

strike or a lock-out is immediately threatened. It has been Mr. Carnegie's province to understand "the organisation and management of that most complicated of all pieces of machinery, Man." Other employers of labour might do worse than take up the same study.

THE GOSPEL OF THE HOME.

Under this title a small volume in good type and neat binding has just been issued by William Briggs, Toronto. The author is the Rev. D. C. Hossack, M.A., L.L.B., Presbyterian Minister, Deer Park. A brief introduction is furnished by Principal Burwash of Victoria University who makes the following interesting statement. "When a boy at college, fifty years ago, my weekly Saturday walk to my own home among the hills led me past the well-kept cottage of Mr. Hossack, a Scottish farmer of Northumberland. In course of time the boys became younger fellow-students at Victoria, and the youngest Donald, was in after years my pupil. Of all lands, none has surpassed Scotland in the quiet religious beauty of its home life; and of this spirit the Hossack home was a noble example. The respected elder who ruleth his own house well, was Mr. Hossack; while the mother was pre-eminent the meek and quiet spirit, best known in the loving hearts and orderly lives of her children, but at the same time the wise and virtuous woman, who is herself a dowry to her husband."

The subject is certainly one that is suited to the present time; never was there greater need for laying stress upon the importance of a pure sweet home life. Mr. Hossack treats his theme in a style that is clear, strong and simple. In the one hundred and twenty five pages of this modest volume there is much practical wisdom and wholesome advice. The subject is treated under the six heads, "The Home, The Father, The Mother, The Son, The Daughter, The Teachers." The following passage from the fifth chapter is a fair specimen of the style.

A word about the true woman! Young woman whatever you undertake be true to it. Remember that God never intended you to treat the most solemn things of life, as if they were trivial. Never trifle with the heart's affections, the greatest and the deepest feelings, that we have in life. Houses and lots are small in value compared with the worth of a human soul. Never allow a man to think you care for him unless you really do care for him. Deceive him not, for God will hold you responsible, and will call you before the white throne to answer for your treatment of him. Be honest, be true, and do what is right in the sight of God. There is too much trifling in matters of the heart. There have been hearts broken, lives ruined, and souls lost by the seductive smile of a fickle woman. Daughters if you would be virtuous in the sight of the Lord, remember that God never intended you to use the power for the fall of any young man. What is virtue? How can we say that any young woman is virtuous who will trifle with a human soul. Be careful in this matter; you have the greater power and therefore the greater responsibility. There is a judgment day coming, and not only so, but there is a judgment day in operation now and every day is doomsday.

There are many apt quotations from the poets illustrating and enforcing the author's statements, while through all there is the solemn sense that life is a serious business for young and old.

THE JEWS AND RUSSIAN BARBARISM.

The Jew seems, to superficial view at least, to have a pretty hard time of it yet in various parts of the world, as if his cup of prophetic tribulation was not full. Part of the Jew's trouble is inevitable, it is not Providential, as growing out of his invincible separateness. He does not really amalgamate with other people. He keeps up his aloofness of identity, which means perpetual racial antagonism. His wits have been sharpened by persecution, in addition to undeniable natural cleverness so that he makes money where others would starve. He is a great lender. By some mysterious process, your money is presently his money, which does not increase the popularity of the man in possession. Jews complain that ever since the trial and crucifixion of Christ, they have had as a race to endure a certain popular opprobrium; and no doubt there is much in what they say. There is a substratum of verisimilitude in the well-known story of the sailor who knocked down a Jew, and explained to the astonished Hebrew that it was because the Jews had crucified the Lord. "But," protested the Jew, "that was 1900 years ago." "That may be," replied the sailor, "but I only heard of it to-day."

There is one respect in which unjust persecution of the Jews bears analogy—to the putting to death of our Lord, namely, that however much either had or has to do with the fulfillment of things that were or are to be, the guilt of the participants is not thereby diminished. We do not see how any right-hearted person can remain unindignant over the recent news from a Russian city, of hundreds of Jews—men, women, and children—killed, maimed, tortured and outraged. We are glad to observe the world uniting in protest, and that even officially-inspired Russian newspapers show symptoms of uneasiness if not of shame. It is suggestive as well as encouraging that journals of the United States are beginning to estimate Russian civilization, or semi-civilization, with increasing candor. For several generations, owing to joint antagonism of feeling towards Great Britain, the rulers of the United States and of Russia have been engaged in mutual national flatteries; though there could have been nothing genuinely in common between the great English speaking republic and the most despotic and tyrannical monarchy in the world. It has been the steady Russian policy to sow distrust between Great Britain and the United States; and it is well known that the present Russian ambassador at Washington has made that his main endeavor. Russian calculations have been disturbed by the return of good feeling between Great Britain and the United States; so that now, when a massacre of Jews takes place in Russia under semi-official auspices, there is nothing to prevent the full expression of the indignant, humane feelings of a great Christian, English-speaking people.

Russia is a problem and a puzzle. In her own despotic way she has been forging ahead. She manages to push along without parliaments, without municipal institutions, without freedom of the press, without education, without liberty. It is a state of

affairs so much outside our experience as Britons, that it requires an immense effort of the imagination to realize Russian conditions. Britons could not exist without free parliament, municipal institutions, a free press, proper educational facilities, and, above all, liberty. There must be something in the English tongue inherently antagonistic to tyranny. We must not be understood of despairing of Russia. But at this moment it can only be described as a half-pagan, half-civilized empire. It is a thousand years behind the British Empire in all that makes life worth living, and in recognition of national self-government, and the strength giving, educative power of individual freedom. Russia will emerge from barbarism some day, but when, and how and after what tribulations?

Meantime, to return to the recent Russian massacres of Jews, it is the duty of all civilized parliaments, newspapers, and Christian pulpits, to make emphatic protest. There must be no truce with savagery, whether it rears its head in Africa or in Russia. Russia may retort, as she has done, by banishing correspondents of the London Times and other truth-revealing newspapers, but even Russia may find the enlightened disapproval of civilized mankind something not to be disregarded with impunity.

The fight continues fiercely between the French Government and the prescribed religious Orders. In some districts collisions have taken place between the representatives of law and order and the emissaries of the monks, and at the moment it would seem as if the struggle were only in its infancy. The curious part of the thing is that the members of the Orders have unhesitatingly and continuously professed obedience and loyalty to the law, and insisted that their Church teaches implicit obedience to the powers that be. Now when ordered to betake themselves elsewhere for the country's good, they raise a shout of defiance, thus effectively demonstrating their hypocrisy. The toleration of the civil and religious liberty, which prevails in France, are essentially different from the civil and religious liberty which prevails in Protestant countries. And yet it is difficult to see how the French government could do otherwise than it is doing with the religious orders.

Literary Note.

The All Red Line. The Annals and Aims of the Pacific Cable Project. Edited by George Johnson, Honorary Member of The Royal Statistical Society (James Hope and Sons, Ottawa, \$1.50 net.) This book contains the history of a great movement in which one of Ottawa's distinguished citizens, Sir Sanford Fleming, has played a great part as Dr. Le Sueur says, "It is now well on for a quarter of a century since Sir Sanford Fleming first drew the attention of the Canadian Government to the great importance of the establishment of telegraphic communication between Canada, Australasia and Asia by means of a trans-Pacific Cable" (page 50.) Such a great movement involves the action of many men and communities but it is well to make special mention of those who did the preliminary preaching and pioneer work. This book is the work of several hands and views the great scheme from many points. The editor seems to have succeeded in giving a compact, useful and interesting history.