

similar institutions of other Parisian prisons, and became the great depository for human waifs and strays who had lost or forfeited existence. The bodies were exhibited there, and if friends cared to claim them, the State was very willing to surrender possession.

The new building of the Morgue was erected in 1804 and its rules drawn up and made public. For three days the bodies remained exposed to view, and then, if unclaimed, were buried at midnight under an order of the Prefect of Police. All the papers connected with the case were deposited with this officer, only the clothes were publicly exhibited to assure identification, and yet, notwithstanding all these facilities, more than two-thirds of the bodies so exposed remained unidentified, or at least unclaimed. The Morgue has its legends or its great events. The *employés* find their duties monotonous at times, but such an institution deals in sensation cases, in mystery and in crime. In 1721 the corpse of a soldier was found in the streets, horribly and maliciously mutilated, with a strange piece of MS. thrust into the hand. The inscription told that this was the body of Jean l'Abaty (John the murdered man), who had met the fate he merited, as would those who followed in his steps. Here was a strange tragedy for which no clue was forthcoming. The body was taken to the Morgue; crowds daily thronged round it, but there was no one to identify or to throw light. Long afterwards the truth was known. The murdered man belonged to the gang of the famous Cartouche, who then suspected treachery, as he knew the police were on his track. He gave rendezvous to the young man at night in a deserted quarter of the town, and there the gang set upon him, and the murder was leisurely accomplished. On another occasion the Morgue was the scene of popular indignation that almost reached to a tumult. The Parisian public assembling to gratify a morbidly developed curiosity found one morning the corpses of sixteen little children all laid out for scrutiny. The ages were about the same, and ranged from three to four years. Here, indeed, was a mystery that might seem insoluble. But the explanation came. The famous anatomist, Joseph Hunault, was the cause of all this popular excitement and indignation. He collected these bodies for anatomical purposes, and had deposited them with a friendly brother surgeon interested keenly in scientific research. But in the absence of the professors the police had got a hint of foul play (there was in reality none), and had transported all the evidence of supposed crime to the Morgue.

The storehouse of crime and misery is sometimes (according to its records) the scene of much unfounded suspicion. A dead body picked up in a box, and with the flesh curiously browned, as if it had been boiled or baked, was discovered at Fontainebleau, and sent on to the Morgue. Paris was in wild excitement at a strange murder so effected that identification was almost impossible. And yet the body was in the end traced. A traveller who had just come from Cairo recognised the corpse as a mummy which he had bought at a large figure, and transported with the greatest care. He told his story, but was rewarded by immediate arrest. The supposed murderer and his victim, who had died some thousands of years previously, were confronted before the lieutenant of police, and science had to be resorted to before innocence could be established. The Parisians soon were as much amused as they had been indignant, and a sagacious dramatist, keen for taking a subject, put the whole incident on the stage.—*Graphic*.

### REFORM IN LABOUR AND TRAVEL.

By concert of action among the one thousand Young Men's Christian Associations in America special efforts are to be made to place the advantages of their reading-rooms, libraries, meetings, lectures, receptions, &c. &c. in the way of all travelling men, believing that if accepted the hours not given to business (usually dull and dragging) may be agreeably spent. That is a great announcement from the point of view of the social welfare of an important class. It proves the Associations to be still alive and vigorous, and willing to extend their operations as they find it practicable. They have already succeeded to some extent in reviving that great social influence, the parlour or conversation room, where a cup of coffee can be served, and where rightly and pleasantly disposed young men can meet on a common floor. Our organized churches have their social meetings, but they are not numerous, nor of that frequent and habitual kind that sets its impress upon the habits of a people. But their hearts tell them that the communion of saints can never be made effective without social intercourse. By this new departure the young men are taking the best means to fill their parlours, affording at the same time to the commercial community some taste of the blessings of society, and warding off from their path many perverting influences. The connection will form an element of health and security in the opening career of many, affecting perhaps all their life in this world, and assisting to develop their hopes of happiness when its toils are past. The young men of the Associations will by many be praised, not only for their enterprise, but for their reticence and modesty. Perhaps they have hitherto shown quite sufficient of the latter qualities, and as the scope of their labour unfolds itself their courage will doubtless increase, and they will discover new relations in this work to the actual needs of the time.

