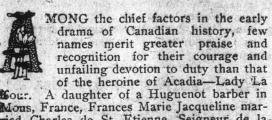
La Tour, the Heroine of Acadia



ried Charles de St. Etienne, Seigneur de la Tour, who, when a mere boy, had come with his Huguenot father in 1609 to Acadia, on the loss of their family estates during the civil wars which devastated la belle France prior to the reign of Henry IV.

In spite of their Huguenot training and belicf, which prejudiced the French Court against them, the De la Tours rapidly prospered in the new world, and the year 1631 found Charles de la Tour not only in possession of Fort St. Lquis, or Fort Lomeron, at Cape Sable, but rewarded for his faithfulness to France by his appointment as the King's Lieut.-General in Fort Lomeron, and its dependencies, and commandant in Acadia: while stores, men and munitions of war were sent out to give him solid power behind this honor. In addition, Charles and his father, Claude de la Tour, had received a more than princely grant of 4,500 square miles along the Atlantic coast of Acadia from Charles I. of England, through Sir William Alexander, besides both being created

Knights-Baronets of Nova Scotia on May 12th,

1630, and November 30th, 1629, respectively.

Having received Sir William Alexander's permission to occupy the grant of 450 square miles on the River St. John given him by the French King, Charles de la Tour built a fort near its mouth, and in 1635 removed thither his force, leaving his father in charge of Fort Lomeron. This new fort, known as Fort La Tour, was a strongly palisaded structure, 180 feet square, with four bastions guarded with cannon, while from its rounded turret waved in the breeze the proud flag of France. Though not large, the fort was well and compactly built of stone and provided with a stone vault for ammunition, a well, a mill, a great stone oven and a storehouse for beaver and other skins, and afforded ample accommodation for the garrison, sometimes numbering two hun-

The exact site of this important stronghold of our early history has long been a matter of dispute, and "where doctors differ" one can merely state the two places around which contention centres. Hannay, the historian, insists that the peice of ground known as the "Old Fort" at Carleton was the site of the original Fort La Tour, as the Duval maps in the editions of 1653 and 1654 place it on the west side of the harbor, opposite Navý Island. On the other hand, a third edition of this map, issued in 1677, shows an unnamed fort on the east side of the harbor, and, arguing from Denys' description of its situation, W. F. Ganong, Ph.D., who has devoted much time and

thought to the subject, has decided that Fort La Tour was on the east side of the harbor, and identifies it with an important French fort known to have once existed on Portland Point. It has also been asserted that Fort La Tour was at Jemsec, about 70 miles up the river, in spite of the fact that in the second mortgage of the fort to Major Gibbons on May 10, 1645, it is minutely described as "situe pres de l'embouchure de la riviere de St. Jean," and as it would have been impossible for Charnisay to bring his large ship of war past a cataract which is just above the mouth of the river, the fort must of necessity have been situated below

Wherever the precise location of the fortification, we know that on the death of Isaac. de Razilly in 1636, Acadia was left under the divided headship of De la Tour, as Lieutenant of the French king, ruling the half of Acadia as an absolute master, while directly across the Bay of Fundy, at Port Royal, dwelt the ambitious and crafty Chas. de Menou, Sieur d'Aulnay Charnisay, who governed the centre and western portions of Acadia. Having rebuilt and refortified Port Royal, he aimed at making money by trading in furs, and thus considerably adding to the large portion of De Razilly's estates and privileges, to which, as his lieutenant, he had fallen heir. Two such men, governed largely by motives of self-gain and lust for power, and naturally jealous of the other's possessions, soon came into conflict. Each lived in semi-state as a feudal lord in his own particular stronghold, surrounded by his soldiers and retainers, while Charnisay watched with envious eyes the ever-growing prosperity of his rival.

De la Tour, with his fund of wood-lore and knowledge of the Indian's habits gained during his wild early life as a trapper with Biencourt, had built up such an extensive fur trade that his vast territories, it is said, yielded him annually about 3,000 moose skins, besides large quantities of beaver and other furs. Charnisay, who was a relative of the great Cardinal Richelieu (at that time the all-powerful Minister to Louis XIII.), finding himself impotent against his rival in Acadia, took advantage of his Huguenot predilictions to prejudice the French Court against him, and after years of successful intriguing, at last obtained an order from the French King revoking De la Tour's commission, and demanding his presence in France to answer the many charges preferred against him. La Tour, on receipt of this command, which deprived him of his means of livelihood, naturally refused obedience, and dared his rival to arrest him, but Charnisay, fearing to risk an assault on the strong battlements of Fort La Tour, decided that "discretion was the better part of valor" and with-drew to Port Royal, while each prepared for the struggle that was plainly inevitable.

