Weekly Colonist

FRIDAY, MAY 20, 1887.

HIS FATHER'S SON.

Mr. Mowat's appointment of his son to the shrievalty of Toronto is being variously commented on, some even of the liberal papers in Ontario openly condemning it, while not many have much to advance in its favor. Provided the young gentleman is qualified to fill the position, there is little to be said on purely public grounds why he should not be as free as any other citizen to look forward to occupying an honorable position in the service of the state. It is a usual enough thing for a minister to accept an important office; why not his son? It is in the abuse of the appointing power that ground for objection is found, as when advantage is taken to thrust forward improper persons at the expense of others and to the disadvantage of the country; and while this may not have been done in the case of the Toronto shrievalty there is a very great idea that young Mr. Mowat would never have aspired to so high or so lucrative a position, and that it was a lucky thing for him that he was the son of his father. But other fathers have a keen appreciation of their offspring's abilities, and the Ontario premier is not singular in his fault. Of one thing we can rest assured. We shall hear less now in the Grit press, or at least we hope so, of nepotism on the part of the Dominion cabinet ministers.

ALBERTA ANNEXATION.

The Calgary *Tribune* has a somewhat suggestive article on "Annexation to British Columbia." It grew out of a misconception of a garbled telegram from Ottawa with reference to a bill introduced in the Commons in connection with the proposed Alberta and British Columbia railway. The *Tribune* thought the telegram had reference to the annexation of Alberta to this province—a question which has been mooted for some time. It goes on to say: "It is pretty generally known that British Columbians make the claim that the Pacific Province should not be bounded on the east, as at present, by an imaginary line skimming along the summit of the Rockies, but by a line a good deal further east. This line has generally been set down as the 5th principal meridian, but as a matter of fact that is only an approximation to what is claimed as the correct boundary. Another general way of defining the eastern boundary of British Columbia is to say that it lies in a line due north from Chief Mountain, which is situated directly on the 49th parallel of latitude, the boundary line between Canada and the United States. A line drawn due north from Chief Mountain would take in a big wedge of the prairie on this side of the Rockies, including Calgary, just missing Edmonton, but taking in the whole of the Peace river country and cutting Great Slave Lake about in halves. This, however, is only another approximation to what is claimed as the correct definition of the boundary. In the original records of the Pacific Province it is set down as including a breadth of country 600 miles inward at all points from the coast. Now, a glance at the C. P. R. time table will show that between Calgary and Vancouver there are some 644 miles of railway. But the railway takes many wide detours in going through the mountains. A straight line drawn 600 miles inward from what might be regarded as the Pacific coast line would extend to a point from 30 to 50 miles east of this town.

Our contemporary then goes on to say: "Let us suppose that British Columbia should insist upon this boundary to her domain, and that an appeal to the privy council was successful in maintaining it. What effect would it have here? At once, of course, we would come under the provincial constitution, and our local representatives would sit in the British Columbia legislature. That would mean responsible government without waiting till the whole of the present northwest territory became populous enough to take on the provincial form itself. Those who have been praying for responsible government here would, by a sweeping change of this kind, take a short cut to the goal of their desires. Then, British Columbia has possession of all the public lands within its boundaries, and a nice legal point would arise as to whether those lands and timber limits in this part of the country which have been given away to the C. P. R. and other parties by the dominion government could be legally retained by the present nominal owners. Of course, an arrangement might be made, as has been the case with regard to properties similarly bestowed in once disputed portions of the province of Ontario. But it would be interesting. Coming under the general provincial law of British Columbia, would at once do away with the permit system here, and give us what so many citizens are praying for, a license law. It would likewise render null and void the objectionable leases. Again, Eureka! would it not also relieve us from the C. P. R. monopoly clause? British Columbia was a province before the charter was granted, and, of course, can empower railways to run in any direction within its borders. It might be argued that to become part of British Columbia would be to give ourselves over to the control of that province, and that being numerically weaker than the coast they could use us at their own sweet will. But is there anything in that? The whole thing is interesting. And it must be repeated that if British Columbia should succeed in making good her claim, we would become a portion of that province whether we were willing or not. And if it should go to that extremity, who would be rendered less cheerful? At the rate at which this part of Alberta is growing it will not be many years before we will outstrip British Columbia in population as well as in wealth, and the tail will then begin to waggle the dog."

Now we are quite willing to have our friends east of the mountains come in with us and we'll treat them decently, but we must demur to the statement that in course of time the tail would waggle the dog. While glad to know that Alberta, destined, as our contemporary seems to hope, to become part of British Columbia, is prospering, we look forward confidently to such a future for this province as a few years ago was never dreamed of. What with our illimitable fishery resources, our vast hidden mineral treasures only now being developed, our grand climate which renders fruit cultivation possible to any extent and all the other favors which a kind Providence has so liberally showered upon us, we not only feel confident that British Columbia so far from retrograding will march on to greater successes. Very welcome will be our Alberta friends with their fine agricultural country, and here they will find a profitable market. Come in and join us by all means, but please don't think the capital would in time gravitate to the east of the Rockies.

