CANADIAN POET SAYS SOUL OF SO-CIALISM IS IN CHRISTIANITY.

His Recent Remarkable Article in a Commercial Newspaper-Tells of Divers Kinds of Socialism, But They All Aim to Benefit Society-A Somewhat Sweeping and Liberal Definition of a Much Moot Question.

Socialism is a very safe word. Its meaning is so vague and undetermined for the most part that even the conservative take it upon their lips without trepidation. They speak indulgently of socialists as erratic and harmless dreamers, lumping together their many different aims and creeds, much as one speaks of all manner of insects as "bugs." But the truth is that every one is

something of a socialist, and many of our institutions are purely socialistic. Free schools, for instance, and free libraries (where they really belong to a township of free people and are not the gift of well meaning but offensive and misguided affinence) are purely socialistic. They exist for the good of all and are supported by the contributions of all, though there may be some to whom they are of no value and by whom they are not wanted. Never mind, we must have them, for the sense of the community has decided they are good things. If you have no children to be educated and are a hater of books, it is just the same. You must put your hand in your pocket to buy books for your neighbor and educate his children. That surely is pure socialism. Also it is pure Christianity.

And that brings me to the point I wish to make-namely, that the soul of socialism is love, or Christianity, if you prefer that word. The divers kinds of socialism are as mushrooms in the morning. They spring up fresh every day until it seems that every man may be his own prophet in matters pertaining to the commonwealth. Yet all these schemes are alike in aim; they all have for their sole object the betterment of society. However foolish, however wrong headed, however visionary or dangerous they may be, we must still credit them nearly always with nobility of purpose and sinceri'y of intention. They are so many formulas fer the solution of a difficult problem in the science of life, and though many of them would not solve the perplexing equation for us at all, but would only make matters worse (in all probability), still their disinterested aim must, onlist our sympathy even while we withhold our approval. That is to say New York Commercial Advertiser. the spirit that prompts them is all right, though the thought that goes to their construction is often so faul-

For socialism in whatever form is, after all, only an ingenious device for putting in practice the generous impulses of the human heart Socialistic schemes are just so many contrivances for the carrying out of our nobler purposes. In themselves they cannot directly foster goodness; they can only promote it by making its path easier. Under right social and industrial conditions it will be easier to be good than it is now, it will he easier for beauty to touch our everyday life: it will be casier for the truth to find us out and cheer us

with illumination. One would not call the constitution of the United States a socialist document. I suppose, and yet it certainly is an instrument invented to facilitate the betterment of mankind in its social state. The American Revolution, like the French revolution. like the great rebellion in England. has no other meaning than that, and the mistake we make in thinking of these movements is in putting our final trust in them rather than in the spirit of freedom and love in man which produced them. However great and important these events were, they were, after all, only so many steps in this direction or that. We believe in this country that a democratic form of government is better than older, more primitive forms It is not therefore necessarily the best form. It may be itself but a step to another form still better which will bring us still more calightenment and happiness. We must be careful not to make a fetich of it, as our fathers made of monarchy long ago. It is the tendency of conservative minds to respect the settled institution, the traditional ideal. Old institutions and established ideals are indeed to be respected, but they are not as much to be respected as the spirit of humanity which begot them. They are only inventions of the mind of man pondering on some plan to give soul vent in free and beneficent action. It is our business to maintain and guard them only so long as they prove effective for that and to relinquish them without regret as soon as we outgrow them and find them hindering our progress or retarding our happiness. We shall have others in their stead more am-

ie t and no less worthy of loyalty than they were. And if we are not to have too great and inflexible a respect for author-Ity and traditional institutions neither must we be overconfident of the newest plans of social management of our own devising. They, too, we must remember, are only method? or ways of doing things. And the great permanent fact to be remembered and reverenced is the spirit of love which prompted us human creathres from the first. If we are to resect the remembrance of it in those of past ages, surely we must more respect it as a living

breat in ourselves. No form of government ever yet device! has been equal to the task of nial ing men perfectly happy. None ever will be, for the simple reason that men are not happy by putward conditions alone, but by the inward condition of their hearts as well. And if we pin our faith to this or that outward social institution we necessarily disappointed. The

