

took much notice of Jules Simon. The latter relates, that he believes Emperor William never dresses in civilian clothes, mostly in the uniform of the White Hussars, because the loose sleeve is alleged to hide his left arm. Now M. Simon observed no difference between either arm. His Majesty is very slender, and recalls a coronet; he has no mannerisms, is very affable, but he is not a man to quarrel with. He is always gay and youthful, and his hair is a golden blonde. But to see him sitting on a throne he is as impassable as marble, looks splendid under his fur mantle, and he wears all the decorations of all countries. He speaks French like a Parisian, and reads all French novels, when he has a quiet—if he be ever quiet—half hour after his simple dinner, to the Empress. He prefers Olivet, and detests Zola as mere filth, and which gives the standard of French morality. He assured Jules Simon that since he ascended the throne, he found it was better to promote the welfare of men than to cause them dread. He said the reorganization of the French army had made wonderful progress, and could not say what the result of a duel between France and Germany might be, but with Germany's alliances he saw what the end would effect.

The long-looked-for moment for school boys, the season's scholastic wind up, has at last arrived, and the youthful population is in delight. Quite a stampede with them has apparently set in to quit the capital; it recalls the prison house of knowledge. The streets are full of little children, in elegant toilettes and costumes, returning from the distribution of prizes at their schools, and bending under the burden of a collection of gorgeously bound volumes, the rewards of victory. What becomes of all these volumes, they are the same, distributed year after year, all stereotype work, and glitter and color, where red, crimson and the blues dominate? No matter, it makes the young folks happy, the girls above all, and pleases parents, and these are the main points. But as every pupil gets a something, a consolation prize, the big gooseberries ought not to be too proud.

Three years ago M. Vallier was a dock porter at Cette; he is a young man, powerfully built, with regular, though sarcastic features. He was overheard singing a drinking song, and his voice, a basso, was so full of natural and pleasing richness that a friend volunteered to pay for his education in Paris. He was first taught to read, write and take lessons in social intercourse; he then was admitted to the Conservatoire where he has studied singing during three years; he has just passed his diploma examination with flying colors, and has been secured to sing next season at the National Opera. That's the romance of talent.

It is consoling to turn to Astronomer Flammarion for not only the latest but surprising news; like certain chocolates, it is comforting and refreshing. The twentieth century will be the age of diamond—the "precious" stone age; it will be the rehearsal of the millennium; the world will be a Land of Canaan. Man by means of science shall have discovered all the secrets of nature; he will have tamed the elements as he did the wild beasts; there will be no more struggle for life; the latter will be "beer and skittles," as machinery doing everything, and producing all things, mankind will only have to play. Each will love his neighbor as himself. There will be charity when there will be nothing to give, and gratitude will become obsolete, since

there will be nothing to receive and to forget. There will be no anarchy since there will be nothing to covet. Paris, at the end of the twentieth century, will contain a population of nine millions, some seven more than at present, or an increase by leaps and bounds, every fourteen years, of one million; the Republic will be the existing form of government, but it will be that of the United States of Europe, with Paris for capital. As there will be no more geographical States, there will be no more country, no patriotism. Oh! if the anarchists were not in such a hurry they would thus have obtained all their ends without bombs or poignards. Ministers will be a superfluity; they will be merely administrators, lookers on, or "walkers" as men in big shops. All this bliss that will commence in A.D. 2099, will last then, perhaps, three thousand centuries. "May we be there to see," as John Gilpin would say. Then the lease of terrestrial life will finish and our earth will become a dead globe like the moon.

No more Italian silver money is taken; to enable the latter to pass at its legal tender value as heretofore, the image of King Humbert is battered into non-recognition. Z.

### SOLOMON.

A double line of columns, white as snow,  
And vaulted with mosaics rich in flowers,  
Makes square this cypress grove, where fountain-showers  
From golden basins cool the grass below;  
While from that archway strains of music flow  
And laughings of fair girls beguile the hours.  
But brooding, like one held by evil powers,  
The great King heeds not, pacing sad and slow.

