

THE LATE DEAN CHURCH.

prominent as a writer. In 1858 his book, "The Romance of a Poor Young Man," which was dramatized and played the following year at the Vaudeville, assured his fame, and the novel is one of the most charming productions in its kind which modern literature can show. In 1862, Feuillet gained the coveted prize of a seat in the French Academy, succeeding his fellow dramatist, Eugene Scribe.

A BENGAL poet, Babu Satya Prokash Banerjee, recently offered a tribute in verse to Sir Steuart Bayley on the eve of his retirement from the Lieutenant-Governorship of the Bengal Presidency. The following is a fair sample from it:—

And colour—that invidious cleaves
The sun-touch'd from the snow-ting'd race,
As kindred drops on lichen leaves,—
Ne'er swerved from Right his beauteous grace
That shone on all alike.
Conglobate fix'd, with lambent glow
Gleam virtues, graces, from his soul—
That measures, men, to all bestow
And influence sweet 'mid strong control,
And lively reverence strike.

A VERY interesting account of current Bengali literature is given in the *Pioneer Mail*, of November 20. The tendency to translate or imitate pervades, it is said, the whole literature. Out of twenty-five novels or stories, seven are reprints, and only eight seem to possess any pretensions to be regarded as original works of invention. The European authors imitated are very various, but writings of the Zola school seem to have an undesirable attraction. Boccaccio appears in the Far East as "A Receptacle of Sweetness." Among the poets, Miss Kamini Sen, B.A., takes the first place, with a volume of poems entitled "Light and Shade." Among religious books the Salvation Army is represented by Captain Jaan, who publishes a book of Salvation Songs in Bengali.

The death was announced on Christmas of the Right Hon. and Most Rev. William Thomson, D.D., Archbishop of York. He was born on February 11, 1819, and was an alumnus of Queen's College, Oxford, of which he was successively Fellow, Tutor, Dean, Bursar and Provost of Queen's College. In 1853 he was Bampton Lecturer, his subject being "The Atoning Work of Christ." He was consecrated as the thirtieth Bishop of Gloucester and the forty-sixth Bishop of Bristol in 1861. He was transferred to York in 1863 as Archbishop and Primate of England. Among his works are: "An Outline of Necessary Laws of Thought" (1848), "Sermons Preached at Lincoln's Inn Chapel" (1861), "Life in the Light of God's Word" (1868), "The Limits of Philosophical Enquiry" (1868), and "Word, Work and Will" (1879). He also edited "Aids to Faith" (1861). He was one of the projectors of the "Speaker's Commentary on the New Testament," and was a contributor to Dr. Smith's "Dictionary of the Bible." Dr. Thomson was married in 1855 to Miss Zoe Skene, to whom Sir Walter Scott dedicated the fourth canto of "Marmion."

PUBLICATIONS RECEIVED.

Cook, Captain M. B. Japan, A Sailor's Visit to. 50c. New York: John B. Alden.
Hall, Newman, L.L.B. Gethsemane. Edinburgh: T. & T. Clarke, 3 George Street.
Hill, Rev. J. Edgar, M.A., B.D. Queen Charity and Other Sermons. Montreal: W. Drysdale & Co.
Russell, John. A Lay Sermon. Goderich: The Author.
Williams, Sir Monier, K.C.I.E. Buddhism. \$5.25 net. New York: Macmillan & Co.; Toronto: Presbyterian News Co.
Tolstoi, Count Leo. The Fruits of Culture. Boston: Benjamin R. Tucker.

READINGS FROM CURRENT LITERATURE.

THE ERCKMANN CHATRIAN ESTRANGEMENT.

Few lives are without their tragic side, and Erckmann-Chatrian's career is no exception. After more than forty years' friendship, their partnership, so fruitful of good, ended in a very sad manner. About two years ago the health of M. Chatrian began to decline, but in a way not easy to understand in its first stages. It proved in the sequel that form of mental ailment in which the sufferer believes himself persecuted, and it took the turn so often seen—the man most loved becoming the object of suspicion, opposition, and calumny. The saddest part was that neither they themselves nor their friends seem to have been aware of the true state of things until the estrangement became public. In this state of mind the sufferer talked and wrote against his old friend until a young man who was warmly attached to Chatrian wrote an article in the *Figaro*, which, among other things, charged Erckmann with a want of patriotism in living in Germany. This charge was probably the reason which induced M. Erckmann to bring an action for libel, as it certainly tended to destroy his credit with his countrymen. When the case came on in the Courts of Justice in Paris, it appeared that Erckmann lived in Alsace because the doctor said it was necessary for his health to live in the air in which he had passed his childhood, and in proof of his entire want of sympathy with the conquerors of Alsace it was stated that he had never learnt to speak their language. But what of course best cleared the whole matter up was the statement made by M. Chatrian's counsel concerning the state of his clients' health. The Court gave M. Erckmann heavy damages against the *Figaro* and against the author of the article. M. Chatrian did not long survive the trial, dying on September 3, last.—*Richard Heath, in Leisure Hour.*

WHEN TIME IS DONE.

