

and remember that he really never had any principles—never anything but professions, which are merely the counters in the game.

He has, or affects, a profound admiration for every opinion or movement or cause which he can utilize to advance himself, and an equally profound contempt for anything in the nature of a conviction of principle which hasn't votes behind it. He looks upon his church connection, his society affiliations, and the moral reform movements on which he bestows his patronage, providing they are sufficiently strong to be worth encouraging, simply as so many political assets. Of course, he is first and foremost truly loyal. Here let us be fair again—it is well to be fair occasionally—and to call attention to the fact, because it imparts an air of candor to your statements. It would be wrong to say that the political snob is loyal to gain votes, because his opponent can be just as loyal as he is. It's quite an easy graft to work, but its very simplicity has impaired its utility, and where everybody that amounts to anything is fairly effervescing and bubbling over with loyalty it becomes an even thing all round. So the political snob is an ardent Imperialist simply because he has to be.

Now, there really are many admirable things about British institutions—freedom of speech, for instance; the respect shown to the rights of minorities; the existence of a public opinion apart from partyism and personal interest—such as does not exist in Canada. But for these things the snob politician has no admiration. What appeals to his snobbish nature are the meaner features of British public life, the brutal greed of the plutocracy, the senseless pomp and parade of court ceremonials in the midst of starving thousands, the truculence and aggressiveness of Britain's foreign policy when directed by a cad like Chamberlain. Considering how essentially contemptible all these things are, it is probable that the snob politician's loyalty is sincere, though not very deep-seated, or nearly so strong as his self interest. This was very plainly shown in the case of Mr. Tarte. When he stood up in protest against Laurier's truckling to the factitious Jingo outcry at the outset of the South-African War of spoliation, every Jingo cur in the country yelped at his heels; but when a year or two after the same Mr.

Tarte fell out with the party he loomed up large as a statesman and a patriot in the eyes of his erstwhile defamers. They were perfectly ready to take back the unrepentant "traitor" to their bosoms to gain a petty party advantage.

The subject is not nearly exhausted, but the writer is, so that must suffice for the political snob.

In Quest of Novelty.

Goodly: "Won't you come and hear Rev. Hooper Rupp preach on original sin?"

Blawzay: "By Jove, I believe I will for once! I've committed all the old familiar sins, and it would be positively refreshing to hear of something new."

Knew It Was Some Millionaire.

Customer: "Have you 'A Golden Vanderbilt?'"

Bookseller: "No, madam. Never heard of the book. But perhaps you mean 'A Yellow Aster?'"

Customer: "That's it. I knew it was about some of the Four Hundred."

Much to be Pitied.

Pilgarlic: "Business is terribly uncertain. They say that there are only three merchants out of every hundred who do not fail."

Abrahams: "Vell! Vell! Id vas too pad about dem tree fellers, eh?"

Unprecedented.

Frenchman: "Ah, some of your countrymen are *brutale!*"

Wild Wester: "Why, what have any of them done to you?"

Frenchman: "Done to me? Vy, I did fight a duel with an American, and he tried to kill me!"

Is There Any Other?

Beezletop: "What is the difference between a fad and a principle?"

Sinnick: "A fad, dear boy, becomes a principle when it is put in the platform of one of the regular parties."

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