

about among your City friends trying to find a link whereon you can hook your clanking chain of suspicion that your broker has his own purposes to serve in his advice, and that he is probably a large holder underhand of the stock in question, which he knows is going still further down, and which therefore he wants to get rid of to the first dupo he can persuade to buy. Even you doctor is not exempt, and if he urges an operation it is to show his skill, if he prescribes a new medicine it is to make you the *corpus vile* of an experiment. No calming influence of faith stills your doubts or soothes your fears, You have no faith because you have no respect : and you have respect because you are given up to the specious scepticism of self-glory and self-consideration.

It is common saying that respect is the good breeding of the lower classes in their dealings with their superiors; but it is not only the lower classes to whom this definition applies. It is as much a mark of good breeding from the high to the low as the converse. The highly placed people who suffer themselves to speak haughtily, insolently, to their inferiors, who have no respect for humanity which is not tricked off with precious substances and fenced round with social honours, are to the full as wanting in good breeding as the pert maid who losses her head up gives an insolent reply, or the less pert, but still more insolent man who throws an element of personal menace into his disrespect. Indeed, as we have the right to expect most from those who know best, the ill-breeding of the highly placed people is more to their shame than is that of the badly educated; for if training is good for anything at all, it ought to be good all through, and a fine manner is not a thing to be put on for state occasions, like fine clothes, but a thing which is integral to the nature, always there, like the shadow of the substance, the echo of the voice. The women who go into shops and speak to those who serve them as if they were machines badly oiled, can scarcely wonder if the servers, taking a leaf out of their own book, answer them with either familiarity or rudeness, as the individual temperment controls. For even shopman and woman are human, and have their susceptibilities; and retaliation is an instinct not confined to social status, and not unpleasant to the majority to indulge. It is the same with servants and the whole class of subordinate employes. Respect breeds respect; the influence of the higher reacts on the lower; and insolence breeds insolence as the only method of self-assertion possible. We know this by ourselves. When we are snubbed and brusqued we involuntarily feel ourselves heckled and flushed, ready for fight, as our protest against the indignity just offered. To accept it meekly would seem to us dishonouring and mean-spirited; we resent, and we show our resentment, in a refined and befitting manner, granted; but our poorer brothers and sisters, who are only resentful and not refined, most probably show theirs in a rudely vigorous way enough. Still it the same thing, and as such we should not provoke it; but, if provoked, then should we understand and even respect it. Ugly as it is, it is better than that craven servility which accepts insolence as its daily food, and trives on disrespect as courage thrives on danger. This indeed is one of the most disastrous of all conditions—the clinging curse of slavery, the supreme disgrace of vileness.

Again, the disrespect of disobedience in those whose function it is to obey is a manifestation of egoism as little rare as lovely. It is not always pleasant to obey. It never was pleasant since the first man broke bounds and went his own way, and by that way stepped down into destruction. But the great discipline of life is to learn to do that which we do not like to do as well as to give up that which we desire; and obedience is a virtue which has its own reward in the greater beauty that it gives the character. Naturally there is neither disrespect nor wrong-doing if disobedience is the higher wisdom, the truer humanity. A maniac in authority can scarcely claim as his own the divine right of rule, or demand the no less divine service of obedience, if his agents are sane men, and his orders—those of a maniac. There have been many instances wherein disobedience has been the nobler method; but it is a dangerous doctrine; and the safer side goes to obedience in those who are told off to service. As a rule, the difficulties of management are not those of organisation so much as those of maintaining authority and getting obedience. And as a rule too, there is a greater difficulty in dealing with women than with men, because of the dislike to obedience natural to them. Women resent discipline, defy authority, feel personally aggrieved at the necessity of personal submission, in all cases save where a religious sanction is given to the rule. And even then we doubt if the discipline of a nunnery is ever as exact as that of a monastery, and if the Lady Abbess does not find it expedient to relax here and relent there, when too strict a code would create a petty mutiny in the cells. The nervous temperament of women leads them to acts of insubordination more easily than does the quieter, stender character of men: just as their more passionate partisanship leads them to the disrespect of intolerance and condemnation towards those who differ from them in speculative opinion. Even clever women—the women who take fore-most rank among the female thinkers and workers of the day—are not superior to this disrespect of intolerance; and instances are know to us where a difference of speculative opinion has been sufficient ground for violent personal attack, and the refusal to continue a long-established friendship.