Hereafter, in a better world than this,
I shall desire more love and knowledge of you.
—As You Like It.

Now and again, amid the thronging street,
As hastening through our daily round we go,
Our pulses to unwonted measures beat,
To see some face of light,
Seen and then lost to sight,
Whereat we muse: "How fair a soul to know!"

Now and again, in quiet peaceful hours,
Some precious page will steal our hearts away.
The while we read we feel life's dormant powers;
"To touch that robe of white.
Live in that presence bright!
Why dwelt we not near that sweet saint?" we say.

Now and again the patient waiting faces
Of aged folk whose days are nearly run,
Gentle manhood, children's tender graces,
Bring wistful joy like pain.
Could these with us remain,
How different were life beneath our sun!

Once and forever, from beyond the sun,
Shall come the light to show all longing hearts
Their never-found; their loved and lost, each one;
And thus great promise give,
That all on earth who live,
Shall love and knowledge have when time is done.
—W. Henry Winslow, in *Youth's Companion*.

DR. RAE ON ARCTIC EXPLORATION.

At Mrs Heweis' third "At Home" at Queen's House, Chelsea, Dr. Rae, the Arctic explorer, who conducted the last expedition in search of Sir John Franklin, gave a very interesting account of life amongst the Esquimaux, of whom he seemed to have a high opinion. He gave a vivid description of the duties and dangers of an Arctic leader's life—marching, gun in hand, at the head of his stalwart companions, and killing large game for the whole party; and his ideas of comfort in a snow hut much amused the aristocratic audience, who do not seem to relish sleeping on the snow with a single blanket, and eating pemmican, or pounded meat and fat, varied with the contents of a reindeer's stomach and a salmon. The doctor showed various interesting articles made by the Esquimaux, the cunningest of which was a very neat apparatus for spearing fish, made of cane and staghorn. There was also a case of Sir John Franklin's relics, and an Esquimaux lamp, with a moss wick and fat, which burned brightly during the lecture. When questioned about Nansen, the doctor declared roundly that he did not believe the sanguine explorer would find the current he expected to drift him across the North Pole, because he (Dr. Rae), from his intimate knowledge of those regions, was pretty sure no such open current existed, the currents running beneath the ice. The articles said to have drifted across, in his opinion, came from the adjacent coast of Greenland, and not from the other side of the Pole.—*Canadian Gazette.*

APHASIA.

MR. HENRY GEORGE'S announcement that he has "a touch of what the doctors call aphasia," and has been warned to desist for a time from brain work, does not explain what "aphasia" means. It is a term applied to indicate a condition in which the function of expressing ideas by articulate sounds is arrested, perverted or destroyed in consequence of lesion of the brain; loss or perversion of the power of expressing ideas by written signs being also often associated with this condition. The earliest and most common indication of this disease is the loss of the memory of substantives and names, and next the loss of the memory of a language with which the patient had been thoroughly conversant. There have also been recorded cases, such as that of the late Bronson Alcott, in which terms are persistently misapplied, as, for example, "hogshead" has been used for "sugar," "chair" for "table," "house" for "man," etc. Sometimes the idea in the brain can only be conveyed by means of signs, while in other instances even this power of imitation has been held in complete abeyance. The function of articulation is also modified, and only the half of a word can be pronounced, or confused sounds be employed; while closely associated with both forms of aphasia is the loss of expressing power by written signs—a condition to which the term "agraphia" has been applied. The persistent misapplication of terms has been named "heterophasia." Great interest has always been taken by pathologists in this disease, which, as has been said, is supposed to be due to lesion or morbid change in the texture of a specific portion of the brain. From this it has been sought to deduce the actual localization of the function of speech in certain lobes of the brain. The observations made by physicians have not, however, brought about any concert of opinion, and the only conclusion that has been reached is that when a specific convolution of the brain is affected other cerebral functions also suffer, and the faculty of speech is affected in common with them.—*Philadelphia Record.*

