

said of "Chinese Gordon" that he has entered alive the realms of history and fame. On the 17th of January, 1884, when a terrible series of disasters was threatening with destruction the Egyptian troops garrisoned in eleven settlements established by Sir Samuel Baker, Gordon himself, and Charles Long, from 1871 to 1881, all along the Upper Nile and in Berber, Dongola and Khartoum, Gordon left London, as a *deus ex machina* sent by the Gladstone ministry, and, after a most daring march through the Nubian Desert, arrived in Khartoum on the 18th of February. His instructions were summed up by himself in a very few words: "I am going there to cut the tail of the dog"—which, in plain English, meant he was going to break up the last ties between Soudan and Egypt, whose khedive had been forced by Sir Evelyn Baring to sign, towards the end of December, 1883, a formal renunciation of all conquests made in Nubia and Soudan by his ancestors and generals from 1819 to 1881.

Since then there has not been a moment when the name of Gordon was forgotten in the United Kingdom. Everywhere, from the most luxurious homes and the humblest firesides, prayers have gone up to heaven for the safe return of the hero. So there was no need of the letter which a certain Dr. Schweinfurth saw fit, a few months ago, to address to the British at large, begging them to interest themselves and send troops to Gordon's rescue. But as long as there is a world there will be German scientists assuming to themselves the monopoly of clear-sightedness, and convinced in good faith that, were they averse to it, Mother Earth could not waltz decently upon the ecliptic. After Dr. Koch going to France to annihilate cholera and succeeding only in "Barnumizing" the old and worn-out phenic acid, it was reserved for his wonderful confreere, Dr. Schweinfurth, to discover and inform Great Britain that her pet general was waiting to be rescued from the Mahdi's clutches. This, however, shows a tender heart. But why did the good doctor use such a melodramatic style, and especially why did he indulge in so many errors as to facts? Why did he say that "the sufferings of the defenders of Khartoum are horrible and challenge description?" Why did he speak of "Gordon's cries of distress?" Why did he pretend that Gordon "is reduced to protect his fireside against enemies every day increasing in numbers?"

All these are romantic, inaccurate, "unscientific" statements.

Gordon is not, has never been, in desperate situation. Gordon is quietly waiting, in an impregnable position, for the arrival of Lord Wolseley and of a little army of English and Franco-Canadian braves, whose sufferings are far more affecting than those of the *protège* of Dr. Schweinfurth. The last despatches said that Lord Wolseley will reach Khartoum in February next, perhaps on the 18th—that is, on the very same day that Gordon entered the capital of Soudan in 1844. There the noble lord will find Gordon in high spirits, and both will duly celebrate, in the very comfortable executive palace, such a glorious anniversary, and laugh to their hearts' content at the ingenuity of the simpletons who, the world over, wasted on Gordon's hardships tears, which would have been far more useful had they been shed on their own sins. Should, on the contrary, the expedition fail to reach him, Gordon will do without it. When his position becomes untenable, he will find very good roads open to him either towards the Great Lakes and the Congo, or towards Zanzibar or Massouah.

Since the above was in type the sad fate of Gordon has awakened sorrow all over the world, but our readers will still be interested in the sketch of his appearance and career.

"I rise for information," said a legislator. "Glad to hear it," said a bystander; "nobody needs it more."

Literary Review.

The *North American Review* for March, opens with an article by Archibald Farrow on "Future Retribution," which we suppose may be regarded as an informal rejoinder to Dr. Shedd's article in the previous number. Prof. N. R. Davis, discusses "The Moral Aspects of Vivisection," Max Müller describes the astonishing ideas of the Buddhists on the subject of charity. Macat Halstead, contributes an article on "The Revival of Sectionalism," George John Romanes, deals with "Mind in Men and Animals," President Gilman discusses on "Titles," Judge John A. Jameson on "Speculation in Politics," and John W. Johnston on "Railway Land-grants." The number is a good one, but how far ahead of old Father Time will the American magazines eventually get if they keep up the race for priority of issue?

The *Musical Times* for February, contains a goodly number of well written editorial and contributed articles on musical topics, and an anthem for bass solo and chorus. Such a magazine must be invaluable to musicians amateur or professional.

The *Canadian Educational Monthly* for February, contains in addition to other good articles a suggestive paper on "Our Ladies' Colleges in relation to our Educational System" by F. M. Macintyre M.A. Principal, Brantford Ladies' College, and an excellent editorial on "The School Reader" question.

The *Knox College Monthly* for February comes to us with a number of interesting articles on missionary and general topics. Amongst contributed articles "Echoes from the Occident" is nicely written and full of interesting observations of Indian, Chinese and other varieties of character, and also of animal life. The writer evidently crossed the Continent with eyes and ears open.

AN EXAMINATION OF THE UTILITARIAN THEORY OF MORALS, by the Rev. F. R. Beattie, M.A., B.D., Ph. D., Examiner in Knox College, and in the University of Toronto, Canada. Pastor of First Presbyterian Church, Brantford, Ont.

This little work of 222 pages, contains first by way of introduction a very concise historical outline of opinion in regard to the doctrines of Moral Philosophy, second a succinct statement and exposition of the Utilitarian system, including its theories of Knowledge; Intuition; the Nature and Origin of Moral Distinctions, Conscience, or the Moral Faculty; The Ethical Standard; Moral Obligation, Disinterested Affections and Benevolent Actions; Motive and Action, and the Will, and third, an analysis and criticism of the system and of each of the foregoing heads. The author takes his stand modestly but firmly on the side of the Intuitionists, and points out with clearness and at the same time with fairness the radical defects in the system he is criticising. We cannot attempt, in the space at our disposal, even to outline the course of argument on any of the topics, but two brief extracts will give our readers a fair sample of the terseness and clearness of the author's style, and at the same time indicate his position on two important points in the science of morals. Speaking of conscience, page 151, he says:—"As an Intuitive faculty its province is not to judge in the proper sense of the term, but to give us the distinction between right and wrong, to put us in possession of the notion of right, and command us, with inherent and absolute authority, to do the right and avoid the wrong." Again, in regard to the vexed question of the "Ethical Standard," we find the following, page 165—"This great moral system of the universe embraces all intelligent beings possessing a moral nature, and placed in Ethical relations. At the head of this vast commonwealth stands the Divine Being, the perfect rectitude of his nature is the foundation of morals for the whole system, and in the last analysis morality, whether for men or angels, will be found centering there. The Divine Will expressed in whatever way it may be known is the Divine Law. And this Law is the ultimate Standard of right, perfect in its nature and of universal application."

The book is so written that it will not only interest the Student in College or University, but prove very serviceable to any intelligent reader who may wish to get a general knowledge of opinion upon the great problems of Ethics. It is well printed on good paper by J. & J. Sutherland, Publishers, Brantford, but we could wish it had been sent out in more attractive covers.

"You must come and see me, my dear," said a lady to a little girl of her acquaintance. "Do you know my number?" "Oh yes ma'am," responded the innocent child. "Papa says you always live at sixes and sevens."