

delicate subject of sexual purity. It is a pity, both in the Encyclical and in the report of the committee on this subject, the "sexual" is omitted, as it might seem to be implied that there is no other kind of impurity but this, and that, in the Sermon on the Mount, for example, when our Lord said: "Blessed are the pure in heart," He referred only to this form of good or evil. The meaning is, however, made quite plain in the context.

Some of the most important of the statements in the report are the following: "We declare that there is no difference between man and woman in the sinfulness of sins of unchastity. We declare that on the man, in his God-given strength of manhood, rests the main responsibility. We declare that no one known to be living an immoral life ought to be received in Christian society. We solemnly protest against all lowering of the sanctity of marriage." In general, these statements are not only true but most important. The unfairness with which society treats the female offender, in comparison with the male, has long been acknowledged but is still far from being adequately recognized. We should here note the impropriety of using the word "immorality" to designate one special form of moral evil, as being more objectionable than the unqualified use of "purity" to which exception has already been taken. If this abuse were allowed, there would be some danger of the advocates of "purity" committing the same mistake as some advocates of total abstinence, and making their own favourite virtue cover the whole area of morality and religion.

We have expressed our approval of the resolution which places male and female offenders in the same category; but we are not quite sure that either Scripture or Reason, or even human opinion, as expressed in universal history, will sanction the view, that the sin here denounced is equally degrading to both sexes. For example, Polygamy has prevailed among nations far removed from barbarism. Can the same be said of Polyandria? This is a subject too delicate for minute consideration in this place; but it is a duty to draw attentions to propositions which, though generally true, may be extended so as to embrace absurdities and errors. The report on Divorce is brief and judicious. The two extremes with which we are at present threatened, are, on the one hand, the practice of unlimited divorce, the separation of man and wife for any reason, or for no reason but the wish of either party or of both, and on the other hand, the entire abolition of divorce. Both of these extremes are avoided in the report of the committee and in the resolutions of the Conference. Both of these are brief and weighty. We cannot go further into the subject here, as the special pronouncements of both would necessitate the consideration of exegetical questions which would carry us too far.

The last subject dealt with under this head is Polygamy, and more particularly the manner in which the Christian Church should deal with Polygamists who seek admission to membership. It is probably known to many of our readers that, when Bishop Colenso was engaged in Christianizing (after a sort) the Zulus in South Africa, he came upon the difficulty of dealing with the wives of his converts. He had no hesitation in laying down the rule that Christians should have but one wife; but he felt a real difficulty in requiring that men who already had more wives than one should put away all but one. The difficulties were, indeed, manifold. It was easy enough to say that only the first wife was a true wife, and all the others should be put away; but it was not so easy to get the man or his wives to see the justice of such a sentence. Many others, besides Bishop Colenso, acquiesced in his method of dealing with the difficulty, although his party has always been in a minority.

It will be seen that the Conference has taken a middle course. They refuse to give baptism to any one who persists in living as a polygamist; but they do not abandon him as hopeless. They decide to keep him on as a candidate or catechumen until such time as he will make up his mind to accept baptism on the conditions offered. At first sight, this would seem fairly to meet the difficulty. Experience will show whether it is workable. The fear is that it may be found to lead to one of two results—either to the candidate giving up all thought of becoming a member of the Christian Church, or also to his putting off baptism to the hour of death.

The Conference, before arriving at their decisions, had facts and arguments before them which are unknown themselves, and we prefer not to pronounce offhand on a subject involving so many difficulties. Time will show whether their decisions are calculated to meet the necessities of the case. We hope to return to the other subjects considered by the Conference.

In France a very practical use of photography has recently been made. Several persons were imprisoned by the caving in of a wall. A hole was bored, and down this a tube with a camera was slid. The photograph showed the faces of some of the dead men, and demonstrated the uselessness of efforts at rescue.

TO DOCILITY.

"There is no finality in knowledge"
"Ever learning."

