

She greeted Arthur with a very dolorous face, but called him "Arthur" quite familiarly, and affected an air of polite condescension, as she inquired if he would sit down and have a cup of coffee. "We are trying, Leonora and me," said Mrs. Ruggles, "to take something to support nature, because, as I tell Leonora, it's a duty to bear up under the strokes of Providence, and be able to help them that needs us."

Mrs. Ruggles said this as she pointed Arthur to a chair at the table by the side of Leonora, and went to the cupboard for a plate, cup and saucer. Leonora, the daughter, was an old acquaintance of the young man's, and he shook her listless, lifeless hand in silence.

"The coffee doesn't look very well this morning," said Mrs. Ruggles, as she poured out a cup for Arthur, "but I suppose it's more nourishing than if it was settled. I always told father," by which reverential term the lady intended to designate her husband, "that if coffee was nourishing at all the grounds were the best part of it. You know how it is with potatoes." And Mrs. Ruggles looked at Arthur as she handed him the cup and the suggestive illustration together, as if the two articles were sufficient to floor the strongest prejudices.

"Will you have another cup, dear?" said Leonora's mamma, to that young woman. Leonora did not reply, save by a contemptuous twist of her features and a shake of her head.

"I don't think Leonora loves coffee very well," pursued Mrs. Ruggles.

(To be continued.)

THE ACADEMIE FRANCAISE AND RICHELIEU.

The list of the original members does not contain a single name of note. Its nucleus was indeed formed by a small society styling itself Académie des Beaux Esprits, which in 1630 had begun to meet at the house of Valentine Corraut to read the rhymes of his gallant relative, the Abbé Godeau. Corraut himself was a Calvinist, who had retouched Marot's version of the Psalms, but was better known by his rhymes in reply to the popular ballad of "Le Gouteux sans pareil." At a later date his name figured on Colbert's list of literary pensioners: "Au sieur Corraut, lequel sans connoissance d'aucune autre langue que sa maternelle est admirable pour juger toutes les productions de l'esprit—1,500 liv." Those who met at Corraut's house were mostly rhymesters like himself; one only—Gombault—was a man of quality who had contributed to the "Guirlande de Julie," and was therefore reckoned as a poet at the Hotel de Rambouillet. With two exceptions Malleville, a hanger-on of Bassompierre (then confined to the Bastille) and Serizay, who owned his fortunes to the Duke de la Rochefoucauld, whom the Cardinal had practically exiled to Poitou—all were devoted to Richelieu. The negotiations for the official organization of their body were carried on by the Abbé Boisrobert, who had been brought to their meetings by Nicholas Farey, whose name, rhyming with *cabaret*, now lives only in a satire of Boileau's. Boisrobert, who describes himself as *un grand dufeur foreilles*, occupied in the Cardinal's court the post that fifty years earlier would have been conferred on an official fool, and his jests were so necessary to his master's digestion that on one occasion Richelieu, having fallen ill while the Abbé happened to be in disgrace, his doctor would give no other prescription than "Recipe Boisrobert." Throughout the whole transaction Boisrobert was actively supported by two other members of the society who lived, like himself, in dependence on the Cardinal. Chapelain, the whipper-in of Richelieu's private pack of poets, and Sirmond, a paid political pamphleteer, who had replaced Mathieu de Mercuris in the Minister's service. It is then no matter for surprise that we find the newly constituted body bound by their prefatory article to absolute submission to the Cardinal's wishes: "And firstly," the statutes begin, "personne ne sera reçu dans l'Académie qui ne soit agréable à Monseigneur le Protecteur." The members were not, indeed, left long in doubt as to the precise nature of the duties which they were expected to perform in return for official recognition and protection, for the appearance of Corneille's famous play, "The Cid," gave their protector an early opportunity of testing the docility of his creatures. —*The Fortnightly Review*.

DR. M'COSH ON WHAT AN AMERICAN PHILOSOPHY SHOULD BE.

The time has come, I believe, for America to declare her independence in philosophy. She will not be disposed to set up a new monarchy, but she may establish a republic confederated like the United States. Certainly she should not shut herself out from intercourse with other countries; on the contrary, she should be open to accessions from all quarters. But she should do with them as with the immigrants who land on her shores, in regard to whom she insists that they speak her language and conform to her laws; so she should require that her philosophy have a character of its own. She had better not engage in constructing new theories of the universe spun out of the brain. The world has got sick of such. Even in Germany, where they summarize, expound and critically examine all forms of speculative thought, they will not listen to any new philosophical systems, and the consequence is that none is now offered—the latest being pessimism, which startled young thinkers by its extravagance, and by its containing an element of truth in bringing into prominence the existence and prevalence of evil which the philosophy of last century had very much overlooked.