THE METLAKAHTLA QUESTION.

The Montreal *Gazette* says that among the speeches delivered by Lord Dufferin on the occasion of his visit to British Columbia, not the least memorable were those suggested by the cruise of the vice-regal party up the coast on board the Amethyst, with, now and then, a short excursion into the interior. Fort Simpson was the northerly limit of the trip, but before reaching that turning point the illustrious strangers entered the Skeena river and were conveyed to Metlakahtla. When recounting his experiences shortly after in what is known as his "great British Columbia speech," the governor general said that he had traversed the entire coast of the province from its southern extremity to Alaska, had penetrated to the head of Bute inlet and had examined the Seymour narrows, had looked in the mouth of Dean's canal and had passed across the entrance to Gardiner's channel. When describing what he had witnessed in the way of Indian evangelization, he said: "I have visited Mr. Duncan's wonderful settlement at Metlakahtla and the interesting Methodist mission at Fort Simpson, and have thus been enabled to realize what scenes of pristine peace and innocence, of idyllic beauty and material comfort, can be presented by the stalwart men and comely maidens of an Indian community under the wise administration of a judicious and devoted Christian missionary." Lord Lorne had also, probably, the happy domain of Mr. Duncan in his mind, when, a few years later, he expressed the opinion that nowhere in Canada was the conduct of the Indians more trustworthy or their desire to learn the knowledge and the habits of civilization so marked as in British Columbia. It is a pity that Mr. Duncan did not continue to deserve the high praise for judgment and tact and self-devotion which at that time none who had heard of his work among the Tsimpsheam Indians thought of withholding from him. The picture which Metlakahtla presented some years after Lord Dufferin's visit was unhappily the reverse of idyllic, and, however worthy of admiration Mr. Duncan's early services to the cause of Christianity and civilization may have been, it is impossible, from what has happened in recent years, to avoid suspecting that a spirit not wholly evangelical has intruded itself into his field of labor. In what manner or proportion the blame should be distributed we have no means of determining, nor do we wish again to discuss the controversy between Mr. Duncan and Bishop Ridley. We allude to the subject now simply because we find it dealt with in the last report of the department of Indian affairs. Mr. I. W. Powell, superintendent in British Columbia, has, perhaps, touched the pith of the trouble when he says that "missionaries who have developed other interests than those in which they were originally engaged are naturally enough jealous of any interference whether by government or their employers." The account given of the behavior of the Indians, under Mr. Duncan's control, both towards the bishop and the surveyors sent out by the government is wholly indefensible. "The extensive mission buildings erected by the society," says Mr. Powell, "are located on two acres of land, set aside and held in trust by the provincial government, and the most violent efforts have been made by Mr. Duncan's adherents to seize the property and drive the bishop from thence. Threatening notices, riotous assaults and every kind of intimidation have, for the long period which has since elapsed, been tried in vain and the place has only been held, it would appear *vi et armis*. As I write I am apprised that the same Indians, who have been using the force of numbers to obstruct and prevent the survey, have torn down the fences enclosing the mission grounds, taken possession of the land, and erected, immediately adjoining the bishop's residence, a building which, apparently, is to serve the purpose of possession and a point of observation." The bishop and his family are thus annoyed by unwelcome neighbors who keep a constant watch on their movements. The church and school house have also been seized, the store on the property of the church Missionary society has been pulled down and the material carried off, while the usurpers hold the keys of the provincial lock-up and have adopted a system of persecution—including boycotting—against all who disapprove of their proceedings. Mr. Powell finds it painful—and so must all who read his report—to have to write thus of one whom he formerly admired and whose services in the cause of religion and morality he so highly appreciated. Since Mr. Powell closed his report in November Mr. Duncan, as has already been mentioned in our columns, applied to the Washington authorities for permission to settle with the Indians beyond the British Columbia frontier, but they found it impossible to grant his request. The whole affair is all the more deplorable when it is recalled that Mr. Duncan's early labors on behalf of the Indians were so full of promise.

OCEAN STEAMSHIP CAPTAINS.

Their Duties and Responsibilities—An Interview with a Cunarder.