Aided by the great Cardinal's influence in

Paris, Charnisay easily received assistance, but

De la Tour was mainly dependent upon the Huguenot merchants of La Rochelle, who equipped and sent out the Clement, by which he and his wife escaped to Boston to seek further help. From these Puritan allies he hired four vessels, well manned and armed with thirty-eight pieces of cannon, to augment his original force, which thus enabled him on returning to inflict such loss on the enemy's ships that Charnisay had to retire precipitately before the onslaught. Had it not been for the scruples of the Bostonians, De la Tour would have completely crushed Charnisay's power at that time; but they, satisfied with their rich booty, insisted on the virtues of moderation, and forced him to cease the combat when the work was only half done.

While still strengthening his defences, in the conviction that the fight would soon be renewed, De la Tour sent his wife to France seek further help, where also proceeded Charnisay, more than ever determined, since his defeat, to master his rival. Unscrupulous in all his acts, he endeavored to have Lady la Tour arrested in France, accusing her of being the cause of her husband's disobedience to the king's orders; but, fortunately, being warned in time, she managed to escape to London, where she equipped a ship with provisions and ammunition for Fort La Tour. Early in 1644, this intrepid and undaunted woman set sail once more for the new world, destined to be her farewell to Europe—and after a prolonged voyage, beset with perils and an attempted capture by Charnisay en route, in September of that year Lady La Tour at last found herself landed in Boston, instead of at Fort La Tour, according to the agreement made on leaving London. For this breach of contract she brought an action, based on the original charter, against the person who freighted the ship, and, obtaining a verdict of £200, seized its cargo, valued at £1,700, and immediately hired three vessels in Boston to convey her to Fort La Tour, from which she had been absent more than a year.

In the winter of 1644-5 La Tour, on his wife's advice, went to Boston to seek supplies and procure a Protestant minister to preach to his people; and at the same time made the offer that, if the authorities would help him to overcome Charnisay and conquer Acadia, he would share the conquest with them. During his absence, while his wife was left in charge of a small garrison of but forty-five men to defend the fort, Charnisay seized the opportunity to make an attack, and, mustering every man about, Port Royal, em-barked in the month of February in the armed ship of three hundred tens that had brought from France, crossed the Bay of Fundy and anchored in a small harbor, a league from St. John, in the expectation that the flag of Fort La Tour would be instantly lowered at

In this anchorage he lay two months, being

joined in the meantime by another ship and pinnace from Port Royal, and only resolved to make an attack on receiving the report of his two spies, who, on being discovered in the fort, would have been speedily hanged from its ramparts, had not Lady La Tour, in her compasion and kindness of heart, simply driven them in contempt from her gates, to carry the news to Charnisay that their food was low, the powder nearly gone and the garrison too weak to stand assault. His battleship at once moved up beneath the walls and opened fire, but the garrison, fired by the courage of their fair leader, forced the enemy to withdraw with battered ships and diminished forces. His own vessel was so shattered by the fort's cannon that, to prevent her from sinking, Charnisay ran her ashore below Sand Point, and the result of this engagement was but the loss of twenty of his men, with thirteen badly

During the progress of this seige De la Tour had persuaded the Boston merchants to send one Grafton to Fort La Tour in a small vessel loaded with provisions, and bringing a letter to Lady La Tour, saying her husband would join her in a month; but on its arrival at the mouth of the St. John Charnisav seized it, placed Grafton and a few men with him on an island, and finally set them adrift in a leaky

