

The present dynasty of China lacks stability, and the revolutions which have occurred during recent years only serve to emphasize its unpopularity. Through the Chinese official sources the civilized world is led to believe that these uprisings have been due to the fanatical opposition of the people to the missionaries and their converts, but it is pretty clear that the real trouble lies in the present Chinese Government which is bitterly disliked by the educated classes of China, and which finds its greatest strength in the lack of organization and united purpose upon the part of its opponents.

Sometime ago we penned a short article on the protection of our big game, and last Friday we were pleased to see in the *Morning Chronicle* a letter from Mr. D. W. Archibald, Sheet Harbor, covering exactly the same ground and presenting the same argument as our own. Something should really be done to protect the moose and cariboo of the Province, and the Legislature could not possibly make a mistake in dealing liberally with the subject. As we have before pointed out there is no reason why the big game should die out, because this Province will always afford shelter that is useful for no other purpose than a retreat for moose and cariboo. The Game Society should receive more assistance than it does in enforcing the laws, and we think our brethren of the Press all over the Province would do well to agitate the subject. We will only be sorry once, and that will be always, when the last of the moose are destroyed.

It sometimes occurs to people to ask why no trees grow on the prairies, and the question has been answered by Mr. Miller Christy, a member of the British Association, who attributes the fact mainly to the fires which so frequently sweep over the prairies, killing everything in their path. It is but natural that trees could not grow under such circumstances, but Mr. Christy thinks there is no reason why they should not flourish like the green bay of Scripture if the devouring element were kept away. The Indians, according to this gentleman, originally started the fires in order to diminish the area of the feeding grounds of the buffalo, and so reduce the labor of hunting, but this cause has been long removed, and the fires now result from the carelessness of settlers or travellers. There are stringent laws against firing the prairies, but despite them fires are of annual occurrence. Once started, no one can tell where a fire will end, for on the level prairie where the grass is dead and dry, a few sparks fanned by the wind rapidly develop into an uncontrollable conflagration that goes on its roaring way for hundreds of miles. To these fires Mr. Christy attributes the fine black soot-like texture of the prairie soil and its extraordinary fertility. The practical deduction is that trees will grow on the prairies so soon as they are planted and protected from fire. It is a wonder that strenuous efforts have not ere this been made to produce such a growth, for a land without trees is, to our mind, dreary in the extreme.

The spread of education, which has been a marked feature of the progress of the last half century, is still going on, and gathering force as it goes. University extension has been only a name on this side of the Atlantic until of late years this excellent idea for giving all classes of people an opportunity to pursue higher studies than those of the common schools, has found its way from England to America. The plan was first put into execution about twenty years ago in connection with the Universities of Oxford and Cambridge, and many prominent men of science, literature and political economy identified themselves with the movement. As a means giving an opportunity for acquiring knowledge to thousands who are unable to attend the universities, nothing could be better. In England the movement has grown to enormous proportions; the classes numbering about 45,000 people. Since its introduction to America the work has grown with wonderful rapidity, and is still growing. The way in which the plan is managed is for classes to be formed in various places, and Professors from the Universities undertaking the task to go and lecture to them on the various subjects in the curriculum. One lecture a week is given and the course usually lasts three months. Those who pass the "exams" are recognized as affiliated students by the Universities. The University of New Brunswick and the University of Mount Allison are, we believe, the pioneers of this work in the Provinces, and classes have recently been organized in St. John, where Professors of the University of New Brunswick have been delivering lectures in various branches. Moncton has also come into line with the new movement, Mount Allison supplying the lecturers. The expense connected with this means of education is comparatively small, and all classes of people can profit by it. This means that in the near future very few people, no matter what their station in life, or how far they are obliged to live away from educational centres, will be unable to gratify the thirst for knowledge that is inherent in the greater part of humanity. From a social aspect also there is reason for gratulation over this trend. Nothing can be more enjoyable than through the winter season for people to have something settled to absorb their interest, and regular meeting for a purpose of this sort is one of the most pleasurable ways in which to dispose of this spare time. People who reside in University towns scarcely realize their privileges, and the attendance of many young people of both sexes at classes is not much noticed, but if they were removed from these advantages and had no opportunities for carrying on their education with such valuable assistance and guidance they would feel it severely. It is therefore much to be rejoiced in that these privileges are being taken to those who are unable to take themselves to the privileges—a sort of mountain going to Mohammed. It is easier in practice, as in theory, for one Professor to go to fifty people, than for fifty people to go to the Professor.