Fresh air contains about three parts of carbonic acid in 10,000, respired air will cause the air of a room to become

more stable the institution the more quickly does it become insufficient. It remains fixed, but man grows. Let us fancy that some very admirable and sound social reform, like the single tax, for instance, could be put in operation. There is no doubt that we should all derive untold benefit from it. We should be freer, happier and saner as a people than we have ever been. But should still be far from being perfectly happy unless we were sedulous in cultivating our spiritual selves and in giving effectiveness to our best personality. Socialism, in other words, is only an opportunity to Were it once in operation we leisure, our joys and our sorrows, just as we do now. Our toil and our sorrows would be mitigated, we would be more widespread, but the same old problem of the conduct of

life would still confront every mor-

It seems to me, then, very evident that while we are giving our energies to the accomplishment of social progress, to the realization of socialism in some form, we should be careful to hold hard by the spirit of the matter. Let us be socialists by all means of one kind or another, but let us be loving men first of all, for what we are fighting for in socialism is only the chance for loving kindness to make itself felt, for whether we call it love or loving kindness or Christianity does not matter so long as we preserve the spirit itself and make it effective, only if we call it Christianity we must take care not to confound it with any formalism of creed or church, for the churches also are only social institutions outward expressions in which various truths have been embodied and too often entombed. But Christianity, let us remember, is an attitude of mind, a habit of feeling, a condition of the soul; it is not an institution. And the very gist of Christianity may quite as readily be embodied in socialism as in any formal church, and socialism whenever it appears in any sincere guise always has an aim in accord with Christianity-it aims at giving more freedom to the spiritual side of man, it aims at putting man's life under such outward conditions that he can practice virtue more easily and find happiness more readily in this life. Christianity blazes the trail for man. Socialism cuts down the trees and makes the road more open and practicable. This is something of what I mean by saying that Christianity is the soul of socialism, and I don't believe it is

#### Canada Very Much Alive.

very far wrong -Bliss Carman in

The Canadians would make very good Americans if they were not so obstinately Canadian, says The Baltimore Sun. This is shown by the present wonderful prosperity of the Dominion. In 10 years her trade has increased by nearly \$200,000,000. In a single year the increase is \$40. 000,000. Exports of manufactures are \$18.500,000 in 1902, against \$7,600,000 in 1893. In the same period agricultural exports have doubled. The tremendous energy and success of the Canadian workers are indicated in the fact that deposits in years. Assets of Canadian banks 000 to \$448,300,000, the note circuyears ago Canada was thought to be losing population by emigration to the United States. Massachusetts was complaining of the influx of peasants from Canada, and all along the line to Oregon there was said to be an incoming current. Now this is all changed. Immigrants are flocking into Canada from the United States -farmers, ranchmen; miners and other active classes. From 11,000 in 1897 the immigrants have increased to 75,000 in 1902, one-third of these being active workers from the United States. As respects the creation of needed railways across the continent and in the far Northwest, Canada is very progressive, as also in establishing transoceanic steamship lines and submarine cables to connect with Europe on one side and Asia and Australia on the other. Our northern

neighbor seems to be very much Stories in Agriculture. The bulletin on "Nature Study or Stories in Agriculture," promised by the Ontario Department of Agriculture has just been issued by the King's printer It is neatly bound in a paper cover imitating brid's-eye maple, and contains stories dealing with the soil, plant roots, wheat, yeast, butter, insects, birds, and ani-The idea is to present a lifemals. history of each plant and insect in popular form, so that children may grasp it. This bulletin, which contains about 80 pages and which is illustrated by suitable engravings, will be sent to each teacher of the province, with the intention of inducing teachers to deal with these ple, more adequate, more nearly persubjects in class. This is the first bulletin of the kind issued, and it is proposed to issue one yearly, Something of this kind is required to draw the attention of teachers and children in the Public schools to the great and fascinating facts and proesses of nature all about them, and t is bulletin is a creditable begin-

ning

Bruno, the Hunter. Rod and Gun in Canada, published Montreal, has in its December number a new poem by Dr. Drummond, entitled "Bruno, the Hunter." who slew wild animals without mercy, until one day the devil changed him into a mouse and his hounds into loup garou, and once a year, these phantom hounds chase him across the country. It is a neat bit of verse, and concludes:

Dat's way for punish de benter man W'en murder is on hees min', so he better stop w'lle de work is new, Or mebbe de deril will ketch heem, too, An' chase heem around wit' de loup garon Gallopin' close behin'!

