

to be entertained. At any rate, there was no case whatever against Mr. Jeffery.

It is a very delicate matter to comment upon Mr. Jeffery's own line of conduct after his triumphant acquittal. It is easy for outsiders to be calm and charitable, and to counsel moderation and silence to others. Those who bear their neighbours' trouble with the greatest equanimity do not always show exemplary patience in supporting their own. Mr. Jeffery had the enthusiastic support of the large majority of his people. Many of these felt very indignant at the treatment to which he had been subjected, and probably urged him to make those statements defensive and offensive which were only too faithfully reported in the papers, and which were certainly read with pain by the best and wisest of Mr. Jeffery's friends and others who sympathized with him. It would be ungracious, and it is unnecessary, to linger on this subject, the more particularly as the reverend gentleman himself seems now to be quite conscious that silence would have been the better course.

As regards the frequent criticism of late that the "almighty dollar" has conquered, that "Mammon" has achieved a victory, we need not say over what, it seems necessary to say a few words. Much as all sober-minded people must regret what has happened, ready as they may be to condemn the harsh treatment to which Mr. Jeffery has been subjected, we are not clear that these statements form a fair inference from the facts of the case. No doubt, Mr. Jeffery has been badly treated, and Dr. Briggs has taken the right way of indicating his displeasure by refusing to fulfil his engagement to preach the anniversary sermons; but it is not so clear that the affair could have had any other termination.

Mr. Jeffery and the congregation seem to have been on one side, the Trustees on the other. Let us give each of these parties credit for good intentions; then we must admit that each were bound to give effect to their own judgment of what was best. If the wish of the congregation had been recognized and Mr. Jeffery retained, the Trustees, by selling the building, might have made it impossible for the work to go on. On the other hand, the Trustees have assumed a very serious responsibility; for they have the building on their hands, and are responsible for the debt, and have no certainty that the congregation will remain to help them to bear their burden. We can quite understand that serious difficulties have been felt, especially by the Committee of the Methodist body who finally recommended Mr. Jeffery to resign; but nothing is gained by calling names, or by imputing evil motives to men who may be credited with the desire to do their best for the communion to which they belong, for this particular congregation, and for Mr. Jeffery himself.

It is easy to be wise after the event; but certain lessons come very clearly out of this case. A great deal too much publicity has been given to every stage of the proceedings. Some churches are apt to complain that they are seldom noticed in the papers; but they might remember, "Happy are the people who have no history." The case of Mr. Jeffery was a very simple one, and might have been settled in a week by a committee of clergymen and laymen. This is the first point. After it was settled the thing might well have been dismissed, "unwept, unhonoured, and unsung," as a matter which could bring neither honour nor credit to any one connected with it. As this was not done, the contest had to go on to the bitter end; and it has. Let us have done with it; and let the clergy and the laity of this and other denominations be less eager for publicity, and it will be better for themselves and better for the sacred cause which they serve so well.

#### HALF-THOUGHTS.

AN eager child whose life four bare walls bound,  
Whose outlook is a blank and cheerless street  
Where seldom do the silent passers meet,  
Heareth afar the thrilling martial sound  
Of music, and his eager pulses beat  
With every drum-throb, and his heart is crowned  
With joy, expectant the parade will greet  
His eyes; but soon in distance all is drowned.

Thus do melodious half-thoughts loom afar—  
As when cloud garments trail the level sea,  
We dimly trace the lines of mast and spar  
Of ghostlike vessel, lost so silently  
In mist again we scarce believe the bar  
Of cloud was raised to let the vision be.

WILLIAM P. MCKENZIE.

#### PARIS LETTER.

THE inauguration of the Pasteur Institute last month was the occasion of an immense demonstration. The Presidents of the Republic, of the Senate, of the Chamber of Deputies, the Cabinet Ministers, nearly the whole of the diplomatic corps, and all the principal members of the French Academy, of the Colleges, and the Bar were present. Six hundred people were crammed into a room constructed for holding four hundred. It is impossible to cite names, but the discourses of M. Bertrand, of the *Académie des Sciences*, of Professor Graucher, and the Governor of the *Crédit Foncier* and of M. Pasteur himself, aroused the greatest enthusiasm. Professor Graucher, in particular, drew a most interesting picture of Pasteur's general chemical discoveries, and of what may be called the science of the "infinitely small." Apart from the vexed question of vaccination for rabies, all the investigations pursued during Pasteur's long life in science—those on the results

of fermentation, on the microbes of contagious disease have revolutionized biological chemistry. In the special department of rabies, Professor Graucher insisted that the mortality of vaccinated cases had been reduced from ten and fifteen per cent. to one.