On Holy Thursday, April 14th, of this eventful year, Charnisay again advanced to the attack with a much larger force, and after landing two pieces of cannon to batter the fortress on the land side, and bringing his largest ship within pistol-shot of the water ramparts, he summoned the garrison to surrender. They answered sharply with volley after volley of shot and shell, hung out the red flag of defiance, and, according to Charnisay's reporter, shouted "a thousand insults and blasphemies." Towards evening a breach was made in the wall and Charnisay ordered a general assault, but, animated by the example of their intrepid mistress, the sturdy defenders fought with desperation, and killed or wounded many assailants, though not without suffering severe loss in their own ranks. Inside the walls Lady La Tour not only personally directed operations, but tended the wounded. cheered the women and children and inspired the soldiers, who had pledged themselves at the beginning of the fight to defend the fort for herself and husband; but their numbers became gradually diminished to twenty-three men and one officer during three days and

nights of able defence. This brave and resourceful woman had also to contend with treachery in her camp, for Charnisay had found means to bribe a Swiss sentry in the garrison, and on the "jour de Paques" (Easter Sunday), the fourth day of fighting, while the men were either at prayers or resting from their arduous tasks, this traitor let the enemy approach without giving warn-

ing, and were already scaling the walls when observed. Lady La Tour, even in this extremity, opposed the assault at the head of her force with so much vigor that the beseigers were repulsed with a loss of twelve men killed and many wounded.

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Despairing of ever capturing the fort by assault, Charnisay proposed terms of capitulation to Lady La Tour, who, knowing how low were her supplies and the impossibility of resisting a long siege, accepted his offer of life and liberty to her garrison on their surrender and both names were signed to the agreement On his entrance to take possession of this coveted stronghold, and discovering how for the force which had so long and successfully resisted his attacks, the baseness of Charnisay's nature was suddenly revealed by his repudiating instantly the terms of capitulation, and ordering all the garrison to be immediately hanged. His offer to save the life of one of the garrison, on condition that he act as handman for his comrades, was indignantly spurned, and the brave soldiers made but one plea to their despicable enemy, namely, that they might be accorded death by shooting, rather than to be hanged like dogs.

Lady de la Tour, still beautiful in her black Huguenot gown, with a broad kerchief of white lace draped over her shoulders, and wearing the close cap which added a widowed appearance to the natural dignity of her cariage, pleaded long and steadfastly for the lives of the garrison, in return for all the money, plate, jewels, furs and stores of the fort handed over according to the terms of surrender. The man who could not defeat her in actual warfare, however, now mocked her entreaties, now that she was in his power, but forced his reluctant men to bind a noose about her neck, so that she presented the appearance before her force as of one who should have been executd, but who by favor was reprieved.

Bound like a felon, and supported by an unwilling soldier, Lady La Tour was compelled to witness the execution of her courageous ollowers, and it is little wonder that this outrage, in addition to the ruin of her husband and he destruction of her home, caused her death within the next three weeks, during which Charnisay was repairing the fort for his own use. Thus died, in 1645, of a broken heart, this woman of marvellous resource and unusual calibre, whose body was laid to rest along the banks of the River St. John, which had been the scene of so many hardships and dangers during the strenuous life of the heroine of Acadia—Lady La Tour.

Hodligan-"Oi do be wonderin' how th' number av min in church compares wid th' wimmin?" Hinnessy-"About th' same as th' wimmin compare wid th' min in th' pinitinchery."—Judge.

Death of Great Irish Scholar

HE Irish Times, in its issue of January 11, HE Irish Times, in its issue of January 11, 1908, said:

We deeply regret to announce the death, which took place yesterday at his residence, Clareville, Rathmenes, of Professor Robert Atkinson, for many years Professor of Sanskrit and of the Romance Languages in Trinity College, Dublin. The late Professor Atkinson was not only one of the most notable men whom Trinity College has produced, but he was a scholar, who in the department of study which he had made his own, held a position unique and acknowledged, in which no one else can succeed him, though the area of selection were widened to embrace every seat of learning now in existence. Indeed, if we are to find his peer we must go back to the Admirable Crichton, who certainly did not surpass him in the ease with which he acquired knowledge, or, perhaps, a more adequate comparison would be to Cardinal Giuseppe Mezzofante, of whom it was said that he knew fifty languages. Professor Atkinson's range was probably greater than Mezzofante's; the accuracy and detail of his knowledge was incomparable. He had, in the most exact sense of the words, a positive genius for languages.