The particular feature of the life of the master of an ocean steamer that is brought home most emphatically to the observant passenger during an Atlantic voyage is the ceaseless, grinding strain on his vigilance. He is almost constantly afloat, and when afloat his responsibilities are endless. First of all—though of course this does not head the list of his duties—he must be regarded as the mail agent for the Government, and he is held responsible for the proper delivery of the mail received on board. In fact, he does the work that was formerly intrusted to the post-captain or commander in the navy. In all other matters the responsibilities are pretty much the same as in ordinary sailing ships. The captain is responsible for the vessel being properly "founded" in everything. At the end of the voyage a "defect list" and an indent for stores for the ensuing voyage are made out by the chief officer, chief engineer and chief steward, and submitted to him for approval. Aboard, all accounts for seamen discharged, and for overtime and coal money earned by the crew, must be signed for by the commander. The crew of an English passenger steamship gets six pence an hour overtime for working cargo after 6 P. M. to 6 A. M., and four pence per ton is divided among the crew for shifting coal out of reserves into bunkers. The captain is furnished with a voyage report, which he has to fill up and hand in at the end of his trip. This is really a precise account of everything that is shipped and unshipped during the voyage, the amount of coal burned between each port, the stoppages (if any), the average speed made; it also includes a statement that the instructions received have been strictly carried out, more especially in matters relating to cargo, and an assurance that the second and third-class passengers have been visited daily. Besides this, there is an abstract log to write up every day, showing the ship's position, run, wind, weather, sea, pressure of steam, revolutions and coal consumed. This form is sent in at the end of each passage, and it also states the average speed, the coal consumed per mile, per hour and per hour by the indicated horse-power. The captain has also to hand in a confidential report of every officer of the ship, including engineers, surgeon, carpenter, boatswain and chief steward. He has also to announce his arrival at each port by letter, stating time, consumption of fuel, proposed departure, prospect of freight and the like.

"Tell me now of any other duties you may have," was asked of the captain of a Cunarder.

"I will give you the routine. After leaving Queenstown, where we receive the latest mails and dispatches and the remainder of the passengers, and having seen my hill of health in order, we proceed on our voyage, the pilot being usually discharged when the ship is pointing to the fairway. Then begins the regular routine. A night order-book is given to the chief mate every evening at 8 o'clock. It is written and signed by the commander, states the course to be steered, cautions the officers as to keeping a vigilant look-out, instructs them as to what sails to carry, what lights are to be watched for, and tells them at what hour the commander is to be called. At 8 A. M., which is always reported to me, sights are taken, and chronometers compared by the captain and chief officer; at 9 A. M. the ship's position is worked out by the captain and the second officer; at 10 A. M. the second officer visits the mail room, and reports the fact to the captain; at 11 A. M. the ship is inspected by the captain, chief mate, surgeon and chief steward; the places visited are the butcher's shop, the galleys, the upper and lower forecastles, pantries, saloons, bath-rooms and the sleeping-cabins fore and aft. At noon the ship's position is determined by the captain, second, third and fourth officers, the fourth mate putting in his work at 1 o'clock. The run is always posted up at 12:30 in the saloon. At the same hour log-books are examined and signed, and the postoffice and company's abstracts are written up by the captain. The latter and the chief engineer then hold a consultation respecting the speed of the engines and the consumption of fuel. At 1 o'clock, accompanied by the head steward I inspect the dinners in the intermediate and steerage quarters, and also the engineers' mess. At 4 P. M. the ship's position is verified by sights; and if we are near the land, sights are often taken twice, and the position verified by Summer's method. A star is frequently taken in the twilight after dinner, and in the morning watch wherever practicable, by the chief officer. Eight o'clock is reported to me before the bell is struck, and my written orders are then issued for the night."

"How often do you verify your position?"

"Three times daily, and once or twice at night."

"And what discretion is permitted to the officer of the watch?"

"He has the sole charge of the ship and the engines in case of emergency, but he is not allowed to alter the course without my orders, unless to steer clear of ships or any other dangers. He is not allowed to permit any lights to be kept in after the regulation hours without my express permission. All the lights are reported to the officer of the first watch as being extinguished at the time stated in the rules."

This may appear somewhat dry reading to landsmen, but it is only by comprehending the importance of such details that a just idea can be obtained of the incessant demands made on the energy and vigilance of the captain of an ocean steamship. Of course the vast moral responsibility that weighs down on every such captain is not included in this narrative of routine. Take the ship's company alone of such a vessel as the Britannic—not to mention the Etruria, the City of Rome and other large vessels of their caliber. The Britannic's captain and officers number five; carpenter, boatswain and four quartermasters, six; twenty able seamen, four ordinary seamen, three boys, six engineers, a boiler-maker and donkey-man, twenty-six firemen and trimmers, and twenty-seven stewards. Here you have a round hundred of men to do the ship's work. Now add to these the passengers, from another hundred, if you like, up to one thousand—the Britannic has had 1,016 immigrants on board—and then there will be less difficulty in realizing the vast moral responsibility that rests upon the one man to whom is committed this momentous trust of human lives. An extraordinary change has come over the routine of the mercantile marine. The obligation of speed, the imperious sense of urgency, has multiplied the responsibilities and greatly increased the duties of the ship-master.

The discipline and routine in the square-rigger of to day are not very widely different from what they were in the old clippers and sailing liners twenty or thirty years ago. Then it was all plain sailing indeed. The captain shot the sun or took a star; his face shone rubicund at the head of the cuddy table; perhaps you might see him in a tall hat and goloshes walking up and down the deck in the morning watch while the men wash down; he was not expected to go the rounds of the ship, looking into people's bed-rooms to see that they were clean, counting the livestock or writing down his instructions for the night. The chief and second mates had watch and watch; both of them with the captain took the altitude of the sun at noon; and though gales of wind brought their excitement, and though there were 1,000 jobs connected with the rigging and the hull incessantly demanding attention, yet there was a certain drowsiness in the old discipline—a sort of humdrumness that seemed to steal into the ship's inner life out of her motherly round bows, her studding-sail booms and heavy courses, which has been utterly extinguished by the pounding of the marine engine and the iron thrashing of the propeller.

