

ground in the convulsions of death. Terror for a time inspires the weakest with strength, but each time one breaks down the horrible scene is repeated. Dr. Nachtigal tells that once when travelling in Central Africa he was obliged to attach himself to an Arab slave gang, and that the drivers deliberately cut the throats of those who could not march; and Cardinal Lavigerie informs us that his missionaries "have seen these monsters, boiling with rage, draw their swords, with which they can cut off a head with a single blow, and lop off first an arm and then a foot of their victims, and, seizing these limbs throw them on the verge of some neighbouring forest, calling out to the terrified troop, "There goes to attract the leopard which will come and teach you to march."

Captain Elton, in his "Eastern and Central Africa," says: "When hurrying through an inhospitable and impoverished district, the leaders of the slave caravan could not stop to disengage the fainting from the chain-gang, but lopping the head above the ring confining the neck, allowed it to roll out of the path, while the disengaged body was kicked on one side with a curse on its feebleness; or, if food failed, babes were snatched from their mothers' arms and flung into the adjacent jungle lest they should deprive even one still healthy slave of the strength to proceed." In Livingstone's journals we constantly come across such entries as these: "Wherever we took a walk, human skeletons were to be seen in every direction." "Passed a slave woman shot or stabbed through the body." "Found a number of slaves with slave sticks, abandoned by their master for want of food." "It was wearisome to see the skulls and bones scattered about everywhere."

"The number of skulls," says General Gordon, "along the road is appalling. I have ordered the skulls which lay about here in great number, to be piled in a heap as a memento to the natives of what the slave-dealers have done to their people." "The great roads of the Sahara," Cardinal Lavigerie has told his hearers, "are to be traced by the bones of slaves who have dropped out of the ranks, or been brutally slaughtered as feeble and useless by the slave-drivers on their long marches down to the coast. It is, moreover, affirmed as a simple fact, that if a traveller were to lose his way by any of the three great routes from the east or north of Africa into the interior, he might find it by tracing the bones and skeletons of these miserable creatures."

To end the horrible traffic will be hard. As has recently been said: "Slavery is a grounded and hereditary tradition in many parts of Africa, and is almost inseparable from the ignorance and ferocity of the tribes. To crush it out time and large expense are necessary. It is not the work of a year; rather is it the slow task of a generation. The main thing now is to stop the hideous traffic that has been the horror of the Dark Continent and the infamy of its European protectorate. This is too big a job for one nation. It requires the co-operation of all the Powers holding African possessions, and the action of Germany and England in forming a blockade practically forces that co-operation upon other nations, however reluctantly France or Italy may enter into the humane alliance."—*Illustrated Christian Weekly*.

READINGS FROM CURRENT LITERATURE.

CHRIST AND HYPOCRISY.

THE sternness of Christ was elicited in its highest degree by spiritual double-dealing, what we ordinarily call hypocrisy; next, though not in such uncompromising terms, by that open covetousness which is the obvious antagonist of all spiritual life, and especially by that deadness to His own personal influence which indicated the supremacy of unspiritual desires over the hearts of the people; and last, and with the most passionate emphasis, wherever Christ saw the spirit of the world creeping into a heart that had ardently owned His own spiritual authority, and that was in reality at His own disposal. In other words, Christ was most stern with those who made a pretence of being religious; stern, but not so stern, with those who did not even make a pretence of it, who simply passed Him by as if He had touched no spring in their hearts; but He was most disposed to chastise, most disposed to wound deeply,—because He saw in this case that a wound would be most spiritually effectual,—where a noble nature was in danger of admitting into its most spiritual motives worldly alloys. Where Christ could win by tenderness, He showed it, even amidst the agonies of the Cross. When tenderness was a revelation, He was tender no matter how great the force of conflicting motives might be. It was only when it became necessary to characterise justly the monopoly claimed by the world over the heart of man, that His words became instinct with the fire of divine denunciation.—*Spectator*.

THE DOMESTICITY OF SHAKESPEARE.

DOMESTIC in all his habits and inclinations Shakespeare undoubtedly was; the word "home" had a witchery which was irresistible to him, and anchored him to the "haven where he would be," in spite of the contamination of "the Bohemianism" that surrounded him in London during his enforced absence from the "home" of his youth and age. The loves of husband and wife are always sacred to him; even the wanton Cleopatra realises that at length:—

Husband, I come;

Now to that name my courage prove my title!

