

Contemporary Thought.

SOME day, in a very far and rosy future, perhaps an artist may arise who can and will select a house—the Langham Hotel might do, or the house Baron Grant built—or that artist may choose rather to build one on a corresponding scale. He will decorate it from ground floor to attic with true animal and foliage shapes. Men and women shall only take their place as constitutional sovereigns in that vast realm, where movement, colour and mass shall be everything, and the almighty dollar shall seek in vain for some pocket to hide in, or a solitary sixpence to scratch himself against. The greatest swells in that kingdom shall be the possessors of the most variously-patterned skins, the noblest, most massive, or most graceful lines of form, the subtlest and richest colours. Intellect shall not exist in that house, but in its stead the plastic impulse which is the absolute governor of the decorative design throughout the building. And I conclude with this: that in no square inch of it shall any line or colour appear which is not a direct imitation of nature.—*Magazine of Art.*

EMIGRATION statistics, which have lately been published by Mr. Robert Griffin, Statistical Secretary of the British Board of Trade, present information of a special interest to the United States, and the various British colonies. From the figures of this gentleman, which are undoubtedly correct, it appears that 98,350 persons left England during the first eight months of this year, and while 55,467 went to the United States, only 17,343 came to British North America, and the Australian provinces together only secured 20,301. It is commonly supposed that Scotch emigrants favour Canada, but of the 17,146 who bade adieu to their homes in the land of Wallace during this time only 2,301 intended to settle in the Dominion, while 2,687 purposed to dwell in Australia, and 11,453 set their faces toward the American Republic. Irishmen, as usual, mainly went to the United States. Out of a total of 45,878, 40,200 chose that country, 2,214 went to Canada, and Australia received 3,240. As the year draws toward a close the emigration from England constantly increases, and the proportion of English and Scotch over Irish is steadily becoming more marked. In August, 14,124 sailed for the United States from these countries, and the Irish emigrants going in the same direction only numbered 4,901.—*Quebec Morning Chronicle.*

"GIVE me a fulcrum," cried the ancient sage—"give me a fulcrum, and I shall move the world." "Grant me a few postulates," says the modern reasoner, "and I shall read you the riddle of the universe." An unchallengeable postulate, however, is almost as difficult to find as a stable extra-terrestrial fulcrum. The scientific "spirit of the age" walks by sight and not by faith. It revels in facts. It numbers, and weighs, and measures; it catalogues and describes; it compares and classifies. To make progress among the secrets of nature its highway is experiment, and its watchword is demonstration. For any interpretation of a natural phenomenon it demands proofs that can appeal to the senses, and it looks with wholesome suspicion, if not contempt, on mere "arm-chair" speculation. The marvellous success in advancing knowledge, and in gaining power over the forces

of Nature that has resulted from its use, is convincing evidence that the scientific method of interrogation is sound, and that it should always be adopted wherever possible. But it is not always possible to apply the method. The nearer we approach the region of subjective phenomena, the more difficult it becomes to test particular interpretations by an appeal to experiment. The galvanometer may reveal agitation in a sensory surface, but it tells nothing about sensation. The convolutions of a dog's brain may be tampered with, but he will not describe to us his feelings. Consciousness alone can discriminate the facts of consciousness; and the character, or succession, or relation of these can only be described in terms of metaphysics. Theories of physical relationship here must at first be tentative, and at the best they will require to be stated in very general terms. The argument must consist in the application of general principles; and, in choosing these, analogy balanced by common sense must be our guide. In drawing our conclusions, we may be satisfied if these can be held with some moderate degree of probability.—*From "The Physiology of Attention and Volition," by James Cappsie, M.D., in Popular Science Monthly.*