THE noontide sun is dark and music discord when the heart is low.—*Young.*

DEAN CHURCH was not a preacher in the sense that Canon Liddon was, but his sermons will be read as classics in English literature when Canon Liddon's are forgotten. They rank with those of Cardinal Newman in point of style, and are remarkable for the combination of culture with spiritual insight. They are no more, seemingly, great sermons than are those of Cardinal Newman, but the reader of them is surprised, as he is in Cardinal Newman's, by the visions of truth and the new relations in which truth stands to life that are flashed upon him in these unassuming discourses. The author seems to have seen things from the centre, and the comprehensiveness of his ethical and spiritual views is a constant surprise. He is great in his thought, in the flashes of light that he throws upon dark things, in the way in which he sees truth as a whole, and in his mastery of a style which the simplest can understand, and which opens the way to truths which the most profound cannot fully exhaust. His sermons are everywhere quoted by the brightest and most thoughtful writers of the day, and his lecture-sermons which grew out of his partly secular work at St. Paul's, and discussed sacred poetry and the relation of Christianity to races, are among the finest examples in our literature of the true way in which to trace the religious movements of mankind. He was always the master of the subjects which he treated. In 1850 he contributed to the "Christian Remembrancer" a critical article more than a hundred pages in length, which has held its own, amid all that has been written during the last forty years, as the most appreciative and comprehensive introduction to Dante and his work that has ever been written in English. This essay has gone through many editions, and his other occasional essays have had almost a similar popularity. An essay on Wordsworth stands in merit beside the late Matthew Arnold's study of that poet, and his papers on Browning's "Sordello" and the celebrated essay on "Montaigne" are masterpieces in literary discrimination. He was equally strong in a masterly essay on "Church and State," published in 1850, and republished in 1881. Three prose monographs indicate what he could do in the field of history and critical biography. His "Saint Anselm" is the best work on that spiritual leader of the eleventh century, and monographs on "Bacon" and "Spenser" are masterly studies of their kind. He had the ability to speak the right word on every subject to which he gave his thought, and his writings, though not large in bulk, have by general consent already been accepted as a permanent part of English literature. His monograph on "Bacon" is regarded as the fairest and most reasonable estimate of the father of the inductive philosophy, and his essay on "Richard Hooker," which is published as an introduction to the study of his "Ecclesiastical Polity," is a remarkable presentation of the claims of Hooker upon the literary student of to-day. He had a genius for the finest literary work, and his mind was continually in sympathy with the writings of the great masters of the imagination.—*Rev. Julius H. Ward, in the Christian Union.*

SELF GOVERNMENT FOR IRELAND UNDESIRABLE.

ABOUT a third of the population of Ireland, on the other hand, regard Home Rule as the greatest catastrophe that could befall themselves, their country, or the Empire; and it is worthy of notice that they include almost all the descendants of Grattan's Parliament, and of the volunteers, and of those classes who in the eighteenth century sustained the spirit of nationality in Ireland. Belfast and the surrounding counties, which alone in Ireland have attained the full height and vigour of English industrial civilization; almost all the Protestants, both Episcopalian and Non-conformist; almost all the Catholic gentry; the decided preponderance of Catholics in the lay professions, and a great and guiding section of the Catholic middle-class are on the same side. Their conviction does not rest upon any abstract doctrine about the evil of Federal Governments or of Local Parliaments. It rests upon their firm persuasion that in the existing conditions of Ireland no Parliament could be established there which could be trusted to fulfil the most elementary conditions of honest government—to maintain law; to protect property; to observe or enforce contracts; to secure the rights and liberties of individuals and minorities; to act loyally in times of difficulty and danger in the interests of the Empire. They know that the existing home-rule movement has grown up under the guidance and by the support of men who are implacable enemies to the British Empire; that it has been for years the steady object of its leaders to inspire the Irish masses with feelings of hatred to that Empire, contempt for contracts, defiance of law and of those who administer it; that, having signally failed in rousing the agricultural population in a national struggle, those leaders resolved to turn the movement into an organized attack upon landed property; that in the prosecution of this enterprise they have been guilty, not only of measures which are grossly and palpably dishonest, but also of an amount of intimidation, of cruelty, of systematic disregard for individual freedom, scarcely paralleled in any country during the present century; and finally that, through subscriptions which are not drawn from Ireland, political agitation in Ireland has become a large and highly lucrative trade—a trade which, like many others, will no doubt continue as long as it pays.—*W. H. E. Lecky, in North American Review.*