

\$3,000,000 frs. of general goods that Spain takes from France will, as reprisals, be excluded. In the case of Italy France again blundered, by tariffing out products from that peninsula. Italy sought—and found—markets, and executed commercial treaties, elsewhere, and finds herself in a position to decline overtures from the Gauls for trade treaties.

The French clergy, headed by the Archbishop of Aix, have clearly taken to the warpath against the present Constitution. A section of the republicans insist on cutting down the annual grant of 54,000,000 frs. to the clergy; and second—which would be unnecessary—to cheese-pare, or abolish, the Concordat. Either solution is far from being ripe; the republic could not fight 36,000 clergymen, no longer dependent for their support on the State, and inciting their flocks to vote for some other régime. It would be impossible to imprison that army of disaffected. There is this new feature in the religious question, that the Church is prepared to accept divorce from the State, provided it be accorded the rights for the religious orders, such as they exist in England, and that the "Decrees" be abolished. Z.

EO THEN.

The night was lingering still, though but one star
Shone through the blackness of the eastern bar.

Then as that star behind the darkness passed
A crescent of pale pure fire appeared at last.

The dark grew gray and from the deep there came
A ruddy ring, a disk, a shield of flame.

Across its blazing surface long there lay
Three straight black bars that would not melt away.

It seemed that there we still might view the Gate,
Behind which flowers and joys of Eden wait!

SEBASTIAN.

THE RAMBLER.

A RECENT despatch to New York informed the inhabitants of that city of Mr. and Mrs. Gladstone's delight in the portrait of the latter painted by Mr. Johnstone Forbes-Robertson, the eminent Canadian. Can this be our old friend Mr. Forbes? The conversion of Smith into Smythe, of Murphy into Morphy, of plain Brown or plain Robinson into compound Browne-Robynson or Robinson-Browne is at least established by precedent, but from Mr. J. C. Forbes to Mr. Johnstone Forbes-Robertson is a step which at once presents some incongruities, to say the least. Possibly the artist has been knighted as well; Sir Johnstone Forbes-Robertson would be still better.

Some interesting facts have frequently been noted with respect to those French-Canadians who, leaving their native Province, and sometimes country, change their names into the equivalent English. Labelle becomes Bell, Loblanc is Mr. White, while the aristocratic LeVerrier re-appears as Ferrier. I knew a cabman once who led a completely double life. In Upper Town he was known as King, while in Lower Town he bore the euphonious name of Leroy. But when you come to Laframboise and Archambeault it is almost impossible to translate such high-sounding appellations—they are better left alone. The only resource is to shorten them, as you do Chalmoudeley or Mainwaring, and say, "—rr—sh—m—bq!" That is a very fair rendering of the name so often met with in Montreal and Quebec.

The Rev. Dr. William Elliot Griffiths, pastor of the Shawmut Congregational Church for many years, held an important position in the educational service of Japan. Returning to this country, he wrote "The Mikado's Empire," which, together with his subsequent works, has given him high rank as a student of Japanese life and history. In an address given recently in Boston, he sharply censured Sir Edwin Arnold and men of his type, who visit Japan for a few months and then write such optimistic, entirely eulogistic narrations of their impressions. Dr. Griffiths allows no man to surpass him in his admiration for many of the national traits, nor in his appreciation of the marvelous strides the Japanese have made; but he does protest against the wilful neglect of most of the writers on Japan to describe the depths of moral degradation that prevail there and the thoroughly baneful effects of so much European and American flattery of the Japanese. He reports that the best men in Japan deprecate, quite as much as he does, the style of writing of which Sir Edwin Arnold is past master.

There can be little doubt that there is much truth in Dr. Griffiths' remarks, apart even from the fact of Japan's comparative remoteness and isolation. We might not unnaturally ask, Has Sir Edwin Arnold seen anything of the Canadian people during either of his visits? He remains for a couple of days in the two or three larger towns, is driven about and entertained, and then writes a chapter about us. At best it must be a second-hand kind of information thus gained and thus displayed.

