

The "Life and Speeches of Sir Henry Maine," just published by Mr. John Murray, has the names of Sir M. E. Grant Duff and Mr. Whitley Stokes on the title page, the former as author of the brief memoir prefixed to the speeches and minutes, and the latter as selector and editor of these last. A fine and 'speaking' portrait of the famous jurist is given as a frontispiece.

The February instalment of the Autobiography of Salvini, now appearing in the Century, contains an account of his early experiences as an actor with Ristori, of his arrest as a spy by the Austrian Government, of his service as a soldier under Garibaldi, and of his first great success in tragedy. He pays a tribute to Pope Pius IX., and at the same time criticizes his political action in 1848 and ridicules the censorship of the stage in those days.

In "The Survivals of Christianity: Studies in the Theology of the Divine Immanence," shortly to be issued by the Macmillans, Dr. Charles James Wood compares Christian doctrines with those of other religions and with the various forms which Christian doctrines have assumed in the several stages of their historical development. After showing how the pure teachings of Jesus and his apostles have been affected by contact with other modes of life and thought than theirs as well as by the general inheritance of pre-Christian ideas, the author proceeds to express emphatically constructive views upon important religious and social questions of the present day. It is an earnest, instructive work.

Discouraging pleasantly on literature as an art, Mr. Andrew Lang offers the "private opinion" in Longman's that "the exercise of translating, from dead languages or living, is a part of education in the art literary which can hardly be overestimated. It teaches the value of words, it discourages the slattern, it compels you to press the last drop of meaning out of the original, and to endeavor to understand the genius of your own language." The born literary artist, Mr. Lang thinks, will like preliminary exercise of this kind; men who are not born artists will not take pains to read or translate, but will sit down quietly and say, "Go to, let us write a romance," or "Go to, let us reel off articles for the papers." Thus the literary aspirant may determine whether he is a born artist or no.

A "Library of Economics and Politics," to be edited by Professor Richard T. Ely, is announced by Crowell & Co. The volumes are to be brought out at irregular intervals, and it is stated that a high standard of excellence will be maintained in the series. The volumes at present arranged for are "The Independent Treasury System of the United States," by Professor David Kinley, of the University of Wisconsin; "American Charities: A Study in Philanthropy and Economics," by A. G. Warner, Ph. D., Superintendent of Charities for the District of Columbia, and Professor-elect of Economics in Leland Stanford, Jr., University; and "Repudiation of State Debts in the United States," by Professor W. A. Scott, of the University of Wisconsin. Professor Ely will himself contribute two volumes, one on "Socialism" and one to be called "Suggestions on Social Topics."

It may be that Mr. Stopford A. Brooke's monumental work on "The History of Early English Literature," recently published by Messrs. Macmillan, will awaken an enthusiasm for Anglo-Saxon in quarters where its study has hitherto been neglected, says the London Literary World. He has certainly done his part towards a revival. "Of what kind the early English poetry is, what feelings inspired the poets, what imaginations filled their hearts, how did they shape their work—that is the vital, the interesting question; and to answer it the poetry itself must be read." A translation made in any one of our existing rhyming metres seems to Mr. Brooke as much out of the question as a prose translation. He has, therefore, invented a rhythmical movement which, while permitting literal translation, expresses, he thinks, with some little approach to truth, the proper ebb and flow of Anglo-Saxon verse.

READINGS FROM CURRENT LITERATURE.

NORTHERN SONG BIRDS.

We have no regular night-singers in Michigan, and, so far as I am able to learn, America does not equal the Old World nightingale, although we have diurnal songsters which excel. The famous English naturalist, Gilbert White, records three species of birds which sing at night in the British Isles. They are the reed-sparrow, which sings among the reeds and willows, the woodlark, singing in mid-air, and the nightingale, as Milton describes it,—

"In shadiest covert hid."