Passengers wonder as they gaze aloft on board a steamer what sort of work is expected of the twenty or thirty men and boys who constitute the strictly marine element in the ship's forecastle. Here steamers carry yards—like the White Star Liners, which are ship-rigged, and the Cunarders, which are bark-rigged—they sheet home and hoist away very often to the tune of the old familiar songs; but in most steamships, there is nothing to spread but shoulder-of-mutton canvas. The rigging is set up with screws, and requires no attention; and there is little room of the ratlines carrying away, because it is the rarest thing in the world for a man to mount the shrouds. But if there is nothing to be done aloft, there is plenty for Jack to attend to below. The men begin at 3:30 in the morning by putting on closed bunker lids, and by leading the hose along ready for washing down. At 4 o'clock the watch "turns to," scrubbing with sand or with holy-stone, while the boys clean brass-work. More scrubbing goes on at 6, and a great deal of washing of wood-work takes place at 7:30. Then at 8 o'clock the watch is relieved, and the watch below comes up and falls to cleaning wood-work fore and aft. From 9 o'clock onward boats are cleaned, rigging repaired if necessary, iron-work chipped, wood-work cleaned and varnished, awnings doctored, sails repaired and so forth. Then, besides all this cleaning, varnishing, chipping and the rest of it, the men have to work ahnices and bulkhead doors, rig binge-pumps, oil the iron-work, black the cables, exercise at fire and boat stations, wash clothes and sweep decks. An old sailor might wonder what there is for Jack on board a steamer to put his hand to, but if he takes a single trip on an ocean steamship of the era he will never find the watch idle for an instant.—*Harper's Weekly.*

LITTLE PEOPLE.

Child—Grandpa, how old are you? Grandpa—I am eighty-seven years old, my little dear. Child—Then you were born eighty years before I was. Grandpa—Yes, my little girl. Child—What a long, long time you had alone waiting for me.

A lady told this story the other day in Sorosis, the incident having occurred in her own family: "A small boy was requested to look up the word 'anonymous,' and use it in a sentence. He found the meaning to be 'without a name,' and thereupon handed the following to his happy parent: 'Mamma has given us a new baby; it is anonymous.'"

Teacher (to a small girl who had "skipped school")—Where have you been, and what have you been doing all the morning? Small girl (working the heel of her shoe into a crack in the floor)—Part of the time riding down hill. Teacher (with an encouraging smile as a recognition of veracity)—And what were you doing the rest of the time?—Small girl (naively) Walking up.

A little friend of mine was recently taken to the place where his grandfather had been buried a few weeks previous—a lonely spot on the edge of a gloomy wood down in Le Sueur county. "Is this heaven, mamma?" whispered the little fellow, fearfully. "No, dear; this is a graveyard. "Well," returned the little fellow, thoughtfully, "I'm glad it isn't. You told me grandpa had gone to heaven, and I thought that this was the place."

A little Boston girl of six summers whose high-bred King Charles spaniel was entered for the dog show was overheard giving very earnest advice to her darling upon the proper manner of conducting himself in this strange show to which he was going; and she laid especial stress upon the company he was to keep there: "Don't 'sociate with common dogs," she instructed him impressively. "You may speak to the President's dog, Queen Victoria's dog and—and God's dog."

Nellie, whose grandfather began life as a cabin boy and finished as a millionaire, was paid by her mother 1 cent a dozen for pins picked up from the carpet, to keep the baby from getting them. "Nurse," said Nelly, as the stock of pennies increased, "do you know what I'm going to do when I have six cents?" "No," answered nurse. "I am going to buy a paper of pins and scatter them over the floor, and then pick them up," replied the young financier, who was barely five years old.

There is great hope for a boy when he develops valuable ideas of economy at the age of seven. Such a person is the youthful Tommy, who managed the other night to get his face extremely dirty after he had eaten his supper, and was told by his mother to wash it before he went to bed. "But, mamma," he said, "don't you think it'd be kind of wasteful to wash my face now?" "Wasteful? What in the world do you mean, Tommy?" "Why, what isn't any use is wasteful, isn't it? And it would not be any use to wash my face now, 'cause nobody'll see it in the night."

RELIGIOUS NOTES.

Only 2 per cent. of the working classes attend church in London.

Australian Presbyterians are raising $250,000 for church extension and education.

The Northern Methodist Book Concern has assets $1,839,673.82; net profits for the year, $121,860.26.

John D. Lankerman has given $1,000,000 for a German hospital, to be in charge of Lutheran deaconnesses at Philadelphia.