One of the dangers of the home life is this same habit of disrespect—that which is bred by familiarity. People who are as beauty and sunshine for a crowd of strangers, for whom they have not the faintest affection, are all ugliness and gloom for their own, by whose love they live. The pleasant little prettinesses of dress and personal adornment, which mark the desire to please, are put on only for the admiration of those whose admiration goes for nothing, while the house companions are treated only to the ragged gowns and threadbare coats, the touzled hair and stubbly beard, which, if marking the ease and comfort of the *sans facon* of home, mark also the indifference and disrespect which do so much damage to the sweetness and delicacy of the daily life. And what is true of the dress is truer still of the manners and tempers of home, in both of which we find too often that want of respect which seems to run side by side with real affection and the custom of familiarity. It is a regrettable habit under any of its conditions, but never more so than when it invades the home and endangers still more that which is already too much endangered by other things. Parents and up-bringers do not pay enough attention to this in the young. They allow habits of disrespect to be formed—rude, rough, insolent, impatient—and salve over the sore with the stereotyped excuse, "They mean nothing by it," which, if we look at it aright, is worse than no excuse at all; for if they do really mean nothing by it, and their disrespect is not what it seems to be, the result of strong anger, uncontrollable temper, but is merely a habit then it ought to be conquered without loss of time, being merely a manner that hurts all parties alike. And really, if we analyse it, we shall find that the secret of the fine manner of the upper classes resides in the dignified respect they not only demand for themselves, but they pay to others. A high-bred person, angry, does not brawl and scold like a fishwife, and the steel with which one of the "superior people" wounds his opponent is polished, keen, deadly if you will, but not brutal. The self-respect inculcated from the beginning would prevent any coarse explosion, such as the uncultured classes permit themselves to use only too readily, and self-respect has no finer method of expression than that of respect for others. But while we praise and admire the results we decline the discipline of the method, and give ourselves up to the various vulgarities included in disrespect as privileges of our condition and the Briton's right of speaking his mind. Perhaps if we could get it firmly implanted as an article of belief that disrespect is an unpardonable vulgarity, we should be quicker to mend our ways, and to pay the tribute we all claim for ourselves as our inalienable due from others, as also their inherited and inalienable right.—*The Queen.*

**Meteorology.**

Observations taken at Halifax, Nova Scotia, during the month of June, 1875; Lat: 44° 39' North; Long. 63° 36' West; height above the Sea, 130 feet, by 2nd Corporal J. T. Thompson, A. H. Corps.

Barometer, Highest reading, on the 4th.....	30.258 inches.
" Lowest " " 17th.....	29.346
" Range of pressure.....	.912
" Mean for month (reduced to 32 F).....	29.907
Thermometer, Highest reading on the 29th.....	84.6 degrees.
" Lowest " " 2nd.....	43.0
" Range in month.....	41.6
" Mean of all highest.....	73.3
" " " lowest.....	49.8
" " daily range.....	23.5
" " for month.....	61.6
" Highest reading in sun's rays.....	136.0
" Lowest reading on the grass.....	38.0
Hygrometer, Mean of dry bulb.....	64.9
" " " wet ".....	60.1
" " dew point.....	56.0
" Elastic force of vapour.....	450 grains.
" Vapour in a cubic foot of air.....	5.0
" " required to saturate air.....	1.7
" The figure of humidity (Sat. 100).....	.73
" Average weight of a cubic foot of air.....	526.5
Wind, Mean direction of North.....	2.0 days.
" " " North East.....	2.5
" " " East.....	0.5
" " " South East.....	3.5
" " " South.....	3.5
" " " South West.....	5.5
" " " West.....	5.0
" " " North West.....	6.0
" " " Calm.....	2.5
" " Daily force.....	2.5
Cloud, Mean amount of (0 to 10).....	6.4
Ozone " " ".....	1.5
Rain, Number of days it fell.....	13
Amount collected on ground.....	7.69
Fog, Number of days.....	8