THROWN with others from the first, a child soon finds that he is affected in various ways by their actions. Thus another child takes a toy from him, or strikes him, and he suffers, and experiences a feeling of anger, and an impulse to retaliate. Or, on the contrary, another child is generous and shares his toys, etc., with him, and so his happiness is augmented, and he is disposed to be grateful. In such ways the child gradually gains experience of the effect of others' good and bad actions on his own welfare. By so doing his apprehension of the meaning of moral distinctions is rendered clearer. "Right" and "wrong" acquire a certain significance in relation to his individual well-being. He is now no longer merely in the position of an unintelligent subject to a command; he becomes to some extent an intelligent approver of that command, helping to enforce it, by pronouncing the doer the selfish act "naughty," and of the kind action "good." Further experience and reflection on this would teach the child the reciprocity and interdependence of right conduct; that the honesty, fairness, and kindness of others toward himself are conditional on his acting similarly toward them. In this way he would be led to attach a new importance to his own performance of certain right actions. He feels impelled to do what is right, e.g., speak the truth, not simply because he wants to avoid his parents' condemnation, but because he begins to recognize that network of reciprocal dependence which binds each individual member of a community to his fellows. Even now, however, our young moral learner has not attained to a genuine and pure repugnance to wrong as such. In order that he may feel this, the higher sympathetic feelings must be further developed. To illustrate the influence of such a higher sympathy, let us suppose that A suffers from B's angry outbursts or his greedy propensities. He finds that C and D also suffer in much the same way. If his sympathetic impulses are sufficiently keen he will be able, by help of his own similar sufferings, to put himself in the place of the injured one, and to resent his injury just as though it were done to himself. At the beginning

he will feel only for those near him, and the objects of special affection, as his mother or his sister. Hence the moral importance of family relations and their warm personal affections, as serving first to develop habitual sympathy with others and consideration for their interests and claims. As his sympathies expand, however, this indignation against wrong-doing will take a wider sweep, and embrace a larger and larger circle of his fellows. In this way he comes to exercise a higher moral function as a disinterested spectator of others' conduct, and an impartial representative and supporter of the moral law.—*From "Development of the Moral Faculty," by James Sully, in Popular Science Monthly.*

TO-DAY [Oct. 28th] New York will witness a curious festival—the dedication of the colossal Statue of Liberty which a French committee has presented to "the Sister Republic." The notion seems to have grown out of the American centennial celebration, and of the mission from France—the mission in which General Boulanger may be almost said to have made his political *début*—to glorify the memory of Lafayette and the old comradeship between France and America. On such occasions it is convenient to treat history with a good deal of freedom. Accuracy is not so much in demand as a serviceable power of abstraction. It is useful, for example, to forget that the old alliance between France and America was not by any means the result of Republican fellow-feeling, since it was an alliance between Republicans and the subjects of a despotic Monarchy; and it is not desirable to recall the fact that the real motive of France in aiding the American colonies was to deal a blow against Great Britain. In 1876, at the centennial festivities, the desire of French Republicans was to make a Republican *fête*; and hence sprang the idea which then took shape in the fertile brain of M. Bartholdi, the Alsatian sculptor. M. Bartholdi is a convinced Republican, and he is also a man who likes to find opportunities to work on a scale that shall insure him against obscurity and oblivion. The "Lion of Belfort" was big; but he yearned to produce something bigger—and the American Centennial gave him his chance. The result was the proposal that France should present the United States with a statue of Liberty which, like many a genuine American product, should "whip creation." America accepted; a French committee began to collect funds; the sculptor got to work; and now, after many years and much modelling, remodelling, and enlarging, a Liberty one hundred and fifty feet high stands over New York Harbour "enlightening the world." A hundred and fifty feet is, to say the least, respectable. It beats the Rameses of Egypt; it beats the Colossus of Rhodes; above all—great satisfaction to the mind of the French sculptor and his committee—it very decidedly beats the Arminius of the Teuto-berger-wald, the personification of the genius of Germany. Set down in Trafalgar square, the lady with her uplifted torch would reach (excluding her pedestal) pretty nearly to the top of the Nelson column. In one sense this is great art, though perhaps not in the best sense—for great artists do not indulge in *jours de force*. It is quite enough, anyhow, to have taken old M. de Lesseps across the Atlantic, and to have led him to fall on M. Spuller's neck at the reception on Tuesday night, and to embrace him in an ecstasy of fraternal and Republican enthusiasm.—*London Times.*