

of offenses charged would not have been surprising, there is really a decrease, taking growth of population into the account, of about ten per cent. The number of individuals recognized as belonging to the criminal classes, or "those known to the police," has fallen from 87,000 in 1867, to 50,000. In about the same time, the number of "juvenile offenders" (under sixteen years of age) has decreased from 46 to 25 in every 100,000. There are also very pleasing decreases in the number of divorces, and in the ratio of assets to liabilities in cases of bankruptcy, though the number of bankruptcies remains about the same.

The Lame and
Blind in Toronto

What is the right thing for those busy people, who would not willingly pass by on the other side when a legitimate demand is made on their altruistic principles or sentiments, to do in regard to those unfortunate blind or maimed fellow-creatures who sit with pouch or tin cup in nooks and corners, making mute appeal to their sympathies as they pass up and down the busy thoroughfares about their daily business? The sight of the apparent misery of these wretched fellow-beings touches the heart, and everyone not absolutely heart-hardened would gladly ease his conscience, or indulge his sympathetic impulses, by dropping in a coin, if he but knew that it would help to alleviate real distress, or to make life a little more endurable to those to whom it must be, unless they are upheld by some consolation or hope denied to the many, unutterably dreary. And yet the agencies of the organized charities are constantly telling us, what most of us have been already well prepared by observation and experience to believe, that indiscriminate giving to those who ask is the very worst thing that can be done, so far as the genuine objects of charity are concerned? How can the bestower of a cent, or a dollar, know that his gift does not go into the pocket of some sordid and conscienceless wretch whose business it is to trade upon the sympathies of the soft-hearted, and who coins money out of the calamities and deformities of the poor victims of accident or disease? Is it not much more probable that this is the fact, in a given case, than that this mute mendicancy is resorted to by the poor wretches themselves, or their honest friends, as a last resort against the pangs of hunger? And is there not something morally degrading in this public exhibition of deformity and disease? For our own part, in our ignorance, we should like to ask whether this kind of street-begging is permitted indiscriminately, to an unlimited extent, in our city streets, and, if not, to what extent and under what conditions it is permitted. Are the organized charities of the city unequal to the task of making provision for all such cases? Shall we give or shall we not give? Ye who are wise in such matters please inform us why, if such mendicancy is honest, the poor sufferers are not cared for, and if it is imposture why it is permitted.

"A Sailor's
Wedding"

We have occasionally ventured to comment on what have seemed to us grave defects in the verses of some of the foremost of our Canadian poets. In one or two instances we have referred especially to those of Bliss Carman, who stands easily in the front rank of his compeers. We have, therefore, the greater pleasure in recognizing the marked merits of the last bit of verse from his pen which has fallen into our hands. We refer to the lines entitled "A Sailor's Wedding," which appear in the September number of the *Atlantic Monthly*. It would be easy, it is true, to point out even in this beautiful though pathetic little poem lines which are to some extent marred by the old faults of mannerism and obscurity where

the genius of the poem demands the utmost simplicity. But we can well afford to overlook these minor faults in the pleasure afforded by the skilful structure and the true poetic spirit of the poem. We are sorry that we must content ourselves with a mere glance at one or two lines which, with many others in the poem, seem to us exceptionally fine. For instance, everyone who has had experience in sailing craft will recognize the truthfulness as well as artistic quality in such bits of description as that in which it is said of the captain, who is driving his good ship homeward that he may meet and marry his "Malyn of the Mountain,"

"He smothers her [the vessel] with canvas along the crumbling
brine,
He crowds her till she buries and shudders from his hand,
For in the angry sunset the watch has sighted land."

Again.

She gathers up the distance, and grows and veers and swings,
Like any homing swallow with nightfall in her wings.

Once more.

The hyacinths are lonesome and white in Malyn's room;
And out at sea the snowflake is driving through the gloom,

The "smothering" of the vessel with canvass; the "crumbling" brine; the "shuddering" craft; the sight of land caught in the "angry sunset"; the ship "gathering up" the distance; "the nightfall in the homing swallows wing"; the contrast between the "lonesome hyacinths" in this quiet room, and the snowflakes "on the drear ocean without," driving through the gloom;—these are but samples of suggestive word-painting and choice epithet and metaphor such as abound throughout this charming though saddening little idyll.

* * *

Protectorates and Slavery.

WHAT is a British Protectorate? In what relation does it stand to the "protecting" power? Is Zanzibar, for example, a part of the British Empire? Does its near relation to that Empire bring it so far within "the shere of British influence," that all its inhabitants may alike rely upon British law and British justice for the protection of their rights to life, liberty, and the possession of property? These are questions which are just now agitating the minds of lovers of freedom in the United Kingdom. Their immediate reference is to the state of things now existing in the newly adopted protectorate of Zanzibar, and Pemba Island, though the official reply to certain questions touching these countries is general enough to embrace in its sweep all the other African "protectorates." From the statements of different English newspapers it appears that Mr. Donald McKenzie was not long since deputed by the Anti-Slavery Society to visit Zanzibar and Pemba and inquire into the position of slavery as it now exists in that part of the British Dominions. Some of the facts brought to light in his report may be very briefly summarized as follows:—Out of a total population of 400,000 in those two districts, 266,000 are slaves. In Zanzibar, where "the punishment of slaves is left to the master's own discretion, with no check of any sort on the part of the authorities," refractory slaves "are often beaten to death, in order to strike terror into others." At the port of Chaki Chaki, in Pemba, Mr. Mackenzie found in "a tumble-down old prison, a number of prisoners, male and female, heavily chained and fettered." On inquiry he learned that, with the exception of one, who had stolen a little rice, the sole crime, which was being visited with this terrible punishment, was an attempt to escape from slavery. Once more. "The condition of the (slave) women in Pemba is something very terrible. They mix mortar, carry loads of sand, stone, or other material,