A new region has been opened to the modern. A keen interest within the last age has gathered round the relation of brain and nerves to the operations of the mind, or what is called Physiological Psychology. It is a difficult subject; but this only makes it more attractive to the adventurous explorer. It is full of the promise of discovery, and youth will rush into it as to a newly discovered mine. We know much now of the laws of the mind, we know something of the physiology of the brain—careful experiments are being

performed by competent men in various countries. We seem to have come to a position at which we may unite the two lines of inquiry, and they will be found to throw light on each other. The physiologist in his department will insist on proceeding only in the method of observation; let the psychologist do the same. Let each require of the other that he restrain premature hypothesis. As the result, we shall have an immense accumulation of empirical facts, rising according to Bacon's recommendation, to "minor, middle and major axioms," promising in the end to reach some grand laws which, while insisting that mind and matter are different substances, will realize the sublime conception of Leibnitz by uniting them in a pre-established harmony.

They who start this Realism are proclaiming a rebellion against all modern schools, a *posteriori* and a *priori*, and if they persevere and succeed are effecting a revolution. In doing so they are not overturning but settling fundamental truth on a surer foundation—as the Reformers in the sixteenth century did not destroy religion, but presented it in a purer form. Fertility will be produced by this new upturning of the soil.

This attempt, if it is noticed at all, will be assailed by the modern systems of Europe. The monarchies of the Old World will look with doubt, perhaps with scorn, upon these republics of the New World which acknowledge no king. The Hegelians will not deign to look at us, because we do not proceed by dialectics and put the world into trinitities. The Materialists will represent us as following illusions, because we claim to be able, by internal observation, to discover high moral and spiritual truth. But in spite of all efforts to keep it down, Realism, which is the obvious and the naturalistic philosophy, will ever, will again and again, come up and assert its claims. Meanwhile we keep our place, we mean to carry on and consolidate our work, and we may in the end secure attention and recognition. Acting on the Monroe principle, permitting no foreign interference, and allowing the old systems to fight their battles with each other, we hold our position and may come to command respect, as the United States have done, after being long contemned by European countries; and they may be induced to seek our established truths—as they do the corn and cattle reared in our virgin territory.—*New Princeton Review*.

PATIENCE.

(Suggested by the words that a child used to explain the meaning of "Patience.")

"Bide a wee, and dinna weary"—
Sweetly sound those words to me.
Let your spirit aye be cheery,
Thinking of the joys to be.
"Bide a wee and dinna weary,"
Though the waiting time be long;
Heaven's days are never dreary,
Never ends its joyous song.

Count earth's troubles "light afflictions,"
Since they are but for a day;
They may gain you benedictions
That will never pass away.
Having hope so full of glory,
Wherefore is your soul cast down?
For the joy that's set before ye
Bear the cross and win the crown.

Never let your thoughts be dreary—
Think of what's laid up for thee:
Oh, be sure you "dinna weary"
Though you have to "bide a wee,"
With each grief this hope is blended,
Taking half its pain away—
Soon our sorrows will be ended
And our joys endure for aye.

—Marion Bernstein, in *Christian Leader*.

HIGH AND LOFTY CHICKEN SELLERS.

It is quite an insult to ask a Malay if he will sell anything. Malays from the up country used sometimes to find their way to my door with their hands full of fowls, which they said they wished to lay at my feet. They were the poorest rascals possible, with nothing on but a ragged and dirty sarong, yet they were quite horrified at my asking if they had brought their fowls to sell. They carefully explained that the fowls (perhaps several dollars' worth) were a present to me; but in the same breath they suggested that if out of my compassion for them I would give them a small trifle to buy rice, it would be very acceptable. It seemed to me that the distinction between selling and this proposed proceeding was imaginary, so I used to force them in a hard-hearted way to mention a price. I generally found that the more delicacy and refinement of feeling they had paraded, the higher was the price they wanted, and the less the fowls would bear examination. The owner appeared to think that the fowls would taste better on account of having belonged to a noble race that had never soiled its scutcheon by commercial dealings.—*In Malacca, by Mrs. Innes*.

THE ART OF ILLUMINATION.

In these days of revival it is impossible to say to what extent the old art of illumination may become again a living and a growing one. It died a death which may be called natural; and notwithstanding a gallant attempt to adapt itself to the new discovery of printing, its existence was threatened from the moment that writing ceased to be the only means of multiplying books. When calligraphy was itself an art, and men would devote a lifetime of patient piety in transcribing the Scriptures, no time could be too great to spend in decorating the rare and precious volumes with border, and initial, and dainty miniature. They were the flowers of the old art of writing, and sprang into life almost as naturally and spontaneously as those roses and daisies, lilies and columbines, from which the old illuminators drew their inspiration.—*The Academy*.

British and Foreign.

NINETEEN brewers and distillers have succeeded in securing seats in the new Parliament.

THE Women's Christian Temperance Union of the United States numbers 200,000 members.

THE agent of the Passamaquoddy Indians of Maine reports their number at 531, all farmers.

FOUR incorporated towns in Colorado are at an altitude over 9,000 feet above the level of the sea.