Whatever may have been his errors, his failings, his flirtations with Mistress Fitton or anyone else, they are not

inconsistent with that true basis of domestic affection which he ever reiterates and illustrated nobly himself by his calm retirement at the last amid his family. He must have been a domestic man in the best sense of the word who penned that exquisite description of the careful housewife in Sonnet cxliii:—

Lo as a careful housewife runs to catch
One of her feather'd creatures broke away,
Sets down her babe, and makes all swift despatch
In pursuit of the thing she would have stay,
Whiles her neglected child holds her in chase, etc

This is not an inappropriate digression from the drama whose one redeeming touch is domestic love, where Shakespeare seems to have tried how far he could plunge a devoted couple into the basest of crimes without withdrawing, if not our secret sympathies, at least our pity for them; and the more we look into the slight basis on which he built that most powerfully finished of all his feminine characters, the more are we struck with his earnest reverence and belief in the nobility inherent in a true wife. Lady Macbeth has the grandest entrance, the most appalling exit, and creates the most forcible impression in the fewest lines of any of his first-class characters.—*Cornhill Magazine*.

OPERATION ON A LION.

THE fine lion Jupiter, at the Clifton Zoological Gardens Bristol, which is nearly eleven years old, having been cubbed in the Gardens in the year 1878, was noticed last week to have a claw on the left fore-paw growing into the flesh of its foot, which was gradually laming the animal. The lion was evidently in pain, and it was deemed advisable to remove the claw. The novel operation was performed on Saturday morning, when a close travelling cage was introduced into the den, and placed against one of the sliding traps in the partition. The animal having been induced to enter the cage, it was removed to the floor of the building, and another cage, but of different construction, composed solely of iron bars, placed endways to the door of the first cage, and the two firmly lashed together. After some little trouble the animal was got into the second cage, which was so narrow as not to admit of his turning round. Heavy inch and a half planks were then inserted between the bars and the lion tightly wedged in. Up to this point he had submitted quietly; but on the introduction of the planks he splintered them up as easily as though they had been matchwood. At last he was firmly wedged in, and a little time was given him to cool down. A favourable opportunity for the operation occurred in a few minutes, his paw being partly through the bars. The head keeper, Blunsden, who was waiting with a powerful pair of nippers, seized the opportunity, and the offending claw was promptly removed. The operation, which was conducted by Dr. Harrison, treasurer of the Gardens, was absolutely necessary, as the claw had already grown more than half an inch into the foot, and would probably have killed the animal.

STARVING A JURY.

JURYMEN are better off in these times than in the good old days when it was the law to endeavour to starve them into a verdict. It is bad enough now to be put to a loss of time and money, with little or no adequate recompense, without being starved or fined into the bargain. In the early part of the reign of Henry VIII., Lord Chief-Justice Reid tried an action when on circuit in which the jury were locked up, but before giving their verdict had eaten and drank, which they all confessed. This being reported to the Judge he fined them each heavily and took their verdict. In Hilary Term, Sixth Henry VIII., the case came up before the full Court of Queen's Bench on a joint motion to set aside the verdict on the ground of informality of trial, the jury having eaten when they should have fasted, and next remit the fines under the peculiar circumstances of the case. The jury averred that they had made up their minds in the case before they ate, and had returned into court with a verdict, but, finding the Lord Chief-Justice had "run out to see a fray," and not knowing when he might come back, they had refreshment. The court confirmed both the verdict and the fines. In "Dyer's Reports" a case is reported of a jury who retired to consider their verdict, and when they came back the bailiff informed the Judge that some of them (which he could not depose) had been feeding while locked up. Both bailiff and jury were sworn, and the pockets of the latter were examined, when it appeared that they all had about them "pippins," of which "some of them confessed they had eaten, and others said they had not." All were severely reprimanded and those who had eaten were fined 12s. each, and those who had not were fined 6s. each, "for that they had them in their pockets."

CARLYLE'S WIFE.

"My father was very anxious for a boy. He was disappointed that I was born a girl. However, he brought me up as much as possible as a boy. I was taught as a boy. When my mother remonstrated he would say, At eighteen I will hand her over to you, and you can teach her all a girl ought to know. But Carlyle came, and it was forgotten. I did not know how to tack on a button when I got married, but I could write Latin. When we got married he took me to a farm-house, far from the busy haunts of men. A strapping, red-armed wench waited on us. 'It is market-day to-day,' said she to me one day, bobbing in an uncouth courtesy. 'I am going to market; what meat shall I get?' I was reading at the time. 'O, anything you like,' was my reply. 'No, ma'am, not as I like, as you like.' Well

we decided on something. But the cooking was execrable. Day after day our dinner was uneatable. 'My dear,' said Carlyle gravely to me at length, 'I am a philosopher, but I must have butcher's meat properly cooked for dinner.' I had a good cry after that. Then getting a cookery book I shut myself up with my pots and pans, and soon mastered the details of practical cookery. In the same way with sewing, Carlyle was away from home, and I made him a waistcoat. It fitted him perfectly. I was very proud of it. 'You want praise for it,' said he, 'but this is only what every woman ought to be able to do. You do not want praise for doing your duty.' But I did, though. Now I am happy to say I can bake bread, cook a dinner, or make a shirt with any one."