Bishop John Williams of the Diocese of Connecticut is now the senior Bishop of the Protestant Episcopal Church of America.

The rector of Trinity Church at Mount Holly, N. J., strongly discourages the practice of certain members of his choir who read the newspapers during the service.

The Sunday school of the First Baptist Church, Charlestown, Mass., which observed its seventy-fourth anniversary on the evening of April the 17th, is said to be the oldest in the United States.

Lord William Cecil, second son of the Marquis of Salisbury, who has been licensed to a curacy at Great Yarmouth, England, has arrived in that town and is about to labor in one of its poorest districts.

One of the oldest preachers in the country is Elder Philip S. Fales of the old Campbellite Church in Nashville, Tenn. He has preached ever since its dedication sixty-six years ago, and his age is eighty-nine.

Cardinal Taschereau of Canada has prohibited Catholics from attending the meetings of the Salvation Army; and tracts and hymn books distributed by the Salvationists are ordered to be thrown into the fire.

Mr. Moody has secured a guarantee fund to found, in Chicago, a training school for missionaries. The purpose is to make it, not a theological seminary, but a means of educating men in the practical work of evangelization.

According to the Roman Catholic Directory recently published, there are 413 priests in the diocese of New York, 312 in Boston, 287 in Baltimore, 282 in Chicago, 270 in Philadelphia, 254 in St. Louis, 227 in Milwaukee and 219 in Cincinnati.

At a conference of the sect known as the Mennonite Brethern in Christ, held at Reading, Penn., recently, a vote was passed that preachers be prohibited from riding on railroads on Sunday. One minister declared that he walked eighteen miles every Sunday.

There are now twenty-seven vessels engaged in missionary work in different parts of the world under the auspices of sixteen societies; of these missionary vessels sixteen are running on the coasts or rivers of Africa and six among the islands of the Pacific Ocean.

In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting. The Queen recently attended the opening of two Christian churches at Ambohimanga.

The Protestant churches of Great Britain, America and the Continent of Europe have, in heathen and Mahommedan lands 3,000 ordained missionaries, 730 laymen and 2,500 women, while there are also 27,000 native converts paid as evangelists and 2,500 more are ordained pastors of native churches.

In Greece the Government permits the free distribution of the Scriptures and protects the colporteurs. The gospels in the original (old) Greek are used as a reading-book in the higher classes of the primary schools. Gospel preaching is yet on a limited scale, owing to the lack of qualified preachers.

At the recent anniversary of the Arch-street M. E. Church in Philadelphia Bishop Warren (a former pastor) spoke sarcastically of what he called "the cream-cheese style of a parson," who in preaching to a congregation of rich sinners, is accustomed to say: "Brethern, you must repent, as it were, and be converted in a measure, or you will be damned, to some extent."

A large number of images of angels and saints having been introduced into the Cathedral at St. Giles at Edinburgh, Scotland, a petition signed by 500 residents of the parish was presented to the Edinburgh Presbytery, asking that the courts should take steps to have these images removed, "as enjoined by the Bible and laws of the National Church."

At Cincinnatti, on the 14th ult., Judge Shroder rendered a decision which is of interest to every holder of a lot in a cemetery. The trustees of an old cemetery in Avondale, which had been condemned in 1884, wished to sell it but were resisted by owners of lots. Judge Shroder issued an order of sale on the ground that lots in a cemetery cannot be held in fee simple, but are bought like pews in a church, to be surrendered when the building is to be torn down.

There recently died in the little Austrian village of Ladagora a Jewish rabbi, who lived in a state of almost regal magnificence who was absolute in his rule over the neighboring population, and who was supposed to possess the power of prophecy and miraculous healing to such degree that his followers paid him almost divine homage. The Jewish pontiffs in this Austrian village form a regular succession, each one upon his death-bed appointing his successor. Their common title is "the miraculous rabbi."

It is the opinion of the *Churchman* that even purely "fashionable" church-going with dainty prayer-books and Lenten tolets," is a diversion better than balls and theatres to the young women of society. If, it insists, we will but look deep enough into the hearts of these charming victims of society, one may perhaps find that even this conventional Lent brings some deeping of the heart and some stirrings of the conscience which in the aggregate are by no means useless toward keeping social life from utter shallowness.

"Applied Christianity" is the ironical title which the *Arkansas Methodist* gives to the following: Give $5 to the theatre twice or three times a week, and then throw 50 cents in to support your pastor on Sunday. Expend as much more on the circus and pleasure excursions, and then get angry and say your pastor will ruin the church by so many collections. Go to church on Sunday with over $1,000 to bedeck your person with useless ornaments and sing, "Waft, ye Winds His Story," and then put in an old, slick quarter to convert the world to God.