At a recent conference in Brussels the suggestion was made that the blind would be specially serviceable in tele

KING AS A BUSINESS MAN. Has Reformed Many Things and Adopted New Methods-The Pro-

duct of His Time.

There is fortunately nothing in common between the King of the Belgians and the King of England. instead of making a ridiculous pretension that his daughter should be driven from her mother's comn because of a marriage of lose with a subject, the King of England, as is known, gave his hearty consent to the marriage of his daughter with a sub-But in this respect the monarchs can be compared-that live. It is not life. And we must | they are both eminently the children beware of expecting too much from of their times, and are both essentially in accord with the spirit should still have our toil and our their century. The changes which the King has introduced in Balmoral and elsewhere are among the proofs of this. It is difficult (writes our believe, and our joys and our leisure London correspondent) to realize how much there was of the eighteenth century in all that surrounded the late Queen; and this state of things in many cases was a pathetic reminder of how times changed between her accession and her death. She beonged to the period when the court was still regarded as the rightful asylum of any number of people of the better class who had fallen on evil days-which again was a survival of the still earlier times, when the court was the source and fountain of nearly all forms of public employment. And when the present King came to the throne he found, accordingly, a condition of things that required the pruning knife of the modern man. This is not, however, the only

change in the survivals of eighteenth century manners which is to be observed at court. There has also been a revolution in the manner of receiving guests. In the old court, even very distinguished visitors were treated in a fashion which only the traditions of ancient times could explain-perhaps it might even be said, extenuate. The illustrious guest who was received at dinner and tinction was allowed to leave the the gracious lady who had been his hostess. I remember General Grant was e a guest at Windsor Castle. He then full of honors and glory, n twice the chief ruler of his nation; and, indeed, he was going to be put forward for candidate for office a third re. But, though General Grant a warm reception from the Queen, e had to go away the next morning ithout seeing her. The Queen would have been the last person in the world to have done anything that was not the essence of

the etiquette prescribed. It is reported in some of the newspapers that the King has made considerable changes in these rules, and that he performs the duty of a host The contract that Booz signed with was was far simpler than the Mayor

brought up; and do btless this was

of Boston. Apparently, too, the King does not which was one of the characteristics of the late Queen. "After all, I have savings banks have doubled in four Queen said herself on a mem- the institution. This second purchase orable occasion. So well known grew in that time from \$243,400.- was her secret love for the Stuarts that Sir John Pope lation showing a like increase. Six Hennessy, who had extraordinary instinct and tact, once put on a tie in Stuart colors when he was invited to Balmoral; and the Queen-who was very observant-signified that she saw and was pleased.

"Cape Boys" and Their Ways. In South Africa the mail carts convev passengers for long distances. The drivers of these vehicles are usually "Cape Boys,i' men of mixed parentage, Hottentots, Griqua, Korranna, with a dash of the white man superadded. They are first-rate drivers, anh manage their teams of six, man. eight, and even ten, horses with extraordinary skill and dexterity. An- mo'.' other colored boy sits alongside the driver, wielding an enormously long whip, which implement he manages as deftly as a first-rate fly-fisher does his rod and casting line. Nevertheas Jehus. It is the fashion with them to start away from and make the approach to the village inns or baiting places, where they make their halts, at a hard gallop. In this way, owing to the drivers' drinking habits and the ordinary risks of bad roads, its passengers are occasionally turned over, and broken bones result. The cart itself is a two-wheeled tented carriage, having two or three seats him as follows: placed one behind the other, the passengers invariably looking toward strapped on behind, or, if a regular coach is used, upon the top.