The French Academy has held its annual meeting for the proclamation of its laureates, and on the same occasion has indulged in the customary discourses upon the excellence of virtue. Nothing is more singular than the literary appreciation of goodness among the French, as if it were an object of art; a *Prix de Vertu* ranks as a prize in competitive art and is given for acts of courage, and of self-devotion, *les belles actions* in short, and M. Sully Prudhomme in his elaborately studied discourse developed the idea that Beauty was not only rightly called the splendour of Truth, but resulted from the splendour of Goodness, (*la splendeur du Bien*). It is a far fetched notion, but susceptible of being worked up in an interesting manner.

On the 21st of the month the west end of Paris was startled by what seemed for the moment to be the shock of a small earthquake. Sound and vibration proceeded from the *Champ de Mars* and it was rumoured that the *Tour Eiffel* had fallen. The mischief, however, was less serious, though sufficiently grave. The *Tour*, as most of your readers are aware, is on the extremity of the *Champ de Mars* next the river; and the immense length of the great parade ground up to the *Ecole Militaire*, a handsome building of the seventeenth century, is covered by the new constructions for the Great Exhibition of 1889, into which iron largely enters. Either the weight upon the ground was too great, or one of the girders in itself insecure, for a huge gateway at the upper end collapsed with a tremendous crash, iron, wood, glass, brick and stone tumbling like a house of cards. Fortunately it was four o'clock in the morning and no lives were lost. The night watchmen rushed to the spot with their lanterns, and must have looked like little fire-flies amidst the vast constructions. Nor was this the end, for later in the same day a quantity of the glass went to shivers under the influence of a violent gale of wind. This looks as if the level were in some degree changed, and does not augur well for the future. In a great city the ground is necessarily honey-combed by pipes of divers kinds, and the miscalculation of superincumbent weight is a new danger for the engineer. All day long crowds assembled on the slopes of the neighbouring *Trocadero*, gazing at the huge piles on the opposite side of the river, in expectation of a renewed catastrophe, and perhaps not wholly without a touch of enjoyment in "*les malheurs d'autrui*."

Among the New Year's literature which always has a start of a month I note the *Refrains Militaires* of M. Paul Deronléde, of which 12,000 copies sold off in two days. The Patriotic League give a dinner on the 26th to General Boulanger, under the Presidency of M. Deronléde. It becomes increasingly difficult to present any clear view of French politics. The noblest and the worst elements seem to coalesce round Boulanger, who is himself without any programme appreciable by the average political intellect. Extreme discontent with the actual Cabinet is expressed everywhere except among the Opportunists, but no reasonable proposition is made towards a change. Meanwhile M. Daniel Wilson has again reared up his crested head and is threatening to publish documents which will ruin far and wide the reputations of public men. When President Grévy fell, the solid moderate Republic fell with him, and the present state of politics is a quagmire. Meanwhile during this very week a number of French journalists have been expelled from Berlin, the surface motive being certain articles published at the time of the German Emperor's sojourn in Rome. Every man seems to write and criticize from his individual point of view, and the French Government takes no notice of their expulsion which is signified in the curtest and most positive terms, and a menace of six weeks' imprisonment if they re-appear.

Alphonse Daudet is writing a play for the *Gymnase Theatre*. It will be called *La Lutte pour la Vie* and will be largely adapted from *L'Immortel*. The play is awaited with great curiosity, for as the actor who personated Numa Rometan in another of M. Daudet's plays "got himself up" as a speaking likeness of M. Gambetta; so now it is believed that we shall see M. Chevreuil, Alexander Dumas fils and the Princess Mathilde represented to the life, though somewhat *à la Daudet*.

Gounod also announces the completion of a new opera founded on the story of Joan of Arc.

*Appropos* of Joan of Arc a great effort is being made to obtain her canonisation from Rome. And it does seem hard that Ste. Geneviève should be Patroness of Paris and that Orleans should be deprived of Ste. Jeanne, who will always remain the most popular and heroic figure in French history.

Rumours are current that a gigantic *Coup d'Etat* was planned last month by M. Floquet and his Cabinet; Boulanger, Démetide, Rochefort, Comte Albert de Muce, and fifty others were to be arrested on charge of high treason. The *Figaro* either invented or discovered the affair which created an immense sensation in all circles of French society. The present government will in any case soon have to retire to make way for a Radical leader, probably Clémenceau.

M. A. B.

THE smallest steam-engine ever made has just been completed, after two years of labour, for the Paris Exhibition. It is composed of 180 pieces of metal, is a shade under three-fifths of an inch in height, and weighs less than one-ninth of an ounce.