This is to be hoped for, because those needs of the day we are living in are at some points undoubtedly of a crying and urgent nature, such as can only contrast sharply with the picture of enlarged home-life they are setting themselves to create. In Toronto the other day we had a bitter cry from one signing himself "Fair Play" in the columns of the *Globe*, setting before us in a succinct and masterly statement the wretchedness endured by the dry goods clerks in that city. There we saw the salesman in chains—chains of service resolving themselves into chains of temptation, with his daily work a hard fight for life—unnecessarily so in a free country.

Dr. Carroll, who lately lectured to the young men in Montreal, hardly seemed to know that such unfortunate anomalies exist in Canada, or we should have been favoured with a wider treatment of the theme, "The young man in chains;" and our temperance friends generally may on all such fields of view perhaps be helped to open their eyes somewhat. Exhaustion, physical and moral, precedes drinking, and they ought to know it. The first beginnings of Young Men's Christian Associations in London in that very drapery trade were followed speedily by a brave effort in a cognate work, and the early-closing movement, afterwards a great success, was inaugurated. There was something of the English practical nature and common sense about that evolution, for it is plain to the unprejudiced that the benefits of the Associations can never be made of avail to young men who scarcely see the light of the sun, and whose nights are largely trenched upon to supply the overbearing demands of their avocations—in place of the natural relation and mental improvement their natures demand. To make an effective inroad upon so flagitious a system may need more vim and courage than merely proclaiming the opening of reading and conversation rooms, excellent as this is; but the duty lies in the path, and cannot fairly be avoided. With it all, let us not forget that when young men are slaves in this new country of Canada, their condition is largely the fruit of their own weakness. A young man who has preserved his health and his muscle has as fine an inheritance as man could wish, and should not dissipate it.

Of safety in travel I had intended to say something. It is a subject on which the mouths of many are stopped by poor considerations of personal interest. An idea was thrown out to the Companies in last week's *SPECTATOR*. The young men and their traveller friends may easily do better in the connection than their seniors have done in the past; but if they will take my advice, they will enlist the help and favour of those seniors in the work of bringing the Companies of the rail and river to a sense of their obligations—and so I close with the simple exhortation to this advanced-guard of their country's and the continent's progress: As youths, be modest; but do not give up your citizenship!

*Amicus.*

### GLASS-MAKING IN CHINA.

Various assertions have been made as to the antiquity of glass-making in China. If the conjecture, that when Pliny mentions Indian glass as the best in the world the product in question was in reality Chinese, be well founded, the fabrication of glass in China began at a very remote period. There is no improbability that such was the case, because there was some intercourse both by land and by sea between China and its western neighbours, although it may not have been very active, and some knowledge of the art may have found its way thither; or may even have been independently discovered by that ingenious people, who in so many arts have shown great power of invention. Their pottery would seem to have been glazed from a very early period, and they have long practised the art of enamelling on metal; both these are arts near akin to that of glass-making. An argument in favour of its having been really of indigenous invention may be derived from the peculiarity of the objects produced, which until very recent times, appear to have been not clear glass for windows or for domestic utensils, but objects coloured in imitation of natural stones, and cut like them into somewhat massive forms. The native writers, at any rate, assert the existence of glass-making among them at a period anterior to the Christian era. According to one of the French missionaries at Peking, who wrote about 1770, the Emperor Ou-ti, one of the Han dynasty, who occupied the throne about 140 B. C., had a manufactory of *lieou-li*, a species of glass, perhaps made with alkali derived from fern which bears the name *lieou-li tsoa*, i. e., the *lieou-li* herb. He also states that the ancient dictionary Eulph-ya speaks of *lieou-li*, that the Ts-yo says that false pearls were made from it, and that a very ancient commentary on the Hiao-king asserts that mirrors were made of glass coated with some composition. We also learn from the same writer that the words *po-li* were in use for glass at a very early time; and he quotes from the Chinese annals that in the beginning of the third century the king of Ta-tsin sent to Tai-tso, of the Wei dynasty, very considerable presents of glasses of all colours; and some years afterwards a glass-maker, who by means of fire could change pebbles into crystal, and who taught the art to disciples. The Wei dynasty reigned in northern China; and the manufacture of glass in Shan-tung, extensively practised at the present day, perhaps owes its origin to the glass-maker of the third century. The missionary goes on to say that "he could furnish many other proofs of the antiquity of the art in China,"