## Joke Upon Graphic Readers.

There was quite a run on The Daily Graphic of the last Tuesday in October, some jokes having caused the price of copies to go up to a shilling or more. They pointed out to hundreds of their friends the fol-

owing paragraph: "The thanksgiving service itself and was of imposing impressiveness. It was noted that, with one solitary exception, the behavior of the congregation assembled was decorous. The exception was the Prince of Wales, who strove to make a cad of

himself, in which he succeeded." This paragraph, however, was not so disloyally preposterous as appeared on the surface. People read the article in such a casual way they they were easily taken in, and thought they were reading a description of the thanksgiving service in St. Paul's on Thursday last, whereas it appeared on a more careful reading of the paragraph that it reto one which happened arred

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# HIS THICK HEAD BROUGHT HIM FAME

Theophilus Jonathan George Washlanta, who is known far and wide because a two-inch plank can be broken over his head without injuring him. treated there with the utmost dis- has sold his head for the third time. The first time he sold it was 50 years next morning without again seeing ago, when the founder of the University Medical School came here and gave up \$25 for Uncle Theophilus' promise that the head would be available for the university's dissecting

class after its owner's death. At that time Uncle Theophiluseverybody calls him Uncle-was at least 50 years old. He can't remember just how old he really is, but there's no doubt he has passed the century mark. At 50 his skull even tougher than it is today, and when the college professor called him he was so anxious for the \$25 that he offered to run full tilt into a stone anything that was not the essence of walk head foremest, to prove the politeness; but she was the slave of quanty of the head for which negotia-

the traditions in which she had been tions were in progress. It is related by other inhabitants; that the stone wall fell down. Certain it is that Uncle Theophilus got the \$25, and equally certain that the purchaser of the head died a few years later.

more after the manner of the modern the professor did not provide for the private gentleman. Indeed, I heard professor's death. It was stipulated Mr. Broadhurst, shortly after his that the head should become the prop- penders. visit to Sandringham, declare that erty of the medical man on Booz's head ever becomes susceptthe Prince of Wales, as the King then death, but there was no qualifying libe to hurt from planks he will have visit to Sandringham, declare that erty of the medical man on Booz's clause as to who should get the head in case the buyer should die.

After the professor's death another one took charge of the medical school. cherish the same curiously reveren- He, too, heard of Booz's head and came tial attitude towards the Stuarts to Oaks to buy it, and, like his predecessor, he was so sure of outliving the old negro that he bought the head in Stuart blood in my veins," the his own name rather than in that of was when Booz was about 65 years

After waiting to come into his own the second purchaser went to a far State, giving up his connection with the school. The first \$25 and the second had been spent long ago. Theophilus decided it was time to embark on the billows of finance once more. He collected \$10 and journeyed half across the State to another school. "Mebbe," he said, "I'll git \$50 this

crack." On reaching the town in which the other medical institution was located he sought out the superintendent and told his story. A hundred years oldan unbroken and unbreakable head for sale-a fast-decaying constitution. These were some of the things he called to the attention of the medical

"I can't run agin no stun wall no he said. "I'm gettin' a leetle too old for dat. But I can let yer split

logs on me all day." So the medical man called to his aid several lusty medical students, and each one of these tested the endurance of Booz's cranium. The planks they less, these Cape boys are reckless tried on it were shattered to bits. Uncle folk, much addicted to drink and in- Theophilus then demanded \$50, and got ordinately vain of their performances it, after which he came back home The professor holds a contract to which is appended a cross-mark written with ink, and under this are the words, "Theophilus Jonathan George Washington Booz, his mark."

Uncle Theophilus' life story has been punctuated with hard knocks. wasn't ten years old when, according accidents often happen, the cart and to his autobiographical stories, all the bad boys of the neighborhood used to amuse themselves with his head. The way he found out how wonderfully constructed his skull was is told by

"W'en I was three y'ars old mammy drapped me out'n a window the horses. Luggage and mails are an' I hit de groun' on ma head. It ma yelled, if de chile ain't made out'n An' eber since dat day I'se ben de same way."