An interesting sect of the peculiar Jewish sect of the Karaites, 40,000 of whom live in Galicia, is given by Sacher-Moasch, the Salvonic novelist. The Karaites acknowledge only the first book of Moses as their religious guide. Where reason and revelation agree, they say, they accept them as two excellent things, but where they disagree, they must hold with revelation, for if reason had been sufficient revelation would have been superfluous. The Karaites consider that it is not allowed to discuss the fundamental basis of revelation. It is contrary to their religious practices to light a fire. In warm climates they do without fires, but in Galicia, where the winters are severe, they get the Christians to light their fires for them. Unlike other Jews, they consider commerce illicit, except in goods which they have themselves produced. They appear to be a remarkably virtuous and quiet people, not one of them having been condemned in any law court for the past four hundred years. They are sensible withal, a favorite saying of theirs being, "If you cannot do that which you would like to do, you must be willing to do what you can."

The guest of the evening at the March meeting of the Boston Unitarian Club was Mr. Monini, the Brahmin now visiting in Boston. He is a grandson of the illustrious Rammohun Roy. In his speech to the club he said that, while was a true Brahmin, he was also and at the same time a true Christian. The following is from the Boston *Advertiser's* report: "In coming into a proper understanding of Christianity he perceived its essential identity with true Brahminism. The question of debate in Christian lands as to whether the New Testament record of Jesus is perfectly authentic he held to be the wrong question for consideration, and all argument about it goes wide of the mark. The incidents recorded in the accredited story of the life of Jesus doubtless were those best fitted to impress upon the minds of the Western or European people the truth which Jesus had to reveal. Quite a different set of attendant facts would be needed to impress the same truth upon the Eastern or Asiatic mind. The Greeks, the Romans and other western people had a terror of death. To them it was a matter of awe and mystery. To impress the truth which Jesus taught, the best agency, the best rhetoric, was that which should bring forward with great emphasis the facts pertaining to his death upon the cross. But with the people of India quite a different rhetoric would be necessary to impress the same identical truth. That people had no terror or awe about death, and the story of the crucifixion would make no impression upon them. * * *

The particular record of the New Testament which most clearly and conclusively revealed to him the essential truth of the teachings of Jesus is the prayer that Jesus offered when the time of his crucifixion approached, the prayer that if it were possible the cup might pass from him, but if not, 'Thy will, not mine, be done.' This utterance clearly indicates that Jesus was moved by no mere zeal to attest his religious teaching by martyrdom, but was willing to avoid that if it might be; nevertheless, he would that God's will should be done. Herein is the point of identity between Brahminism and Christianity, the attestation that Jesus perceived and knew, and accordingly taught the essential truth."

ESTABLISHMENT OF THE CUNARD LINE.

The acceptance by the English Government of the Cunard Company's bid for the contract for carrying the mails to America, resulted in putting afloat in 1840 the Acadia, Britannia, Columbia and Caledonia. The first vessels of the Cunard Line were all wooden paddle-wheel steamers, with engines by Napier of Glasgow, of the usual side-lever class; the return-flue boilers and jet condensers were used, the latter holding their place for many years to come, though surface condensation had already appeared as an experiment. The company was to carry the mails fortnightly between Liverpool, Halifax and Boston, regular sailings to be adhered to and four vessels to be employed, for the sum of £81,000 ($400,000) per annum. The contract was made for seven years, but was continued from time to time for forty-six—no break occurring in this nearly half-century's service until within a short time of the present writing, when the Umbria, November 4, 1884, was the first ship in the history of the company to leave Liverpool on the regular day of sailing for America without mails.

The Britannia was the first of the fleet to sail; and, strange to say (from the usual seaman's point of view), Friday, July the 4th, 1840, was the day selected. She arrived at Boston in fourteen days and eight hours, a very successful passage for the time.

It must have required considerable moral courage in the projectors to inaugurate such an undertaking on the day of the week which has been so long on the black-list of sailor superstition, notwithstanding it had the advantage of being the anniversary of the Declaration of American Independence. The success of this line ought certainly to rehabilitate Friday to a position of equality among the more fortunate days though it will be observed that none of the Transatlantic lines have yet selected it as a day of sailing.

The Hibernia and Cambria followed in 1843 and in 1845, 530 tons larger in displacement, with 1,040 indicated horse-power, and steaming about nine and one-half knots per hour. The present Atlantic traveler considers himself a much-injured person if he has not electric-light and bells, baths *ad libitum*, and a reasonable amount of cubic space in which to bestow himself. None of the least of these existed in the earlier passenger ships; a narrow berth to sleep in and a plentiful supply of food were afforded, but beyond these there was little—notwithstanding the whole ship was given up to first-cabin passengers, emigrants not being carried in steamers until 1850, and it was not until 1853 that any steamer of the Cunard Line was fitted for their accomodation.

How little it was possible to do for the wanderer to Europe in those days may be seen when comparison shows the Britannia to have been but half the length of the Umbria, but two-thirds her breadth, but six-lengths her depth, with much less than half her speed, and less than one-twentieth her power.

