

Sir M. Dawson and Prof. McLeod have obtained from the city of Montreal a site on the top of Mount Royal, on which an observatory for meteorological purposes is to be erected by McGill University. This should prove a valuable adjunct to the University.

We have sometimes wondered why it was that such an exhibition of cruelty as a bull-fight could be tolerated in France or Spain, and why the Society for the Prevention of Cruelty to Animals did not try and stop the revolting show. We now learn from the *Week's* Paris letter that the bull-fight circus at Paris is under the ban of society, and the Parisians are tired of the sight of the spectacle of a bull scampering around an arena with tail at right angles. "The *Claque* clamors each evening for the real show—ripping horses, goring picadors and the spine-thrust of a sword from the Matador. These conceded, why not go in for wild-beast combats? It was a Roman luxury." Why not indeed? The nature of wild beasts is to fight, but horror and disgust are the emotions excited in our breasts when the poor bull is beset and tortured on all sides. There is nothing ennobling in such "sport," it is cruelty, pure and simple.

"Guinea pigs," as well directors of Limited Joint Stock Companies are facetiously called in England, will, if a measure that is now before Parliament passes, like Othello, "find their occupation gone" at least it will be surrounded with penalties, which (while greatly in the interests of the investing public) will make it a risky business to serve as a director, unless every precaution is taken to find out the truth of the statements on which the company is floated. Should the bill become law all persons authorizing the use of their names as directors will be liable financially for the truth of the statements to which their names are affixed as guarantors, and any persons losing money through such an enterprise may bring suit against any director and recover damages, but the directors may present as a sufficient defence evidence showing that they made careful enquiry in good faith into the representations made on behalf of the company.

The comparative facility with which modern diplomacy triumphs over the snarling dogs of war is calculated to confirm the faith of those who believe that the teachings of the peace society and christian effort will, even in our day, being about the millennial era, glowing and vivid pictures of which have been painted by ancient and modern prophets and poets—the fulfillment of the "Peace on earth good will towards men" anthem, sung by the heavenly host nineteen centuries ago. Even the gleam of millions of bayonets behind smiling statesmen does not dispel the pleasing illusion, if illusion it be, nor does the clatter of arms and the thunder of heavy guns, in drill and practice, quite drown the cry of "Peace, Peace." Causes or pretexts for letting loose the dogs of war have occurred in plenty, still they remain kennelled, though trained and fed and ready. Undoubtedly diplomacy, aided by a slight growl from the old lion, forgetful for a moment of its proper role of purring, will effect a peaceful settlement of the Behring Sea trouble, spite of anglo-phobia and monocism.

Standard time, where it differs but little from solar time, causes no inconvenience and the people conform to it without a murmur. In Halifax standard time is fourteen minutes faster than local time, but after a few days practice at getting up a quarter of an hour earlier than usual, not much difference was noticed, and now no one ever thinks of it. It is different in those places where the discrepancy is about half an hour, such as Windsor, Ont., and Detroit, Mich. In those cities several years of standard time have failed to reconcile many of the factories to it. In Windsor some of the clocks have a hand for solar time and another for eastern and central, which differ a full hour. The new time was recently introduced in Cleveland, Ohio, by an order of Council, but does not suit the factories, and its failure is predicted. The council's ordinance bears no legal authority, and can impose no penalties in the matter without state sanction. The adoption of standard time has been an optional matter in the United States, and so far as we can learn there is nothing to compel conformity to it except one's own convenience and advantage, which are generally served by doing as others do in a matter of this kind. In Nova Scotia standard time is authorized by the Provincial Legislature.

It is proposed to hold a great gathering of social reformers in Chicago during the Columbian Exposition in 1893, at which every phase of reform in social, political, and labor conditions is to be discussed. Nihilists from Russia, Anarchists from German speaking countries, Communists from France, Trafalgar Square agitators from London, Home-Rule advocates from Ireland, and Reformers from every civilized country on earth will be invited to attend the congress and promulgate their views of the various social problems of the age. The American Federation of Labor has taken the initiative in this direction, and will endeavor to have a world-wide representation present. From the number of subjects which will come up for notice anything more than brief discussion will be precluded and the reform congress will not attempt to amalgamate for executive purposes, it will be merely advisory in its nature. Whether this feature of the programme of events in Chicago during the Exposition will prove an additional attraction is doubtful. The methods by which many of the so called reformers specified have hitherto worked have been of such a violent nature as to strike terror into the hearts of the timid. Assassinations, explosions, riots, mobs, mutinies. These are the methods with which they have tried to solve the social problems of the age, but if the World's Reform Congress shall have the effect of introducing means which have peace and not war as their basis, by all means let it be held. A fair minded discussion of the rights and wrongs involved ought to do something towards settling many of the vexed questions which will arise for discussion.

