

perpetration of a deed so unnatural as to make it almost inconceivable, save by those who are familiar with the records of the criminal courts and know that there is no crime so unnatural as to be beyond the bounds of the actual and therefore of the credible. In the present instance the utterly inadequate cause of death assigned by the father and his strange bearing in some other respects, while we may well believe them to have been the result of a dazed condition caused by the shock, were well adapted to strengthen suspicion when once it had taken shape. It is dreadful to think that an innocent man, and that man the hard-stricken father of the victim, might have been condemned on the strength of purely circumstantial evidence. But the whole thing is full of horror. The fact that magistrate, judge and grand jury all agreed in regarding the evidence as sufficient to warrant imprisonment and trial is sufficient, it seems to us, if not to fully justify the detectives, to free them at least from severe blame in the matter.

UNDER a hereditary monarchy the death of an heir presumptive to the throne, even though he may be at several removes from it in the line of succession, is always a serious event. When, in addition, the deceased is in the prime of young manhood, and just on the eve of marriage to the maiden of his choice, the element of pathos is added in an unusual degree to the pain of family and national bereavement. All these conditions meeting in the case of the late Duke of Clarence have made his death the occasion for an outburst of sorrow and sympathy extending far beyond the bounds of the kingdom and its dependencies. The deceased Prince, though never robust, and for this reason, perhaps, lacking in some of the qualities which are best adapted to fire the imagination of a people distinguished above others for their love of physical vigour and daring, seems, on the other hand, to have been exceptionally amiable and free from questionable tastes and tendencies. Every one felt that the high reputation of the British Court would have been safe in his keeping. But *dis aliter visum*. He has been cut off in the midst of his hopes and loving parents, brothers, sisters, and, most pitiful of all, his newly betrothed and devoted spouse, are left to mourn in sore bereavement. When we remember that both the Prince of Wales and Prince George are in good health, the possibility that the reigning dynasty can be in any way affected by the sad event seems too remote to be a cause of uneasiness to any except those who are predisposed to foresee unpleasant contingencies. Yet speculation is already rife in certain quarters as to the possibility that the crown of England and of the British Empire may one day rest upon the head of the daughter of a Scotch nobleman. Even should a succession of fatalities bring about such an event it is quite unlikely that any of the terrible consequences which those who seem to think there is some special potency in the blood royal forebode would take place. It is probable that the dread of such a contingency is much more powerful in certain orders of the upper ranks of the aristocracy than in the breasts of the masses. The time, if not already past, is rapidly passing when any lingering faith in the divine right of kingship could have power to overawe the British peasant, or make him subservient to personal government in any form. Henceforth the stability of the throne will depend far more upon the personal character than upon the royal rank of its incumbent.

WE have hitherto refused to believe that the sentiment of the better classes of the citizens of the United States would allow President or politicians to plunge the nation into war with a comparatively feeble sister republic on a mere point of etiquette, for the quarrel with the Chilian Government seems to be little more. Yet it must be confessed that, if any reliance at all can be placed on the reports of alleged naval preparations with which the papers are filled, there is reason to fear that the unequal contest may soon be begun. In view of the flagrant contradiction between the statements of the authorities which have been set to investigate the facts by the respective nations, it seems impossible to come to any reliable conclusion as to these. This circumstance itself suggests the desirability of referring the matter to the decision of some impartial court. It seems pretty clear that the United States refuses to follow in this case the principle on which it insisted in the still unsettled dispute with Italy. In that case the President insisted on the right of the nation to be bound only by the provisions of its own Constitution and the decisions of its own courts. In the

present instance he refuses to accept the findings of the Chilian Court, and insists that the fact must be as reported by his own investigators. It is quite likely, however, that the Chilians are in the wrong, that the assault upon the American sailors may have been to a certain extent premeditated by the roughs who took part in it, and that the Chilian police may have been less zealous in protecting the Americans than they should have been. Yet, on the other hand, it seems morally certain that the neutrality of the American Minister during the struggle with Balma-ceda was of a very equivocal kind and that the Chilians, therefore, had some grounds for the ill-feeling which prompted the outrage. Be all this as it may, it is certain that the great Republic would have lost nothing of *prestige* in the eyes of the world and would have done itself infinite credit had it adopted the magnanimous course toward its proud but feeble adversary, and afforded the Chilian Government a way of escape by a generous offer to submit the question to arbitration. We are still unwilling to believe that the Christian people of the United States will permit their Government to be guilty of the folly and wickedness of causing the blood of thousands of both nations to be shed in order to avenge that of one or two killed in what may have been a street brawl.

A CHILD OF THE STREET.

SHUFFLING along with aimless feet,
Ragged and cold and hungry eyed,
Rudely jostled and brushed aside,
Only a waif, a child of the street.

"Only a snipe," a "beggar," a "thief"—
These are the names they give to me,
This the extent of their charity.
Well, be it so, 'tis the least of my grief.

One who is forced to be "on the move,"
One who is glad to dine on a crust,
Can bear the weight of a world's distrust—
What has a beggar to do with love?

Nobody's child! Let me not complain,
If able to glean a crust of bread,
And find at night above my head
A roof to shelter me from the rain.

And yet—is it wrong—this bitterness?
Others are happy and loved, while I—
There is none on earth to heed the cry
That is wrong from me in my keen distress.

I ask the question, alas! in vain—
Why am I here in the world, forlorn,
A wretched target for human scorn,
A reed in the winds of passion and pain?

Is mine the fault? What chance for me
To rise to the level of other boys?
The clothes I wear would not buy the toys
I see them clutch in their thoughtless glee.