In his young days Professor Atkinson was, like the Admirable Crichton, an enthusiastic fencer, and an accomplished athlete. Serious work, however, soon absorbed him, and for the rest of his long life he devoted himself with unwearying zeal to the study of languages and literature. His accomplishments in that respect were astonishing, both in their variety and completeness. A native of Yorkshire, he became a Scholar of Trinity College in 1862. He graduated B.A. in 1863, M.A. in 1866, L.L. D. in 1869, and D. Litt. in 1891. Over forty years ago, on the 27th June, 1867, he was appointed Professor of Romance Languages.

and completeness. A native of Yorkshire, he became a Scholar of Trinity College in 1862. He graduated B.A. in 1863, M.A. in 1866, L.L. D. in 1869, and D. Litt. in 1891. Over forty years ago, on the 27th June, 1867, he was appointed Professor of Romance Languages (French, Spanish, and German), and on the 28th January, 1871, he was appointed Professor of Sanskrit and Comparative Philology. He was also prepared to lecture on the Cekic-trish language, but, it is said, no pupils ever asked for his assistance in that respect. His study of languages commenced with his Classical Scholarship in the College during his student days; and from this on, first one and then another of the modern languages, as well as the obscure dialects of the East were studied and thoroughly mastered. His knowledge of Indian dialects was perhaps unequalled by any other philologist, and in the Continental languages he was equally well versed. A notable instance of his love for language study is shown by the fact that not long ago, with a zeal that recalls Cato, he set himself to the task of acquiring Icelandic. Perhaps the most brilliant individual feature of his work, in the sphere of textual criticism, was a long article which appeared from his pen in the first number of "Hermathena," the well-known journal in the pages of which many, notable contributions from scholars of Trinity College have appeared. The article in question was a clever and original criticism of an old French manuscript which had been published by Dr. Luard, of Cambridge. The latter had the manuscript before him when preparing his interpretation, but although Professor Atkinson never saw the original, his knowledge of old French was so accurate that he restored the text of the interesting, but by no means easily understood, manuscript in a score of places. In these he showed that the manuscript had been hopelessly misread by the translator. Such mistakes in interpretation as "m" for "n" and "d" for "d" he at once made apparent, and made the manuscript perfectly intelligi

the kind ever recorded. His knowledge of Sanskrit, Tamil, Telegu, and other Indian tongues, so difficult of acquirement, and one would think so difficult to retain, was such that men who had read with him in them frankly avowed that he was a teacher than whom they had never known better. One of the most extraordinary facts in commection with him was that, whereas it is of extremely rare occurrence to find a man possessing a deep knowledge of Oriental languages, and at the same time the Romance languages, Professor Atkinson was not only proficient in these widely different branches, but his philological acumen enabled him to continue and co-ordinate knowledge in a remarkable degree. Professor Atkinson was a man of striking personality. His long flowing beard imparted to him a venrable and what one might call a Druid-like appearance—a man of Merlin-like knowledge and wisdom. He was a charming and versatile conversationalist; took a profound interest in the social and economic questions of the day; and held strong opinions on all of them, which he delivered with an incisiveness of style and vigorous manner of speaking which were a delight to his friends as they were a terror to his opponents in controversy. He had been alling for the-past year, but only relinquished his duties six months ago. His position in Trinity was filled by a substitute up to the end of last term, when he realized that his health would not again be equal to the strain of teaching, and he tendered his resignation to the College authorities. This was accepted with regret, and so great was the board's appreciation of his work in College during his lifetime that a pension was awarded to him nearly equal to the full amount of his salary in the discharge of the duties of his professorship. Professor Atkinson acted for five years as Secretary to the Council of the Royal Irish Academy, and afterwards for a like term filled its presidential chair.