The establishment of the Cunard Line marked the setting of ocean steam traffic firmly on its feet. What in 1835 had been stated by one of the most trusted scientific men of that time as an impossibility, and even in 1838 was in doubt, had become an accomplished fact; while the proof of the practicability of the American route was making, preparations were in progress for the extension of steam lines which were soon to reach the ends of the world.—*Scribner's Magazine for May.*

EDUCATIONAL NOTES.

Buildings for nine different colleges are now going up in Wichita, Kan.

Cornell University is to open a School of Pharmacy in September. The course will be one of two years.

Rutgers College has received a gift of a library of 4,500 volumes, valued at $15,000, from P. Vanderbilt Spades.

The Journal of Education says: Never allow a child to use a short pencil, lead or slate. It spoils the handwriting.

Stephen Salisbury has given to Worcester Free Institute $100,000 to be used in the erection and equipment of a building to contain laboratories for mechanical, physical and chemical science, the same to be memorial to his father, Stephen Salisbury, for many years President of the Board of Trustees.

It is said that the faces of Indian boys and girls, which bear the marks of savage character on the entrance of their possessors to the schools at Hampton, Va., become after awhile alert, intelligent and thoughtful, stolidity giving place to a noticeable refinement and earnestness of expression, owing to the influence of education.

A gift of $25,000 from some source that is not yet made public has been made to the Law Department of Yale College. It is to be used for the furtherance of the study of the sciences and commercial law, and the fund is to be known as the Phelps fund, it being named after a Professor Phelps, now United States Minister to England, but formerly one of the Faculty of the Law Department. This is the second large gift which has been received by the university since President Dwight's inaugural, the other being the Bid addition to the Yale library announced a few weeks ago.

The London Figaro gives some interesting statistics on schools in Europe. In Russia there 32,000 schools, having each an average of 37 scholars. There is one school for 2,300 inhabitants, at a cost of less than a halpenny a head of the population. In Austria with 37,000,000 of inhabitants, there are 29,000 schools and 3,000,000 scholars. The average number at each school is 104, and the cost per annum 9½d. In Italy for 28,000,000 inhabitants there 47,000 schools; one school for every 600 people, at a cost of 8¾d a head. The average number of pupils at the schools is 40. In Spain there are 3,000,000 scholars, 29,000 schools, giving an average of 56 in each school, and 1 school for every 600 inhabitants, as in Italy. The school bill comes to 1s 2d a head. The number of schools given for England is 58,000, which is one for every 600 inhabitants, with an average attendance of 52 per school and a cost of 1s 6d per head. The Germans have a school for every 700, giving a total of 60,000 schools, with 100 pupils in each, and 7d per inhabitant. France has 71,000 schools, being 1 for every 500 with 66 in each school. France would, therefore, seem to have more schools than any other great European country. These schools cost the country, is 2½d per inhabitant.

EIGHT NEVERS.

Never get in a rage.

Never disparage another by name in a letter.

Never say a word or write a line in a passion.

Never take physic until you have tried patience.

Never refuse to pay a debt when you have the money to do it with.

Never forget that of the word unsaid you are master, of the word spoken you are slave.

Never say what you would do under any given circumstances; you might do just the opposite.

Never find fault until you are as sure as you are of your existence that a fault has been committed.

FINDING A MATE.

Love-Making in Different Countries—Various Modes of Getting Young People Settled in Life.

The average American girl can find no cause of complaint as to the facilities

Expecting him to pop the question.

open to her of accepting the calls of a wooer. Social intercourse between young people is certainly as free in the United States as in any country in the world.

THE FREE AMERICAN GIRL.

No nation is ahead of America in the honor paid to woman in treating her as the companion and equal of man.

As a rule, the American girl has the unrestricted choice of her friends and of the particular one whose matrimonial advances are agreeable to her.

The young lady, by which is meant here the one in the enjoyment of an average position in society, possesses a freedom which evokes the admiration of foreign observers. In the church meeting and lecture rooms, the Sunday-school, the skating rink, the party, the ball room, the academy, or the place of employment is found the acquaintance which ripens into friendship, love and marriage.

When, drawn by the passion divine, Sambo visits Dinah in the "ole cabin" by the Suwanee River, for the first time, mutual embarrassment is overcome by the fun of the thing. When she laughs, he laughs, and the way is made easier for the laugh through life.

THE "BUT" IN THE CASE.

There are restraints placed on freedom of choice even by the American lady, that is if she happens to be the daughter of a man of wealth or distinction who either himself insists upon his will in the matter which most nearly concerns her happiness, when it is not her will to be a wife who pursues this course.

The conflict between the girl's right and the parent's abuse of authority, is oftener seen in the wealthier means and obscure position of the maiden's preference, than to any other cause.

The headquarters of this form of tyranny, which increases with the increase of wealth and display, are naturally where there is the least culture accompanied with riches. Daughters of our shoddy aristocrats suffer the most from parental tyranny exercised in compelling them to marry men who are not their true choice.

MERCENARY MARRIAGES CONDEMNED.