There are several species of owls, which roll forth or screech out their notes at night, and also numerous shore-birds and water-fowl that issue their varied calls, and especially these latter are to be heard during the season of migration, as most birds are partial to night travel spring and autumn. Then, too, our well-known whip-poor-will confines his not unmusical but monotonous jargon to the hours of darkness, while the scream of the night-hawk breaks on the ear between the setting and rising of the sun. But these birds are not, strictly speaking, songsters, although their notes undoubtedly fill their requirements as to harmony and expression. The plain, domestic little chipping sparrow sometimes favours us with its simple reverberating chatter in the darkest of nights. The notes hardly deserve the name of song, but heard issuing from the surrounding gloom, the simple refrain commands our attention from its oddity at the unusual hour. The woodpecker not rarely quavers forth its plaintive effort, sounding in the deep shade like a wail from a departed spirit. This favourite singer is a remarkably early riser, as he is also late in going to rest, and I have sometimes thought that his musical efforts at night were the result of an error on his part—an idea strengthened by the fact that the notes are rarely heard more than once during the night, and moreover the song is only occasional. Two others, which are sometimes heard to burst forth in ecstatic melody, are the hermit and Swainson's thrushes. They are transients in my locality, but nest to the north of us. If I could describe the songs of birds, so that others could appreciate them as I do, I would feel that a partial acknowledgment had been made to the divine melody issuing from these birds' throats. We often hear that the best singers are the ones of plainest plumages, but this is assuredly not so in all instances. If one is permitted to listen to the sweet song of the scarlet tanager in the night, it will be acknowledged that the brilliant coat of the songster does not compare in point of excellence to the owner's refrain. These birds are the only species which sing during darkness, in Michigan, that I have met with, and not one of them is a regular night-songster.—By Dr. Morris Gibbs, in Science.

"TWO OLD-FASHIONED VIRTUES."

Let me say, in closing, that the growth of pauperism, if not of poverty, seems to be due in part to the decay of two old-fashioned social virtues. One of these is family affection. The individualism of the last half-century has weakened the family bond. There has been so much talk of men's rights and women's rights and children's rights, that the mutual and reciprocal duties and obligations of the family have come to be undervalued. Families do not cling together quite so closely as once they did; esprit de famille is wanting. For this reason many persons, who ought to be cared for by their own kindred, become a charge upon the public. This tendency ought in every way to be rebuked and resisted. The shame of permitting one's flesh and blood to become paupers ought to be brought home to every man and woman who thus casts off natural obligations. All public authorities and charitable visitors should enforce

upon such delinquents the scriptural judgment: "If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." The other old-fashioned virtue to which I referred is the manly independence which is the substratum of all sound character. Why this virtue is decaying, there is no time now to inquire. But one of two causes are not remote. The first of these is the habit of regarding public office, not as a service to be rendered, but as a bounty to be dispensed. The mental attitude of most office-seekers is the attitude of mendacity. The spoils system is built upon this view of office. It is evident that there is a large class of influential persons who wish to be dependent upon the public. Dependence is thus made respectable. This sentiment diffused through society affects its lowest circles, and makes it a little easier, down there, for a man to become a dependent upon the public treasury.—Washington Gladden, in The Century.

ARABIAN GOLD-DIGGERS.

The evidence is, I think, conclusive that the gold-fields of Mashonaland formed one at least of the sources from which came the gold of Arabia, and that the forts and towns which ran up the whole length of this gold-producing country were made to protect their men engaged in this industry. The cumulative evidence is greatly in favour of the gold-diggers being of Arabian origin, before the Sabaeo-Hittite arctic period in all probability, who did work for and were brought closely into contact with both Egypt and Phoenicia, penetrating to many countries unknown to the rest of the world. The Bible is full of allusions to the wealth of Arabia in gold and other things. . . . The testimony of all travellers in Arabia is to the effect that little or no gold could have come from the Arabian peninsula itself; it is, therefore, almost certain that the country round Zimbabwe formed one at least of the spots from which the "Saurus Arabum" came. Egyptian monuments also point to the wealth of the people of Punt, and the ingots of gold which they sent as tribute to Queen Hatshepsut. No one, of course, is prepared to say exactly where the kingdom of Punt was; the consensus of opinion is that it was Yemen, in the south of Arabia. But suppose it to be there, or suppose it to be on the coast of Africa, opposite Arabia, or even suppose it to be Zimbabwe itself, the question is the same; where did they get the large supply of gold from, which they poured into Egypt and the then known world? In Mashonaland we seem to have a direct answer to this question. It would seem to be evident that a prehistoric race built the ruins in this country, a race like the mythical Pelasgi, who inhabited the shores of Greece and Asia Minor, a race like the mythical inhabitants of Great Britain and France, who built Stonehenge and Carnac, a race which continued in possession down to the earliest dawnings of history, which provided gold for the merchants of Phoenicia and Arabia, and which eventually became influenced by and perhaps absorbed in the more powerful and wealthier organizations of the Semite.—From The Ruined Cities of Mashonaland. By J. Theodore Bent, F.S.A., F.R.G.S. Longmans, Green, and Co.

CULLED FROM THE OLD YEAR.

Lewis S. Butler, Bruin, Nfld., Rheumatism.
Thomas Wasson, Sheffield, N.B., Lockjaw.
By McMullin, Chatam, Ont., Goitre.
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