THE REASON FOR NON-CHURCH-GOING.

THE Bishop of Peterborough, England, in reply to the claim that unattractive services and too long sermons are what prevent the Church from taking a greater hold on the people, says:—

"Unattractive services! Long sermons! Those are the things, it is said, that keep people away from church. We are told:—'If you have only an attractive service, if you only please the people in the manner of your service, and only give them instructive and attractive sermons, you will always have your churches full.' One suggested short, another striking, and another amusing sermons full of anecdotes; another bright music, another short services, another great services, as if we kept a show, and were trying to attract customers. Attracted by great services! Were they the attractions of great services that gathered together those disciples on the first day of the week, in upper chamber, in fear of their lives from their enemies? Were they attractive and bright services that gathered together the slaves and outcasts of the great Roman capital, as they gathered, in fear and darkness, in the Catacombs to break bread? Were they bright and attractive services that caused the Scotch Covenanters of old to go out and worship God on the wild hillsides? Were they bright and attractive services that caused the old Huguenots to gather together in secret chambers, dreading lest the sound of their hymns should reach the ears of the cruel and licentious soldiery of a tyrant king? No. What gathered those men together was this: They felt that the life they needed for their souls they could find nowhere else, and they felt that they must perish if they could not obtain it, and this it was that drew them together for communion."

WEDDING RINGS.

IN connection with wedding rings may be mentioned the following curious notice in one of the marriage registers of an English church: "1892, Nov. 5, Christopher Newsam, Charity Morrell: Charity Morrell being entirely without arms, the ring was placed upon the fourth toe of the left foot, and she wrote her name in this register with her right foot." The marriage of Duke John (brother of Erik XIV., King of Sweden), to the Princess Catherine (sister of King Sigismund II. of Poland) in 1562 gave great offence to Erik, who subjected the royal pair to terrible sufferings. When the duke was cast into prison, his wife had the choice of living in one of the king's palaces, or, if she wished to accompany her husband, she was only allowed two maids with her in prison. When Catherine heard this she exclaimed that "She would rather die than be separated from the duke," and fainted away. When she was restored, Goran, the messenger of King Erik, asked her what she had determined. The duchess drew her betrothal ring from her finger, and said, "Read what stands there." Goran saw the words engraved within it, *Nemo, nisi mors* (None but death). "I will remain by it," said Catherine, and she did so. At the marriage of Napoleon I. with the Austrian Archduchess, upon receiving the benediction ring, he asked, "Why did not the Empress Josephine give me a ring?" The reply was, "Because, sire, it is the custom in France that only the bridegroom gives the ring." "Ah!" said Napoleon, "that is good," and whispered in M. Pradt's ear, "But do you know why the women receive the ring? It is a custom founded on the Roman law, which ordained that all slaves should wear rings; and, as women are our slaves, they ought to wear this badge of servitude."

A WRITER in a recent number of the *Vienna Journal of Railroads* calls attention to the fact that the railroad system of Europe is practically complete, with the exception of Turkey. It is no longer possible to build trunk lines that will not be parallel to existing lines or which will repay the investment of capital. Money has of late years been generally placed in the building of branches and feeders to the main lines. As this outlet for capital seeking investment is comparatively limited, the writer indicates that Asia and Africa will be the next field for railroad building. The Trans-Caspian railroad and the projected Siberian trans-continental line sufficiently support this observation as regards Asia. In Africa considerable progress in the building of railways has already been made. Algiers already has 1,200 miles of railroad; the chain of English Colonies on the Cape of Good Hope are connected by rail; and the Belgians will soon construct a road on the southern side of the Congo which will open up the interior. Surveys have also been made on a railroad from Suakin to Berber, about 280 miles, intended to reach the Soudan and the navigable waters of the Upper Nile. The French are now building a road from the upper part of the Senegal river to the head waters of the Niger, and several other lines are projected.