K. D. C. Restores the Stomach to Healthy Action.
K. D. C. Acts Like Magic on the Stomach.

We are all more or less impressed with the world worldly stamp of the age, and why should we not be. Not many months since several church edifices in Japan were supplied with bells by an enterprising American firm. When these bells first rang out on Sunday the heathen Japs were loud in condemning them as noisy nuisances, and public opinion was so strong in its opposition to church bell-ringing that it seemed at one time advisable to let the bells remain silent. A shrewd Missionary who was equal to the emergency proposed that the bells should be rung daily at noon on the receipt of a daily telegram from Tokio; and since this idea has been adopted the bells have become as popular as the twelve o'clock gun which is daily heard from the citadel in Halifax.

A bright lady contributor to the *Chicago Graphic* made some sensible remarks recently about a form of extravagance which is very common in these days. She refers to the practice of sending for the family doctor upon every occasion when the little ones are ailing, ever so slightly. Doctors are an institution we value highly, and we would not for a moment have any of our medical friends suppose that we do not duly appreciate what they do for suffering humanity, but we do not hesitate to endorse "Olive Ohnet's" remarks. People are far too ready to call in a medical man in ordinary cases, and many of our best practitioners would be glad not to be disturbed so often because Johnnie has a cold, or the baby a pain in its poor little stummy-wummy. In the "good old times" our grandmothers, many of them, succeeded in bringing to splendid maturity large families without ever calling in a doctor. In those days, we fancy, the mothers did not coddle their children to the same extent the mothers of the present are doing, and the youngsters were better able to withstand disease. It is generally supposed that some knowledge of the human body and the functions of its various parts is acquired in school, but the fact is that the things most important to be known are passed over because of the fear of treading upon delicate ground. Thus many mothers, and fathers too, are ignorant of matters that for the welfare of their children they ought to be familiar with. A somewhat shadowy notion of the position of the lungs, stomach, liver and kidneys is often all that many adult people possess in the way of self-knowledge. It is generally admitted that the constant taking of medicine is injurious, and yet when the doctor goes to a house, it is not much satisfaction to those who sent for him unless he prescribes—and he usually does so. Every sensible physician will admit that his province is the treatment of serious ailments, and not assiduous attention to minor ills that a little pluck and the exercise of common sense on the part of the afflicted or the nurse will easily overcome. In these days of books it is simple enough for any person of ordinary ability to study from a reliable medical book, and render himself or herself capable of keeping a household in good health. Such study could be supplemented by the advice of a competent physician on difficult points, and a great deal of expense would be saved the breadwinner. We are far from advocating a disregard of medical advice, but the evils of running to the doctor for every trivial ill are too apparent to escape notice, and we advise our readers to exercise care in such matters.

An interesting controversy on the subject of crime and drink has been going on in the *London Times* between Sir Lyon Playfair and Sir Henry James. The latter has apparently got very much mixed in his ideas of the responsibility of drunkards for crimes they may commit. He begins with the proposition that "it is repugnant to all right reason that drunkenness should confer immunity upon anyone"; but further on he seems to throw over this principle altogether and decides that constant drunkenness, indulged in until it has produced *delirium tremens*, is excuse enough for anything, and should confer every immunity. The general principle of treating first offenders lightly would be thus reversed, and according to Sir Henry James those who only sin a little should catch it, and those who sin very much, and go on in sin, should pass unscathed. It is certainly difficult to decide the exact relation of drunkenness to crime, and Sir Henry James has not helped much in the elucidation of the question. Education appears to be the only genuine remedy for the former and perhaps also for the latter. Years ago the nobility and gentry of England were not at all sensitive on the subject of drunkenness, and indulged to an astonishing extent in intoxicating liquors, but such is not the case now. The reproach of drunkenness has been almost entirely removed from the upper strata of society, and the change is to be attributed not to repressive measures, but to the growth and spread of a higher tone of society. If this great intelligence on the subject has worked a reform in the higher classes it certainly may be expected to do the same in the so-called lower classes. Depraved natures are the cause of both drunkenness and crime, and the question is how best to treat such natures. At present we have found out no better way than to punish offenders by shutting them up in jails and penitentiaries, and so keeping them from troubling peaceable citizens for a time. Drunkards are also fined, but this form of punishment is only for "ordinary drunks" and not for criminals. Our methods we know are far from perfect, and are costly to the law-abiding and respectable portion of the community, but so far we have nothing better to take their place. Looking at the matter impartially it appears just that a man who commits a crime while under the influence of liquor—whether occasional or habitual drinking be his fault—should suffer the punishment usually inflicted for such crime, but it is a good deal easier to say this than to apply it when a complicated case arises. The German Emperor's efforts to conquer drunkenness in Germany, referred to in a former issue, will be watched with interest, and their result will probably show whether the present treatment of habitual drunkards is sufficiently severe in our own and other countries.

K. D. C. The Greatest Cure of the Age.
K. D. C. The Dyspeptic's Hope.