Amongst his many other accomplishments that can lend a charm to the life of a scholar, a man of culture other more easily understood indications of amazing versatality. But those who knew him well were more impressed by the quality rather than the quantity of his knowledge. He was, for example, an eminent authority on Dante, and an equally eminent authority on the ancient literature of Ireland. In this connection he was sometimes involved in controversy, for his outspoken expressions of opinion took no heed of local exclusiveness. He edited the "Yellow Book of Lecan" amongst his other achievements in Irish, and his glossary of the "Four Masters" gave Celtic scholars much of the foundation on which they have subsequently built. His work on Irish, indeed, will probably be the most enduring manument to his fame, for though it has been surpassed by modern scholars, much of their labor would have been impossible without his as a foundation. Amongst other incidental indications of his versatility it might be recalled that, long before ju-jitsu was known in this country, he had mastered it in theory and practice, while his achievements as a pistol-shot suggested almost uncanny cleverness. Only a man of astonishing virility and the widest interests could have developed a personality so forceful, many-sided, and unique. He was indeed, the man of Terence: homo sum: nihil humanum a me allnum puto,

TWO PREACHERS CONTRASTED

"TWO PREACHERS CONTRASTED

"Though there is probably not a preacher alive today who has the power of exerting such a wrold-wide
influence on the imagination as did Henry Ward
Beecher or Charles Haddon Spurgeon, still this generation has two extremely interesting young men,
who, by means of the novel and book of theology,
have caused their names to be known throughout a
considerable portion of the Anglo-Saxon world. I
refer to Rev. Charles W. Gordon (Ralph Connor) of
Winnipeg, and Rev. R. J. Campbell of London." Such
were some of the opening remarks of Rev. R. J.
Hutcheon, M.A., at an eloquent and interesting sermen he delivered recently in ahe Unitarian church on
Jarvis street. Toronto. "The contrast between these
two men," said Mr. Hutcheon, "is the more remarkable when we consider that they represent the two
great divisions into which the Christian world of
today is trending." Mr. Gordon represents the evangelistic type, who sees the salvation of mankind to
be brought about only by the churches going back to
a system of Christian propaganda at present largely
abandoned. The old evangelization, Mr. Hutcheon
declared, centred round the story of the life of Christ
on earth, but now that the historical significance of
these events has by inquiry become dim and uncertian to a growing multitude of people, it is not likely
that Mr. Gordon, though his work for good is by no
means valueless, will succeed in rejuvenating the old
theology. Rev. Mr. Campbell's programme, on the
other hand, though parallel to some extent with Mr.
Gordon's, branches after a time in a completely different direction. Mr. Campbell boildly embraces all
scientific knowledge and modern thought and hopes
to direct them to the furtherance of the Christian
faith and teachings.

"Mr. Campbell believes that to improve the individual, we must improve the environment in which

faith and teachings.

"Mr. Campbell believes that to improve the individual, we must improve the environment in which the individual lives, we must take away the uncertainties of the struggle for existence, and make him a higher type of man." And," continued the speaker, "Mr. Campbell's zeal is hopeful, his face is towards the east, and without endorsing all the principles he advocates, we can at least face in the direction he is facing, and our course will then be directed towards the consummation of our high ideals."

THINGS THAT MAKE WORRY

Good, robust health is a great enemy of worry. A good digestion, a clear conscience and sound sleep kill a lot of worry.

Worry is but one phase of fear, and always thrives best in abnormal conditions. It cannot get much of a hold on a man with a superb physique, a man who lives a clean, sane life. It thrives on the weak—those of low vitality.

It is not a very difficult thing to make worry impossible. Many people make it impossible for most kinds of disease to get a hold on them because they have such strong disease-resisting force. Disease always attacks us at our weak point.

The great desideratum is to keep one's physical mental and moral standard so high that disease germs, the worry germ, the anxious germ, cannot gain a footing in our brain. Our resisting power ought to be so great that it would be impossible for our enemies to gain an entrance into the brain or body.

brain or body.

To keep ourselves perfectly free from our worry enemies, everything we do must be done sanely. No matter how honest we may be or how hard we may try to get on, if we are not sane in our eating, in our exercise, in our thinking, in our sleeping and living generally, we leave the door open to all sorts of trouble. There are a thousand enemies trying to find a door open by which they can gain entrance into our system and attack us at our vulnerable point.—O. S. Marden, in Success Magazine.

Lectures on the Commons



ROFESSOR J. Howard B. Masterman, professor of history in the University of Birmingham, delivered the other day the first of a course of four lectures on "The House of Commons: its Place in National History." These lectures are being given under the auspices of the University of London Extension Board, in co-operation with the Workers' Educational Association, in the Royal Gallery of the Palace of Westminster, which was almost filled by an audience consisting of hundreds of men and women.