On the other hand, young women whose heads are turned by a false estimate of life, who value inordinately the advantages of wealth, voluntarily sell themselves, as it were, to the highest bidder. Discrepancy in years, want of brains, and defects of character are reckoned but of little moment in comparison with the command of abundant money.

To call the pre-marriage relation of such couples love would be doing wrong to that sacred name.

MATCH-MAKING IN FRANCE.

In France the courtship of young people is an arrangement most generally contrived by the parents or guardians of the pair. This is the rule among people in the middle and higher classes.

A French girl of the upper ten thousand, after leaving school, is dependent, knowing no other life than that of obedience to her parents. She is not allowed to go often alone, to go into society, or receive company.

The young man shown in the picture has been introduced to the girl by his scheming mother, who wishes to secure for his use the young lady's dower.

Young men in Paris and other great cities of France find it extremely difficult to earn more than enough for their own support. When a mother, still proud of her well-preserved good looks, and possibly jealous of the youthful charms of her daughter, wishes to get her off her hands, she finds occasion to select a young man to whom she is willing that the girl and her dot shall be sacrificed.

Love-making in France.

The mothers of the young people bring about an introduction, which is a welcome break in the monotony and restraint of the young girl's life. In the course of time comes the marriage, which requires the legal sanction of parents on both sides.

HOW AN ENGLISHMAN WAS DISAPPOINTED.

An amusing story is told of an English gentleman engaged in a commercial enterprise, who dined with a friend, the father of daughters, at his pretty villa situated in the suburbs of Paris.

He was introduced to the young ladies who were the ornaments of the household, and proposed to take them to the theatre on a certain evening. Mamma assented to the proposition, provided that she could accompany the party, which indeed she assumed to be a matter of course.

Accordingly the Englishman provided two carriages for the conveyance of himself and the three ladies. This arrangement met with the mother's approval, and she immediately ordered the distribution of the party:

"You, my two daughters, will ride in the first carriage, and I and Monsieur will follow you in the second."

There are evidences that under Republican administration in France, more liberal ideas than those represented in the arrangements I have detailed, are making their way. But the French girl will seemingly have long to wait before she is as enviably fortunate in her liberty to choose a mate as her English sister.

LOVE-MAKING IN ENGLAND.

When, however, the American has resided some time in the mother country, and observed the customs of young people relating to love and marriage, he discovers that the freedom enjoyed by the American girl is not assumed by the English maiden.

This is more particularly noticeable among what our cousins call the middle classes. A young lady in the United States occupying a corresponding position in society, has "gentlemen friends," as the phrase is, with whom she is intimate, giving them her society when and where she is disposed to bestow that privilege, receiving them at home in her father's house, and enjoying the confidence with which she is treated by those whom Nature has made her guardians.

In England such friendships with gentlemen, or nearly exclusive friendship with one, could not be, or, at least, would be so very unusual as to provoke gossip at the maiden's expense. There a young man who seeks a girl's society is expected to declare his intentions with promptitude, and her acceptance of his escort and his reception at her home, are considered to be evidences of a connubial purpose.

Hence matrimonial engagements in that country are often of long standing; hence, too, a rupture in the intimacy of a young man and young woman is more remarkable than here. That is a terrible indictment to be brought against an English Apollo by the irate father:

"You have trifled, sir, with the affections of my daughter;" and the slow wooer is apt to be asked by the majestic head of the household, "What are your intentions, sir?" English maidenhood is more exclusive than American, and the English maiden wonders at the free and easy manner of our sweet girls.

OPEN-AIR COURTING.

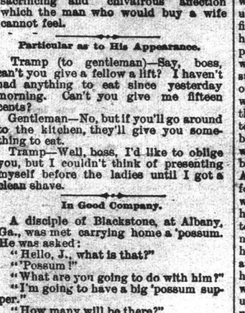
Still another difference strikes the long time visitor in England—the amount of open-air courting done there.

"Sparking" in this land, as every reader realizes or remembers, is the chief and most delectable of indoor pastimes. Varied by buggy-riding in hot weather, and sleigh-riding in cold, its acme of sweet intimacy is enjoyed in the parlor, when only low tones of affection break the brooding silence.

But the English wooer takes his girl out for a walk, and many a mile they traverse together in the leafy lanes of their lovely land, hand in hand or the strong arm of the youth encircling the waist of his charmer.

The long cool evenings of the English summer favor this mode of courtship, which seems a little free to the American. During periods of rest on the soft green turf, amidst the song of birds, and regaled by the odor of wild roses, a clear brook dancing and babbling at their feet, the young people enjoy their love. The presumption is that, in fine weather especially, the question is asked and answered the oftenest outdoors, which determines the destiny of two lives.

As Shakspere wooed and won his bride,



Sambo wooes Dinah.

traversing with her the lanes and flower-decked meadows of Warwickshire, so myriads of swains before and since have taken advantage of the mild climate and rural beauties of the native land of the Pilgrim Fathers, in the same way.

WHERE COURTING IS DIFFICULT.

In the historic land of Spain and in the Spanish-