In course of time the college boys from near by grew wise as to Booz's attainments. The college is a very old one-in fact, it was here before Booz was. The students used to drive over to Oaks in carriages to take a fling at his head. Ten cents a smash was the price, and Booz became one of the most affluent negroes in the country. It was because of his ability to earn lasted from 12.30 to 3 o'clock p.m., so much money, he says, that he has never been able to save any. learned to be "de bigges' spo't in county," and so his cash left him as

fast as it came in. Within the memory of the present generation Booz has been known to outt a tree by the hour at the rate of 10 cents a butt. Breaking planks over his head became a tame game many years ago, and student ingenuity contrived all sorts of new tests for the skull of the negro. It is said that he once allowed himself to be struck squarely with an iron hammer, but was forced to admit that it gave him a slight headache, for which reasen never would allow the performance to be repeated.

Gradually as age came upon him Booz relaxed his diversions to some extent. But even today, bent as he is still stand plank-splitting ad libitum. It was five or six years ago that he called a halt on tree-butting and run- or three boxes for \$1 25. Amguom for the year is estimated at caned a half on tree-butting and tun-101.320,000 hundredweights, against \$6,- ning into stone walls. His skull, he druggists, or by mail from N. C. Polexplains, is as tough as ever, but a son & Co., Kingston, Ont.

very violent concussion shakes up his ington Booz, the aged negro of At- digestive organs too much. With all his infirmity, however, he expects confidently to outlive the third man who

> "I'll sell it agin w'en you'se dead an' gone, honey," he told his great-granddaughter after returning from his recent trip.

has bought his head.

In appearance Booz looks more like a monkey than a man. One of the medical men who bought the head advanced the theory that a dissection of it would develop positively final proof of the Darwinian doctrine that men were descended from monkeys. And Booz not only looks the part of the missing link, but he has animal tendencies that add to the professor's supposition. He likes to go about the earth without clothes, and more than once local justices of the peace have committed him to jail for appearing in the single street of Oaks too sparse-

Nowadays-for he doesn't like prison life-he compromises with a shirt and a pair of trousers. Somethimes, on Sundays, he wears around his neck a red bandanna handkerchiet just for an ornament, and once he added to his costume a pair of kid gloves some student gave him. The trousers have nothing to hold them up except 2 cloth string that runs over the shoulder in imitation of half a pair of sus-

Never in all his life has he done a stroke of real work, having relied exclusively for a livelihood upon revenues from experiments with his skull. He sleeps about 15 hours in every 24 and eats as many meals a day as can get. In tastes he is not fastidious. Though he likes any sort of meat, he would rather have a quart of black molasses and two pones of cornbread than any other possible combination of foods. He has never touched a drop of whisky, he says, and smoking is likewise in the proscribed list.

The conversational abilities of Uncle Theophilus are strictly limited to talk about his prowess, or, rather, the prowess of his head. If you ask him a question on any other subject he doesn't seem to know what you are talking about, but he must have remembered every man who has split a board over his skull for 90 years.

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DR. N. R. HENDERSON, 238 QUEEN'S avenue. Eye, ear, throat and nose only. H. A. KINGSMILL, M.D., M.R.C.S. (England), has resumed practice. Office, 443 Park avenue. 'Phone 200.

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For Christmas and New Year's Vacation. Will issue return tickets to general public at SINGLE FIRST CLASS FARE, good going Dec. 24 and 25, good returning until Dec. 26, 1902; also Dec. 31, 1902, and Jan. 1, 1903, valid for return until Jan. 2, 1903. At FIRST CLASS FARE AND ONE-THIRD, going Dec. 22, 23, 24 and 25, also Dec. 29, 30, 31, 1902, and Jan. 1, 1903, good returning until Jan. 5, 1903. Teachers and students (on surrender of standard form of school vacation railway certificate, signed by principal)—At FIRST-CLASS FARE AND ONE-THIRD, from Dec. 6 to 31, 1902, inclusive, good returning until Jan. 19, 1903. Between all stations in Canada, Port Arthur, Sault Ste. Marie, Mich., Detroit, Mich., Buffalo, N. Y., and east.
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