His heart hath drained earth's pleasures to the lees,  
Hath quivered with life's finest ecstasies,  
Yet now some power reveals as in a glass  
The soul's unrest and death's dark mysteries,  
And down the courts the scared slaves watch him pass,  
Reiterating "Omnia Vanitas!"

FREDERICK GEORGE SCOTT.

### A WOMAN'S REFORM MOVEMENT.

In one of the early meetings of the National Council of Women, the Countess of Aberdeen, president of the body, described the new society as one which was not religious, though members of all religious bodies belonged to it; it was not educational, though all bodies of women having to do with education were represented in it; it was not philanthropic, though all women interested in philanthropic objects may cast in their lot with it; it was not a domestic economy society, but women having to do with the furtherance of domestic economy, and of true and happy homes could join the council. In a word, the society was none of these things and yet it was all of them. This woman's movement is not formed on the old line of forty years ago. It does not ask for the ballot or for women's rights. It has branches, which are represented in the central body, but each local council retains its perfect independence, and all kindred societies affiliating with the National Council have the same privilege and autonomy. The rule governing federated societies admits any society of women, the nature of whose work is satisfactory to the executive committee, to become members of the local

council, and the women of any organization composed of men and women may associate themselves by their own vote and join the local council. The society pleads for unity of thought, sympathy and purpose, and urges the application of the Golden Rule to society, custom and law.

It was out of the Women's Congress Auxiliary held last year in Chicago, that this organization for the welfare of women was created. A similar society, but on a smaller scale, was initiated ten years ago in Scotland by Lady Aberdeen, and its success, probably, prompted the ladies of Chicago at the close of their great meetings, which were attended by delegates from all parts of the world, to take the matter up. Lady Aberdeen was elected president of the International Council of Women. The society will meet every five years and the next meeting will be held in London in 1898. At the Chicago session, it was decided to induce all countries represented at the Congress to form councils of women on the programme outlined here. Canada was not represented at this meeting, but a number of Canadian ladies were visiting the World's Fair, and they held a meeting of their own shortly afterwards, with the energetic Countess of Aberdeen at their head. While this meeting was altogether non-official in character and not at all binding, yet the subject took such hold that it was immediately decided upon to introduce the new order into all the chief towns of the Dominion. This has since been done and a National Council has been established at Ottawa, the seat of Government, with Lady Aberdeen as president. The society is making headway in the United States, many earnest women being connected with it, and by the time that 1898 rolls round the gathering in London may prove to be one of the largest assemblages of women ever convened.

The promoters of the new movement, which has certainly much to commend it, are faced with the very natural demand for more information about its object, scope and aim. They reply that there are three main objects of the National Council—one, to prevent waste; the second, to produce force, and the third, to promote unity. Indeed, there is no end to the good work which a faithful band of women, working harmoniously, could do. The difficulty may be that the programme is too extensive. Too much in the way of a general reform may be attempted. The National Council is not aggressive. It does not shock anyone's feelings, and it does not interfere in politics. It does not ask for dress reform, or the divided skirt, nor does it plead for the privilege of voting. The members wish to be womanly and not mannish, and their constant aim is to ameliorate the condition of the gentler sex. Thus, for instance, the Lily Band, which, as has been stated, was formed a decade ago in Aberdeen, and which still exists and boasts the same general aims as the National Union, took up, as part of its duty, the care of female factory operatives. A small sub-committee was appointed to attend to this function. The "half timers" are children who go to school one day, and work one day in the factories. Naturally, they were neglected. The sub-committee induced many hundreds of them to join the Band. The younger girls only were taken in at first, and ladies held classes for them in the evening, giving them instruction and affording them recreation. The plan worked wonderfully well, and those who identified themselves with the movement soon noticed a great change in