They, the well-born, fortunate throng,
Whose homes are fair, and whose hearts are light;
They who are taught to know the right,
Who are daily helped to shun the wrong.

Ah! keen and bitter though my distress
Bad as I am, I am better to-day
Than they who mock or turn me away—
These Christian souls that are pitiless!

A. M. BELDING.

EDUCATION V. INSTRUCTION.

AN educator who does not as his most obvious duty make the religious trend of a child's mind his first care is not worthy the name, though, sadly enough, he belongs to a class that is largely on the increase at the present time. Manifold opportunities for receiving instruction are placed within the reach of all, so that none need grow up or continue in a state of ignorance, nor is good breeding entirely overlooked, though sadly enough the genus *child* is rapidly becoming a thing of the past. Education is a term that we largely misunderstand and misapply, notwithstanding that it is so constantly on the lips of our legislators, clergy, teachers and philanthropists in general; or, may be, because of this. Hence the thing itself is in danger of being misapprehended to the serious detriment of those whom it concerns, the fathers and mothers of future generations, the merchant, the clergy and the lawmaker. In his famous work on English synonyms the distinction between instruction, education and good breeding is thus tersely stated by Crabbe: "*Instruction* and *breeding* are to education as parts to a whole: the *instruction* respects the communication of knowledge, and *breeding* respects the manners or outward conduct; but *education* comprehends not only both these, but the formation of the

mind, the regulation of the heart and the establishment of the principles; good *instruction* makes one wiser; good *breeding* makes one more polished and agreeable; good *education* makes one really good. A want of education will always be to the injury, if not to the ruin, of the sufferer; a want of *instruction* is of more or less inconvenience, according to circumstances; a want of *breeding* only unfits a man for the society of the cultivated. Education belongs to the period of childhood and youth; instruction may be given at different ages; good breeding is best learnt in the early part of life."

The well informed and the polished may charm the social and intellectual circles, may impart brilliancy to its conversation and piquancy to its wit; or, in the wider world, they may attract by sparkling epigram, rhythmic period and fluent speech, and excite admiration within the breasts of the least impressionable of their fellows; but without education this is all mere superficiality and therefore of no practical value. The educated man alone holds the key to human hearts, and he only can touch the consciences and arouse the deepest sympathies of his fellows whether in the privacy of home, or in the broad arena of public life, and move them to noble effort and high ambition. The truth of this is so obvious that it may seem a wearisome repetition to state it again; but the truth in regard to a subject of so great importance cannot be too frequently or too forcibly reiterated.

In our educational systems which have done much valuable work the individual is, of necessity, sacrificed to the mass, and while instruction in a bewildering array of "branches" is given, the drawing out of the latent powers of the scholar's mind and directing them into proper channels—in a word, education, is fatally neglected, with the result that hardly twenty per cent. of the scholars will benefit the position into which circumstances in after life may thrust them. The round man in the square hole is the product of the much-instruction and no-education system, and so, also, in large part, is he who fails in life (as so many do) without any obvious or adequate reason.

Instruction is necessary for all, though it mainly concerns the life that now is, helping a man to deport himself aright in society, so far, at least, as outward appearances go; education will also do that—and more—it will make him honourable, just and true, a blessing to his generation, and because it has so large a bearing on the life to come, it will ensure him a peaceful passing hence when the body fails and its powers dissolve.

Man's intellectual powers are the gift of God, and we neglect them in opposition to His will; but since man's chief end is to glorify God and enjoy Him for ever, we neglect education, as rightly considered, at the peril of our immortal souls. A comparison of the life and work of such men as Hume and Voltaire on the one hand, and of John Bright and William Ewart Gladstone on the other, will make our meaning sufficiently clear to the thoughtful reader. The French Revolution aimed at the complete destruction of religion and not of a religious system, at the overthrow of God and not of Roman Catholicism, as we are apt to think; and with what result? That the French nation is to-day almost wholly infidel. Witness the kind of teaching given to the young of that unfortunate country in the Parisian day schools, taken from a manual of instruction in constant use:—

Teacher: What is God?

Child: We cannot tell.

Teacher: Do you acknowledge a superior or controlling Being?

Child: Why should we? Prove to us the necessity and show Him to us.

Teacher: It cannot be proved that such a Being is indispensable.

Child: Then it is waste of time to talk about the matter.

France Roman Catholic would be far better, surely, than France infidel. Hume wrote largely and, amongst other works of a high intellectual order, produced his well known History of England. But he everywhere and by every means parodied religion, mocked it and held it up to the detestation and scorn of men, therefore doing his best to diminish rather than augment the happiness of those who might come within the scope of his influence. Yet, if I mistake not, Hume's History finds a place as a text book in a large number of our schools. It had been better for the world had Voltaire and Hume never been born. John Bright and William Ewart Gladstone, on the contrary, no less by their singularly blameless lives than by their noble words and works, have been more instrumental in brightening the darksome way of human life, alleviating human sorrows and elevating human ambitions than any philanthropists of any age, though we are not now concerned with the political aspects of their lives. They were both learned (Gladstone still lives) and men of specially distinguished gifts, but the world owes less to them for their learning and singular ability than for their education, *i. e.*, their rare goodness of heart and purity of character.

Education is the discipline of all the powers of body, mind and spirit, and in a child's education no part of its nature can be neglected without doing it great and permanent injury. Yet in the large majority of our public schools the highest part of the young learner's nature whereby alone he can hold communion with God and the eternal world is wholly neglected. The effect of this neglect when fully matured will be complete paralysis of the unexercised faculties, an entire inability and unwill-