Sir William Anson, M.P., presided, and, in opening

Sir William Anson, M.P., presided, and, in opening the proceedings, said that there was no greater mistake than to suppose that one could deal with any political question of importance without some know-ledge of the past as well as of the present. If one wanted to readjust or to amend any part of our constitutional fabric it was essential that one should know the history of the institution with which it was proposed to deal. It was essential that one should know the history of the institution with which it was proposed to deal. It was essential that one should know how it began, what purpose it was intended to serve, what difficulties had arisen in the past, whether they correspond in any way to the difficulties of the present, and how they had been met. It was sometimes thought that knowledge of that sort and that studies of that character tended to produce indecision and a lack of boldness in action. He did not believe that any student of the history of our institutions could entertain that fear—rather, if he desired to press forward any change, his courage would be confirmed and strengthened by a fuller knowledge of the subject with which he had to deal, and by the assurance that he possessed that full information which a reasonable man would require for forming a judgment on a matter with which he had to deal.

Professor Masterman devoted his first lecture to a

Professor Masterman devoted his first lecture to a review of the rise of the House of Commons. He traced its beginnings to the primitive Teutonic assembly. To our forefathers, in their northern German homes, life presented itself as a struggle through which a man must win his way by the strength of his own right hand, and so they were saved from the great danger that did most to sterilize political action—the danger of fatalism, which fell upon many of the great nations of the ancient world and permanently hindered their political progress. When once a man had determined to give up the struggle and accept what life brought him with what resignation he could that man was lost to the progressive forces and the upward progress and advance of mankind. From the Teutonic assembly the lecturer passed to the consideration of early English local government. After touching on the shire court, the lecturer said that about the beginning of the 13th century there were two important principles clearly recognized in English local life. They were, first, that a body might act through representatives elected by that body; and, secondly, that the finances of the kingdom were a matter of consultation between the Crown and its faithful subjects. Thus we came to the 13th century, the great period when our Constitution was really stowing into the form in which it still existed. The 13th century was the great period of the growth of Constitutions, not only in England, but throughout most of the other countries of Western Europe—a growth which, he thought, was largely the outcome of the conditions which had followed on the greater peace in Europe for industrial life to grow up. Thus we had the beginning of life in towns and the political activity of the towns tending to develop. The result of all this was a growing tendency to consult about political questions. Our own House of Parliament did not take exactly the form of the Assemblies on the continent. If it had taken that form it probably Professor Masterman devoted his first lecture to

would have shared the same fate and have gradually decayed and left no trace of itself behind. Under Henry III. there was the introduction of a new element in the development of the institution. It came in through a rather curious incident. In 1234 a war was going on in Gascony. The King wanted money. He called the barons and asked them if they would provide the necessary funds. The barons said they would be most glad, but that unfortunately the minor gentry of the counties were exceedingly unwilling to pay it. The obvious thing to do was to see whether this was so by getting the minor gentry to speak for themselves, Accordingly the King sent to ask that two knights from each shire might be sent to consult with him. This was a very small change indeed from the condition of things which had prevalled before. It merely meant that, instead of sending some one down into the counties the knights of the shire were asked to come up; but it was the first time that the knights of the shire met in a central assembly at all. The Commons refused to grant anything in the way of a subsidy, and the King was obliged to fall back on the expedient of getting money from the church. Turning to the meaning of the term House of Commons, the lecturer said that the word common, like the word commune, of which it was another form, brought out a point of great interest and importance about our national institutions. The House of Commons was not merely a House that represented the people—it was a house that represented the people organized into local, self-conscious, political groups. The great commune is the local assembly of the shire Court or the town Court, the local assembly of the shire Court or the town Court affects. It was not a question of the mere counting of heads.—It was a most fortunate thing for English life that this beginning of the organization of the common interest and far too little conscious of any common interest and far too little conscious of any common interest and far too little conscious of any common interest

At Emerson's dinner table one day there was men-tion of a weman well known as a lion-hunter; and, in speaking of her, Mrs. Emerson used the word "snoh"

"snob."

Mr. Emerson objected; the word was too harsh;
he didn't like that ugly class of words beginning with
"sn." His wife inquired how he would characterize the lady.
"I should say"—very slowly—"she is a person having great sympathy with success."