#### MONTREAL LETTER.

THE International Association of fairs and expositions has been in session in Chicago. Among much that must unfailingly interest Canadians as part of the commercial element of this continent comes the suggestion of a World's Fair to be held in Montreal in 1892, and the bare suggestion is enough to create, as the very shadow of the thought, the inauguration, the accomplishment, and the complete success of the scheme. Antiquarians who live in the past and Utopians who live in the future have alike enlisted themselves on a day's notice. The year 1892 will be the fifth Jubilee of the birth of Montreal, —of the May morning when the *Sieur de Maisonneuve* and his small colony of devout followers knelt amid the wild flowers and the bursting foliage of the opening spring, and with chants and hymns consecrated their altar to the Blessed Virgin and the Holy Family. The same year will be the four hundredth anniversary of the discovery (or re-discovery) of America, when the star-crossed and well-nigh broken-hearted Genoese, in his expectation of finding a continuation of the Eastern Hemisphere, planted his cross on an unknown western. The Antiquarians among us support the celebration of the local Jubilee. The World's Fair in Montreal is supposed to encourage passenger and freight traffic by rail and ocean; to advertise the country; to stimulate immigration; to attract foreign capital; to consolidate the various provinces; to foster patriotism; and, by inducing the competition of not only the United States, but of Mexico and South America as well as of Europe, to establish our Dominion as an acknowledged fact on the surface of the Globe. On the other hand, the Utopians contend that we are not well enough known yet for this; that our market is too limited to induce the competition of European and South American manufactures; and that the Fair, being deprived of anything of a national character might be rendered a failure by local and provincial jealousies. They look into the future instead of into the past and improve the idea of the World's Fair by the suggestion of an Oriental Exposition in celebration of our great transcontinental achievement, with its young but promising offspring, the developing trade with the west instead of east. Australasia, the British East Indies, China, Japan, and India would send their products; and by a judicious and energetic display of national costumes and distinctions in the streets, the success has already run the idea away out into long and ever-widening vistas of untold future wealth.

Our University and its Colleges, Wesleyan, Congregational, Anglican and Presbyterian are all in full harness for another session. Cap and gown flit about in silence as mysterious as it is serious. Sir William Dawson delivered the Annual University Lecture, taking for his subject "The Constitution of the University, its nature and origin." Owing to recent peculiar applications of the constitution the lecture attracted a large audience and has caused considerable discussion. Much dissatisfaction exists regarding the constitution, which, whatever fitness it once may have possessed, is now felt to be quite out of harmony with the spirit of academic thought and progress. As a symptom of this dissatisfaction we may accept the announcement of the further discussion of the subject in the Graduates' Society, where the president, Mr. Selkirk Cross, is to read a paper. The usual condition of the audience in Convocation Hall, for want of space and oxygen, is simple endurance, and the authorities would create a new bond between the University and the city by carrying their ceremonies to the Queen's Hall, where the citizens and friends of the College might have a chance of comfort, and the ceremonies a chance of dignity. The hint, so persistently thrown out on these crowded occasions, in the direction of a new and enlarged hall, is only another indication of our colonial tendency to exhaust in stone and lime endowments which ought to be preserved for higher and more urgent needs, and I trust I shall receive credit for some interest in the University when I express the hope that the bond to which I have referred may be regarded as of equal value to any endowment for a new hall, to be used, at best, only a few times a year. Many of the ancient Universities of Europe with centuries of prestige, accumulated wealth, and thousands of students, indulge in no such mistaken luxury. A missionary band of students, formed into a Y.M.C.A. a few years ago, have begun a subscription list for a building for themselves, and a movement has been set going to procure a separate gymnasium. With every sympathy for the spiritual and physical development at which these two excellent organizations are aiming, it is devoutly to be hoped that the Montreal Gymnasium and the Barnjum, both of them so well-equipped, and the magnificent structure to be erected on Dominion Square by the Montreal Young Men's Christian Association, will suffice for the requirements of McGill for at least the present generation.

A more welcome expression of collegiate catholicity was exhibited on the evening of Friday, the 23rd November, when the affiliated Theological Schools inaugurated what I trust is intended to be a series of intercollegiate debates. The students of the Presbyterian, Diocesan, Wesleyan, and Congregational churches discussed, before an interested and delighted audience, the question of whether the Chinese should be legally excluded from, or admitted to, the country. The *pros* and *cons* from every standpoint, theoretical and practical, were marshalled by the respective combatants, resulting in a very exhaustive treatment of that important question.

A gentleman, now many years gone from this earthly scene of profit and loss, left his accumulated fortune to establish and maintain a college where young maidens,