

Babel," he tells us, are merely a purified and spiritualized and monotheized version "of a pre-existing Assyrian, and assumptively heathen, account; the Lord's appearing to Abraham he explains as "an anthropomorphic representation of an ancient manifestation of the Divine presence"; the story of Balaam he calls "a traditional account," and the stopping of the sun "a prolongation of the daylight by the ordinary laws of atmospheric refraction"; the "later narratives of the Pentateuch," he says, do not "furnish a perfect modern scientific ethnology, chronology, cosmogony, or synopsis of history" (though there is not much else left for them to furnish); he does not dream of "putting all the books of the Bible on the same level" (presumably of inspiration); he altogether discards the theory that "inspiration consists in a miraculous communication of facts as they originally happened"; in a word, and that, it seems to me, a most disingenuous, not to say disagreeable, word—he "does not insist upon the perfect 'historicity' of those ancient narratives."

All this, surely, is more like chipping off bits of Christianity's millstone than like proving it to be "Christianity's foundation-stone," and accordingly supports Mr. Goldwin Smith's contention, not refutes it.

T. ARNOLD HAULTAIN.

PROTECTION AND CRIME.

BY H. WASHINGTON, OTTAWA.

In a letter to the press issued in your April number I drew attention to certain facts and figures proving beyond doubt that the imposition or increase of protective duties in any country is invariably followed by an increase in the average number of convictions, and the remission of such duties by a decrease in the average number of convictions; taking in each case the aggregate number of convictions as the index of such increase or decrease.

As it is generally acknowledged that protection forces the wealth of the community into the hands of a decreasing percentage of the people, necessarily increasing the percentage of poor, I asserted that this increase of crime which always follows the increase of protection arises from the increase in the percentage of poor, that protection necessarily entails.

Mr. Ellis, of Stratford, in an effort to defend protection from the aspersion thus cast upon it, has taken a good deal of trouble to point out in your June issue many well-known causes for crime, but makes no attempt to explain why it was, that in France between 1850 and 1885, where all these causes he speaks of are at work, a decrease of 40 per cent. in the average number of convictions followed a decrease in protective duties, and that a remarkable increase in the average number of convictions followed the re-imposition of such duties.

Before answering Mr. Ellis I would like to call your readers' attention to two points that confirm my assertion that protection is responsible for the increase of crime that always follows its introduction or increase in any country.

The surroundings of any observant man living in a town or city will teach him that there are always a number of human beings on the fringe of the community,