with pride his purchases, but never alluding to the battle. Z.

The amount of money received and expended for the relief of the miners during the recent general strike in England was £101,714.

AN IMPRESSION.

When passing through a garden, one
May chance to see a rose,
That delicately on the bush
Its beauty doth disclose.
He looks the while its loveliness
Doth fill his grateful eye;
Then with its fragrance following
He goes regretful by.

Perchance as time doth pass he thinks
He hath forgotten it,
Till all alone some dreary day
He wearily doth sit,
And watch the rain against the pane,
That falling comes and goes,
When suddenly his heart is charmed
With mem'ry of that rose.

I only know I met her when
The light that on her hair
Had played the wanton, softly stooped
To kiss her forehead fair,
And being well content to find
So sweet a resting place,
It lingered there, and showed me all
The beauty of her face.

I did not think I had forgot—
For who could well forget
The mem'ry of so fair a face
Filled with such light?—and yet
To-day, as all alone I sat,
I was not charmed the less,
When o'er my fancy came her face,
And lit my dreaminess.

Her outward beauty well I know
Is not her fairest grace,
For God, who made her, surely would
Not give her such a face
Without a tender heart that longs
His meanest things to bless,
And this to-day my dream of her
That charmed my dreaminess.

STUART LIVINGSTON.

MUSIC

Music ever has been held in the highest esteem, in all ages, and among all people; nor could authors express their opinion of it strongly enough except by inculcating that it was used in heaven, and was one of the principal entertainments of the gods, and the souls of the blessed. It is a gift of nature, and one of God's greatest blessings, influencing man in truth, purity and nobleness; softening the heart, governing the passions, ennobling character, giving rest and peace to the weary brain and enabling us the more patiently to support the toil and labor of life. At what time was there not music, and in what country do they not delight to revel in its strains! It has always been so, and always will be, as far back as one remembers in a lifetime, as far back as one can read of what has been. Music is one of the principal incidents of every *fête* day, holy-day, festival, marriage, and funeral.

We read of the funeral of Mundgalyayana, a Buddhist monk who lived in the years B.C., whose funeral procession was headed by musicians who played sacred dirges, accompanied by solemn dances; chants were sung which were taken from the Vedas. At the marriage of Subhâra she was accompanied on her journey to the bridegroom's house by tom-tom beaters, beaters of drums, cymbal clashers, bugle blowers and ringers of bells. Was this music? To the rude natives of India it was the sweetest music and its strains warmed the heart of those wild, uncivilized tribes. The Greeks sang to the sound of the lyre the songs of those dark and fabulous times, and nowhere were the feelings of the heart more clearly shown than in

Greece, or the sound of music more deeply felt. The Greeks were men of ardent feelings, of simplicity and affection—quick to see and feel the beautiful. They were poetic from the very beginning. Perhaps it was the beauty of the country, the flowering plains, the hazy mountains, the shaded groves, the winding streams and the blue sky above.

In Germany there was hardly a town so small that had not an orchestra to which the inhabitants gave every encouragement and never tired of listening to the pieces that were played. It is an instruction to the people and a teaching that they will be the better for. Who does not delight and revel in music? From the lowest to the highest, all are alike in this. There is not a Scotchman whose step does not quicken at the sound of the bagpipe, or an Irishman whose heart does not beat high when the chords of the harp are touched.

Music has been divided by the ancients into two parts called divine or celestial music; and mundane or human music. The divine or celestial music Plato describes as that respecting the order and harmony obtained among the celestial minds; also to be the proportions in the magnitudes, distances and motions of the heavenly bodies, and the harmony of sound resulting from those sounds, also the archetypal ideas of order and symmetry according to which God formed all things. Mundane or human music is that respecting the relation and order of everything else in the universe; also that harmony of the faculties existing in the human soul, and its various passions.

Of stringed instruments, Lucretius says the invention is due to the observation of the winds whistling in the hollow reeds. As for other kinds of instruments there were so many occasions for chords and strings that man could not be long in observing their various tones, which might have given rise to stringed instruments. The pulsatile instruments, as the drum and the cymbal, might rise from the observation of the hollow noise of natural concave bodies.

As the accounts we have of the inventors of musical instruments among the ancients are very obscure, so are also the accounts of what those instruments were; we scarcely know anything of most of them besides the bare name. Plutarch ascribes the first invention of music to the god Apollo. Amphion, the son of Jupiter and Antiope, he says, was the inventor of the lyre, and was also the first to bring music into Greece. It was said of the ancients that some of the female divinities as well as the male were the discoverers of musical instruments. Minerva was said to be the inventor of the flute. Hyginus tells us that it was made of bone. Ovid says that it was made of box. Plutarch relates that Minerva charmed to silence all that listened to her. Hyginus tells us that when she played the flute in the presence of Juno and Venus, it caused them to laugh at her, so she went to a fountain, and as she played she watched her reflection in the clear water and found that in blowing into the flute her cheeks became swelled, which distorted her countenance, therefore she, thinking the flute an unbecoming instrument to perform upon, threw it away, and it has ever since been neglected by women. Another reason given, and perhaps a more worthy one, is that she saw Apollo playing on the lyre, and, as he played, he sang. She therefore put the flute away and ever