

from him. Here is the question: "You took a man in the dark by the throat, that man that was guilty of such a thing, as when that you did let him go to call his companions to bring the money, bring fellows to you single; I would be glad to know whether in this case they would not have knocked you on the head and killed you?"

Here is another amazing utterance by the great Lord Eldon himself at the trial of a certain O'Coigly for high treason: "Therefore any means which can be adopted consistently with the rules of justice, to know who these three persons are, I shall certainly think it my duty, again protesting against its being considered as any censure upon them, so far to concur with my learned friends in what they have been stating, as to relieve the prisoner from the necessity of challenging those persons by challenging them myself." I do see a glimmer of light in the second utterance, but none in the first.—*Ex.*

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A carrier is held in *Lilly v. St. Louis & S. F. R. Co.* (Okla.) 39 L.R.A. (N.S.) 663, to be liable to a passenger who holds a through ticket over its road but who must make a change of trains to reach her destination, for the failure and refusal of its employees to inform such passenger, upon her repeated requests for information, of the place where such change is to be made, by reason of which failure the passenger is carried past her destination, and is required to take passage upon another railroad and to expend an additional sum for fare, and is caused to suffer a loss of time and certain inconveniences.

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THE LIVING AGE. Boston, Mass., U.S.A.—The leading article of this interesting serial for November 1, on "Blundering Social Reform," reprinted from *The Nineteenth Century and After* has a lesson for American as well as British philanthropists, who are too apt to be carried away by various social fads without giving enough consideration to their practical aspects.

Sir Bampfylde Fuller is the author of "A Psychological View of the Irish Question," reprinted in *The Living Age* for November 8 from *The Nineteenth Century and After*, which views the Irish question from a new standpoint and more sympathetically than usual.