Thou quiet virtue! daughter of humility,
Thy presence augurs growth in human brain,
Who lacks thee cannot grow, sterility
And moral blindness mar his lot and drain
His cup of sparkle and fertility:
Where thou art sovereign all wise counsels reign,
A Newton and a Darwin flowered through thee:
Their conquests wider conquests brought in train;
Attraction's law loosed Adams' plummet bold,
He sounded in the outer depth and found
The sea god of the Æther—Neptune old.
And wider stretched the solar system's bound.
To patient seeker thy deep truths unfold,
With ampler light thus human life is crown'd.

A. T.

PARIS LETTER.

WHAT a curious difference between Paris in summer and Paris in winter. We seem to be in another country. Now, the capital of the world is filled with foreigners, the French seem to have vacated the city and left it to the tender mercies of the Saxon and Teuton traveller; and what an unpleasant, hurried, tired sort of recollection many of these must carry away with them of this city of delights, for all have passed through a certain groove, only having a limited time to stay. I should like to know how many English people visiting Paris this summer have been on a *mouche*, the delightful three half-penny steamers which make the Seine one of the pleasantest water-ways in Europe. From nowhere else can a stranger form a true estimate of Paris, excepting from a balloon; all the new and old French world has always built by the river; on the one side, the Tuileries, the Louvre, and the new Hotel de Ville glide past, on the other the Invalides, the various public offices, the Conciergerie, where poor Marie Antoinette spent her last days, the Institute, and, last but not least, Notre Dame, which is better seen from the river than from any other point of view. How few again have ever visited the Hotel Carnavalet, Madame de Sévigné's old house, now turned into a wonderful historical museum; or the *Temple*, one of the strangest sights in the world, more like an old eastern market than anything else, with its shrill bargainings, old carpets, second-hand clothes and—smells. The Halles are also worth a visit, and on the left side of the river the quaint old Quartier Latin should surely interest those who care in the smallest degree for French literature, old or new. In Rome it is *the* thing to "do" the churches, why not "do" them in Paris? From Notre Dame to the Sainte Chapelle, there is not a chapel which is not filled with strange curious exvotos, and memories.

Some interesting though painful statistics have just been published concerning the sweating system in Paris, brought out by the strikes which are now occurring in different parts of France. Within the last few years the middle-man has laid his grip on many trades, which were once the specialty of the skilled Paris workman. French boots, for instance, formerly noted for their great excellence and finish were made by an artisan who gained twenty-four shillings a week at the lowest. A sweater now gets the contract, and sends it to the provinces where the work is done in an inferior manner and at a lower figure. In fact a persistent effort has been made for some years to do what the Polish Jews have accomplished in London for tailoring; and a woman who works a sewing machine at home, cannot make more than 10 to 12 francs a week. The ardent invectives of Louise Michel against the power of the *Patron*, have a deep justification in the growing obliteration of the old artistic industries of the French metropolis through the vulgar and cruel trade of the sweater.

A painful impression has been made in political and military circles by a pamphlet entitled *Cherbourg aux Allemands*. It seems that at the late naval pageant at Barcelona, at which the little King and the Queen Regent of Spain were present, the French Admiralty sent for the whole of their Channel Squadron, whilst the Germans sent for only one frigate. This is represented by the "old officer" as being a profound piece of tactics, to prevent the French from realising the number and importance of the German war-ships; which latter made a great impression when they accompanied the Emperor on his visit to the Czar. The old officer who reviews the above mentioned pamphlet, says that the French Navy would have the greatest difficulty in defending the French coast against Germany and Italy, should they combine together to attack France, for the marine force of both nations is in a higher state of efficiency than that of France.

By some strange irony of fate all vestiges of Imperial France are either gone or just disappearing. Catherine de Medici and Anne of Austria seem nearer to us than the Empresses Josephine and Eugénie. The Tuileries and Saint Cloud have disappeared off the face of the earth; and the Château of Malmaison, which I visited lately, looks like a forsaken villa. Yet there Napoleon and Josephine held a brilliant court, and, after the divorce was pronounced, it was at Malmaison that Josephine lived, receiving many distinguished foreigners till her death. Although the Château has fallen into this neglected condition, the small church in the town of Rueil is full of mementos of the Buonapartes; a fine organ given to the church by the Emperor, a remarkably beautiful statue of Josephine dedicated to her memory by her children, Hortense and Eugène Beauharnais, a