The McKinlay Tariff Bill has been amended out of all recognizable shape by the Senate, and the prospects are that it will hardly pass both houses of Congress until late in the Autumn. The measure is now menaced by the reported preparation of the great powers in Europe to combine in excluding the products of the United States in case the bill is passed with its present prohibitory clauses. It has proved quite profitable for *Uncle Sam* in the past to enjoy the trade of Europe while protecting his own industries, but the statesmen abroad have taken a leaf from his note book, and have thrown consternation into the protective camp by adopting retaliatory tactics. This is likely to bring him to his senses, and so the prospects of the McKinlay bill ever becoming law are very slim.

What would become of the churches without women? They form more than three-fourths of the congregations, and do more than that amount of the active work. This is true even in Canada, but is far more noticeable in the United States. If any one takes the trouble to observe the proportions in any congregation he will find that women far outnumber men at an ordinary service, and at the celebration of Holy Communion there is not usually more than one man to ten women. There are more women than men in the world, and this partly accounts for the state of affairs, but there must be something more than this at the root of the matter. A church composed entirely of women recently applied to a local Presbytery in the United States for admission as a church. The case was passed on to the higher courts of the Church, with the result that the women's church has been refused recognition until it can obtain at least two men to act as elders. Without them women would have to be admitted to the eldership, and this would lead to the ministry, for which the Presbyterian Church is unprepared at present. It seems hard that these women cannot be connected as a congregation with the church to which they belong without male assistance. It is interesting in this connection to know that the Methodist Church is going to have sisterhoods. Old prejudices are giving way, and, although it is not likely that we shall see any church officered by women for a long time to come, yet it is patent that those who form the greater part of congregations and do the work ought to have some share in the government. The Pauline teaching on the subject is the great stumbling block in the way.

Smuggling is an offence generally regarded as not very serious unless the law-breaker is caught in it. At least this is so with regard to bringing personal wearing apparel into a country. Some New York gentlemen, who wished to be "so English, you know," recently got into an awkward scrape over their attempts to have their suits of clothes brought in free of duty. The clothes were given into the charge of the stewards of some of the large steamships, who received generous fees for safe delivery. This was discovered, and the gentlemen concerned had the unenviable distinction of having their names and particulars of their wardrobes figuring in the papers, not to mention the other penalties imposed. It may be very wicked to evade or break any law of one's country, but sometimes it seems excusable to smuggle anything that can be carried in one's ordinary baggage. Travellers are often put to great inconvenience in having their trunks opened and searched and it is to be doubted that it has any effect in preventing smuggling. It is generally regarded as an interference with personal liberty, which, although it may be necessary for the good of the whole country, is very annoying to the individual. The value of merchandise that can be brought into a country in this way would not amount to much, except in the matter of precious stones, and the general public do not as a rule engage in that business. Regular traders, as a matter of course, have all their importations passed through the Customs House, but it seems hard that individuals, who have purchased abroad goods for their own use, should be obliged to submit to the overhauling process when they land. Nevertheless it is a very grievous sin to be caught smuggling.

The Executive Committee of the Maritime Provincial Grange met in this city on Tuesday and Wednesday of last week, and, we are informed, transacted a large amount of business connected with the Order in the jurisdiction, and the interests which it is the purpose of the Order to promote. We learn that there has been a very considerable decrease in the numerical strength, or in the reported membership of the Order in the Maritime Provinces, and that there are many dormant Subordinate Granges. Measures have, however, been devised by the Executive Committee which, it is confidently expected, will be the means of not only resuscitating dormant Granges and restoring the effective strength of membership, but also in largely developing the Order. The principal cause of the temporary decline of the Order has, we believe, been the failure of certain trading enterprises in which it had largely invested. This failure is only what might have been expected. "Every man to his own business" is a motto embodying a lot of practical wisdom, born of experience. The farmers' time, and the whole of his time, and all his study and attention, would be most profitably directed to the proper cultivation and care of his crops and stock. Trading in supplies to meet the wants of the public, and speculating in farm and other products demand, in order to succeed, all the time, attention and study that those engaged therein can devote to them. So with other occupations or professions, "Every man to his own business." We are deeply interested in the Order of the Patrons of Husbandry. Its declared principles challenge the approval of every one, and the Order affords the only existing means of combining and organizing farmers for mutual improvement, and for the promotion of their professional interests. The Maritime Provincial Grange suggested and was, we believe, largely instrumental in obtaining the establishment of our School of Agriculture, but it should not be content with this. It should use all its influence in support of this institution, and to induce members of the Order and farmers generally to send their sons to the school.