PRINCIPAL CAIRD preached one of the sermons at the anniversary of Dr William Pulsford's Church, Glasgow.

CANON CURTIS, Principal of Litchfield Theological College, is spoken of as the future Bishop of Manchester.

A COPY of Hugh Miller's poems, 1829, now a rare book, was knocked down in a Glasgow sale-room last week at \$15.

A TOTAL Abstinence Society, formed about a year ago, by the employees of the Allan line of steamers has now a membership of 140.

ORKNEY Free Church Presbytery thinks it can deal well enough with cases of inefficient ministers without calling in the aid of the Assembly's committee.

THE Rev. Dr. Campbell, of Stirling, has been elected a fellow of the Society of Science and Arts, London, and also of the Geological Society, Edinburgh.

CONTRACTORS engaged to erect the Coats Memorial Church, Paisley, have commenced removing the old buildings which at present occupy the site secured for the edifice.

THE steady shrinkage of glaciers in the Swiss Alps has caused severe losses to many of the peasantry by the drying up of pastures formerly moistened by glacial rills.

MR. ROBERT BROWN, of Underwood Park, an ex-provost of Paisley, has published the first volume of what promises to be a really exhaustive history of that town.

A PHOTOGRAPHIC group of those who have been ministers of the Free Presbytery of Irvine betwixt 1843 and 1885 has just been published. There are in all fifty-four portraits.

ONE of the actions threatened by Mr. Hastie has got the length of the Court of Session. In this case he sues Mr. Octavius Steel, London and Calcutta, for \$25,000 damages for alleged slander.

THE students of New College, Edinburgh, were favoured lately with an after-dinner speech from the Rev. John Brown, of Bedford, who was introduced as the biographer of John Bunyan, by Professor Laidlaw.

BISHOP MAGEE has consented to introduce the Parish Church Bill into the House of Lords next session. It declares the equal right of all parishioners to the free use of the seats in their parish churches.

EXACTLY 200 parliamentary candidates who appeared in the *Record's* black list as being in favour of Disestablishment have secured seats. The Liberationists in the new Parliament are twice as many as those in the last.

THERE will be at least eighty-three Roman Catholic members in the reformed Parliament; in the last Parliament there were only sixty. Mr. Macfarlane is the first Romanist returned by Scotland since the Reformation.

THE Salvation Army has retreated from Westfield, Mass., after a brief campaign, leaving all its drums, tambourines, arms and accoutrements in the hands of the enemy—the Sheriff's officers—who retain them to satisfy unpaid bills.

THE Secretary of the Glasgow Newsboys' Brigade reports that twenty-six suits of strong brown cord and over 100 pairs of boots and stockings have been given to the poor newsboys, the average cost per head being a little over \$6.

IT is estimated that 348 members of the new House of Commons are pledged more or less fully to local option. This indicates a marked addition to the strength of the Temperance Party, notwithstanding the loss of some of the leaders, including Sir Wilfrid Lawson.

MR. GLADSTONE has been heard mournfully declaring that there were more booksellers' shops in his native town of Liverpool sixty years ago, when he was a boy in it, than are to-day to be found within its boundaries. He was referring, of course, to second-hand bookshops.

MASSACHUSETTS registered over 6,000 insane persons in her asylum and hospitals during 1885—an increase of 200 over the previous year. The annual cost to the State of this form of relief exceeds \$1,000,000, not reckoning the \$350,000 of interest on the value of buildings, etc.

THE Rev. Thomas Toller, of Kettering, the oldest minister in the denomination, has died in his ninetieth year. He succeeded his father in the pastorate of the church at Kettering in 1824, and held it for upward of fifty-four years. The united pastorates of father and son extended over more than 100 years.

THE Rev. George Henderson, LL.D., minister of Cullen, died at his manse there recently. Born at Limekiln, in Fifeshire, in 1799, he stood next to Mr. Fleming, of Troon, in point of years, though as regards ordination, he ranked after Dr. Smith, of Cathcart, Dr. Cruickshank, of Turfiff, and, perhaps, Mr. Yair, of Eckford. He had laboured at Cullen with great acceptance since 1829.

THE Rev. Joseph Brown, Kent Road Church, Glasgow, preached forenoon and evening at Larkhall Church's jubilee services. Mr. Paterson, Stonehouse, occupied the pulpit in the afternoon. Of the first roll of members in the church only five remain; and of these only one, Mrs. Walkinshaw, is able to attend regularly. This lady is still a teacher in the Sabbath school and conductor of the mothers' meeting.

A SMALL volume by the late Dr. W. P. Mackay, of Hull, whose "Grace and Truth" has obtained such a wide popularity, will shortly be published under the title of "The Seeking Saviour, and other Bible Themes." The work will have a special interest to many, as it contains "The Glory of God," the last sermon preached by Dr. Mackay before the deplorable accident at Portree which cut off a noble life in the zenith of its strength.