

mean by his remark about the saving of souls by beating of drums, etc.? General Booth started as a parson, and he does not mean to go back on his cloth: and quite right, too. At the same time he has chosen the least dogmatical form of Christianity, and clothed it with a ritual designed to touch the lowest class. It certainly tended at the same time to disgust the upper class, which is bigoted, as all classes are; and it was here that the General fought against fearful odds. For years he was jeered at by the general public, and respectable clergy were ashamed to hold out the hand of fellowship to him. When they did, it was the best and most enlightened among them that did so first; which was a sure sign to those who watched of the success that came afterwards. And now we find even infidels subscribing to the new fund, which is a sign of something else which does not seem to come within the scope of "Ubique's" vision. The proposed scheme is essentially a social scheme, and as such must appeal to all men who think or care for any but themselves; it is a mere accident that a Christian has invented it, and a detail that he insists on coupling with it the teaching of a very broad form of Christianity. And as to those whom our correspondent considers the "really poor," this is the only plan hitherto suggested by which they will eventually find relief. If once the colony of workers is established and begins to grow, there will be a great demand for educated people, as there is in all large communities; and there will certainly be no difficulty in meeting the demand from the ranks of those too proud to beg, who are now practically unaided by any except the churches. In the conclusion of his letter "Ubique" evidently forgets that the General's system is a living thing—it is the Salvation Army that has made it, and must carry it on, if it is to be carried on. People in Canada do not know what is meant by the "very poor," it is past their conception. Those who wish to get a first idea can do so by reading "Darkest England"; but even there they will find it hard to realize the actual state of things that General Booth is trying to remedy. "Ubique" is no political economist, or he would not talk in such a free-and-easy way of Government taking over the execution of the plan.

The only sensible thing Government *could* do, would be to hand over a million pounds to the General and leave him to do what he thinks best with it. It would be a cheap investment, even if its success were only partial. There are many other points raised by our friend "Ubique," particularly his talk about "conscience." If he had said that some peoples' cranks might prevent them from aiding any social scheme with a Salvation Army man at its head, he would be talking sense; but we entirely fail to see that "conscience" has anything at all to do with the matter. But we have said enough; we do not apologize, if we have talked sensibly at all, for surely this is the burning question of the day, before even Imperial Federation, which supports a larger paper than ours, year in and year out.

Au revoir, Ubique, et bon repos.

To the Editor of "Our Society":

Sir.—Elizabeth de la Bere's letter, in your last issue, so far as it referred to "J. R. L.," was somewhat amusing, notwithstanding your correspondent's mistakes, which you will doubtless allow me to correct.

First.—"J. R. L." is not a "Southern woman," but a Scotch man, a lineal descendant of one Robert the Bruce, if a genealogy sent him some years ago by his cousin Stewart A. Lithgow, Deputy Surgeon General, is correct.

Second.—"J. R. L." is not "an Agnostic, or something of that sort," as Elizabeth says she "thinks" he is, nor does he "write against the Church;" on the contrary, he has always in his letters on Scriptural topics sought to maintain the divine authority of the Bible and show its teaching. Firstly, your lady correspondent, if indeed a lady, while affirming that she "never reads" J. R. L.'s writings, singularly adds that she "knows" he quotes the Bible "most inappropriately." How can she know this if she never reads his writings? Does a lady draw such long bows as clearly does Elizabeth de la Bere?

Yours respectfully,

J. R. LITHGOW.

January 5.

Theatrical Notes.

The Adelphi drama, *The Bells of Haslemere*, was presented for the first time in Halifax at the Academy on Monday by the Lytell Company. The audience was only moderately large, but they made up in enthusiasm what they lacked in numbers.

The plot cannot be justly said to be exceptionally strong; the characters are the old familiar friends of the trans-pontine drama—the unsophisticated squire, his trustful, confiding lady-love, the unjust steward (who existed long before the days of melodrama), the plug-hat villain (essentially a modern creation), the usual crowd of village rustics, who love their squire better than their beer.

To Mr. Jas. L. Edwards fell the part of the hero, Frank Beresford, Squire of Haslemere. During the first two acts there was nothing distinctive in his acting, in fact he was J. L. Edwards rather than the Squire of Haslemere, but when the scene changed to the Southern States of Uncle Sam's domain, he forgot himself, and shewed considerable dramatic power, especially in the Cane Brake scene. Mr. Edwards here shewed us what he can do. Thorndyke, the steward, ought not to have let his villainy be so apparent. His manner would have given rise to suspicion in the mind of a man even less guiltless than the Squire of Haslemere. Captain Salem was a far more truthful rendering, doing credit to Mr. A. D. Beebe, who doubled the parts. Mr. W. H. Lytell's Reuben Armstrong was the best bit of acting he has yet shewn us, except, perhaps, his portrayal of the Jew in *The World*. A word must be said for Mr. Thos. Morgan, who, as Toby the nigger, kept the house in roars of laughter.

Miss Laura Alberta was natural as Evelyn, the miller's sister, and free from that affectation that generally clings to similar parts. Miss Celeste was a charming little Nora, and well deserved the double encore her singing gained her. Miss Burt was lively and amusing as Dorothy, Reuben Armstrong's sweet heart, and afterwards his wife. Miss Catherine Good played Mary Northcote with her usual accustomed earnestness.

The special scenery used in the play was highly creditable to the artist, Mr. John Hilyard; especial mention may perhaps be made of the river scene in rear of the Planter's House in Act III. and the Mill Race in Act IV. From some reason or other the performance seemed to hang slightly every now and again, but in the more exciting portions of the play the interest was well sustained.

JUNIOR IRVING.

OUR VOLUNTEERS.

An English paper devoted to Volunteers has the following paragraph in the issue of 27th December:—

"They are taking time by the forelock in Canada, as the Volunteers out there are already discussing the question as to who is to captain the Bisley team in 1891. It seems to be the turn, according to the *Canadian Militia Gazette*, for the Dominion team to be commanded by an officer from the Province of Nova Scotia. But there is a feeling abroad that the commander of a team of riflemen at the largest rifle meeting in the world should have some other qualifications for the post than those he may possess in virtue of such an accidental circumstance as geographical location."

Our Volunteers can afford to smile.

Teacher: "Now, can any of the pupils tell me what is meant by the nave of the church."

Bright Boy: "The man who takes up the collection."