

JUBILEE REMINISCENCES.

BY THE AUTHOR OF "CHURCH THOUGHTS."
Part I.

NOW that the song of jubilee is rising on the air, probably interest may attach to some personal reminiscences of the Queen. We have a lively recollection of an incident prior to the accession of Victoria to the throne. It is no secret that the Duchess of Kent, the Queen's mother, was not rich, neither is it unknown that her financial circumstances were rendered less difficult by the kindness of that noblest of men, Earl Fitzwilliam, whose memory we have reason to revere, and whose death bitterly lament. A short time before the death of King William, a visit was paid by the Duchess and Princess Victoria to their friend at Wentworth House, in the west riding of York. On the day of arrival, no Midland railway was then running as now, a vast crowd assembled to catch a glimpse of the honored and beloved Queen-Mother and her royal daughter. On a bridge over the Don we were placed in charge of a protector, being then only just breaking through the shell or nursery bondage. The carriage made its way through the throng at a snail's pace, for curiosity was drifting the crowd closely around the be-jockeyed horses. At the crown of the bridge the crush was dangerous. It became necessary for safety that our tender frame should be lifted to avoid the wheels. As we were just being hoisted by strong arms breast high, the royal carriage came alongside and in our alarm we grasped the panel door, and there hung for a few seconds. On the side nearest to our audacious fingers, within a few inches of our cap, sat a young lady in a cottage bonnet, oval framed, projecting beyond the features. Inside that simple, straw setting, was the face you may see on any coin of the realm. If you could open the heart of this writer you would also see the same face pictured therein, a living photograph from the glance into that cottage bonnet worn by Princess Victoria. The other lady was more richly adorned, we recall the ostrich feather, and the sweet, refined dignity of her calm expression, with lips half open and eyes dilated, just bordering on a smile. We have seen other royal and imperial personages since, and shared in the surging of the multitudes as they passed, but never saw again faces so absolutely free from restraint or anxiety, or sign of consciousness, that they were the occasion of such gathering of the people. We have, however, never since ridden on the same carriage as the Queen, save the chariot of time that bears us all from beggar to monarch onward to the end of life's rough road. Our first memory of the Queen, as Queen, centres in a white medal bearing her image, and on the reverse the words Queen Victoria Coronation Day, June 28th, 1838. Every child in Britain, many an adult too, on that bright day wore this medal, suspended by a blue or white ribbon from neck or button hole. Where now are all those millions of coronation medals? Gone to keep the pins company whose futurity is the

greatest of mysteries! The metallic symbols of loyalty have disappeared, as other symbols have come up and gone, but the living principle they set forth, still lives even stronger than when its first manifestations thrilled every heart in Britain—a point worth reflecting upon by mere symbol worshippers. The local papers next day were little else than a record of coronation festivities. One we saw contained a speech made by the poet Montgomery that will bear quoting for its eloquence and prophetic forecast. The veteran who had twice been imprisoned for so-called offences against the crown showed that it was not he the victim, who was an enemy of the crown, but his persecutors, who in their stupidity sought to put the crown in a most dangerous position by making it a barrier to the freedom of the press. Montgomery said: "This day, among all the days of our country's recorded existence, will have its peculiar mark of distinction in history. It will be crowned with the very crown which it will place upon the brow of our young Queen, and that crown, long after she shall have slept with her fathers, it will wear—wear to the end of time. No sovereign ever ascended the throne of an era more indicative of beneficent change in the destinies of the human race." In a brilliant passage depicting the glories of the reigns of Elizabeth and Anne, Shakspear, Spenser, Raleigh, and Bacon, Pope, Addison, Locke and Newton, Montgomery said: "Greater than these cannot be expected to arise in the age of Victoria, but rivals, worthy of the greatest our country has produced under any sovereign, and multitudes of others, less only in comparison with the greatest, "the march of intellect" will surely bring to swell the triumph of its train, and adorn with the imperishable trophies of genius and learning the reign of beauty and youth, such as never before had been called to so early in life to gladden with the mildness of that "sweet hour of prime," and refresh with the dews and beams of hope and promise our beloved isle; and thence to diffuse its blessings to the utmost points of sea and land, where "east and west become the same."

PREVENTION OF CRUELTY.

IN our diocesan columns will be found a copy of a petition addressed by the Ottawa society for prevention of cruelty, to the police authorities of that city. We are indebted to Dr. Wicksteed for drawing our attention to this subject, and earnestly hope that the efforts of this and kindred societies will be effectual.

We are, however, somewhat at a loss to understand why such societies are needed.

There is no question as to the infliction of cruelty to a dumb animal, or to a human being, constituting a criminal offence. Happily the law is clear on that point, and thousands of cases are on record of the conviction and punishment of offenders. Why then organize special societies to bring the law into force? We leave burglary, larceny, and so on, to be repressed as far as possible by the police, and the criminals of this class to be arraigned and

punished by ordinary justiciary arrangements. Is it credible, is it conceivable, in a Christian country, that public sentiment is so debased that in order to check one of the foulest crimes of which man can be guilty, a special provision is needed to move the police into doing their duty in regard to this crime as they by mere virtue of their office do in regard to other crimes? It seems to us a scandal to our civilization that any outside influence is needed to put the law in motion in preventing cruelty. We commend to our police authorities throughout the country, to Magistrates, to Commissioners, to the Constabulary and Police individually, the question whether in the past they have not been grievously recreant to duty in neglecting to enforce the law without fear, favour, or affection against all guilty of inflicting cruelty. Society as a whole is, in so far as it is civilized, a society for the prevention of cruelty; and in whatever degree it falls short of fulfilling that function, society is lapsing into barbarism and savagery. Every police officer should receive a positive and special charge to watch out for and to bring to trial all persons found perpetrating this brutal offence.

In some cities in Europe we know that one or two officers are detailed for this special service, but we know that the plan is not regarded with approval by the authorities in large cities for obvious reasons. It has been found that where there is an officer detached for this special work, the police generally neglect their duty in such cases. We knew a friend who herself kept a constable solely for this duty; but she found it a most unsatisfactory enterprise, as, however active he might be, he could not keep watch over a large town. The experience in Toronto was similar, and led to the disruption of the society for preventing cruelty. No! the duty of the whole body of the police is plain: they are preservers of the peace and any act of cruelty is a criminal breach of the peace. We rejoice over the movement in Ottawa and Toronto for the prevention of cruelty, but would beg those who are stirring in this matter to bring their influence to bear upon the higher police authorities, so that every constable and every policeman in the land may be definitely charged with the duty of preventing cruelty and bringing whoever inflict cruelty upon man or beast to quick account and sure punishment as the law directs. At Birmingham, England, a sermon is preached yearly by the clergy on the duty of kindness to animals. It would be well for the pulpit universally to set forth this lesson so that public sentiment may be so roused against a savage form of crime, that the whole force of the law may be put forth for the suppression of cruelty to animals, and for the improvement of the law where needed, to provide more effectually for its enforcement.

—To carry with us the thought of God in every employment and entertainment of the day—this is to walk with God. In reading, in studying, in working with the hands, in walks and drives, to keep fresh the presence of God is to bring the divine into our lives.

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