Some years ago we used to think that the European or English idea of Christmas was but imperfectly understood by citizens of the Republic. The Dickens Christmas was far from realization among a practical and unimaginative people. Thanksgiving Day and New Year's rather crowded the old-fashioned Christmas out. Of late, happily, Anglo-

mania has resulted in a better understanding of what the festival really is, or should be, and the following extract will convince every one that while practical, New Yorkers are also intensely kind-hearted, sympathetic, and eminently Christian in such a noble effort to ameliorate the condition of the poor:—

The Christmas Society, at its headquarters at Madison Square Garden, is working steadily and satisfactorily toward the accomplishment of its end. This is no less than to make 20,000 poor children happy on Christmas Day. It is to be an occasion for the offerings of the children of the rich to the children of the poor. To instruct children in the delights of giving as well as of receiving is one object of the society. To get at the poor children the society has enlisted the aid of the King's Daughters and of the Working Girls' Societies, and the co-operation of people who have made it the business of their lives to thoroughly understand tenement-house districts and the difficulties of those sections.

Meanwhile the gifts are pouring in from private individuals, from the well-to-do little children, from the large mercantile houses, and from many church societies without the city limits. As fast as received the gifts are divided into six classes, suitable for boys and girls of different ages. Then they are stored in the Garden basement.

The doors of the Garden will be opened at one o'clock Christmas Day, and the children will come in. The lower part of the house and the arena seats will be given to the poor. Spectators will be assigned gallery seats. Upon entering, each poor child will be supplied with apples, gingerbread and candy. Then an entertainment will begin and last until three o'clock. It will be given by a full military band and a volunteer banjo orchestra of 400. The college banjo clubs and nearly all local prominent players have volunteered for this.

In the centre of the Garden will be a huge Christmas tree, and from the tree to the roof girder ropes will be run on pulleys, rigged like tenement-house clothes lines. On these ropes the presents will be hung. A circle of chutes will be built around the tree, up which the children will proceed, each in his or her proper classification, to the place where the proper present will be bestowed. Then a straight passageway will be provided to the Fourth Avenue exit.

Of course each of us must have a word to say about the Sunday cars. There are two shibboleths, and one is as bad as the other. Why may not the question rest for a few years until the growth of Toronto renders the introduction of Sunday cars necessary? Nobody, I imagine, doubts there being a necessity for omnibuses and trams in a city as large as London. If there were none, only those who lived near or owned carriages could ever hear Mr. Spurgeon, for instance. Other instances will occur to the rational mind. The point is, that at the present juncture Toronto is not as large as London. If you wish to hear Mr. Macdonnell, for example, and you live in Parkdale, you can still hear him if you are a good walker; for, although the distance is considerable, it is not vast. This should dispose of the church-going question. With regard to the other arguments brought forward—such as, the easy access to the country, parks, etc., I do not believe that our population feels so much defrauded because Sundays are not as free as other days. This population is largely a native Canadian one, founded on orthodox British lines. The "alien" of the States is here only in very small numbers. The Germans, the Italians, the Swedes, and Danes of New York and Chicago must have, and can scarcely live without, their remnant of the Continental Sunday. Certainly, if there is to be a decision by voting, let the people vote. Let us hear from The People on the subject, not from pedagogues and politicians, not even clergymen.

So, burying every hatchet, let us look forward to that golden year in which factions, feuds, and fevers shall melt away, and a nobler era emerge. Before another Christmas Day what may not our old world have seen of strife, of victory, of defeat, of dissension, of much brave failure, of more imperfect success!

Let us wish for it and ourselves and others some small measure of that good fortune, health, prosperity, and happiness which can come, in the long run, only to those who have worked, not only for themselves, but the common weal.

NATURE AND MAN IN AMERICA.*

PROFESSOR SHALER'S volume, as the preface informs us, is mainly the reproduction of a Lowell Institute course of lectures. Judging from internal evidence, we should have assumed it to embody two separate and very diverse courses of lectures, the coherence between which is somewhat forced and incomplete. Professor Shaler speaks with the kindly admiration of an old pupil of his "Master Louis Agassiz"; but his text reveals his devotion to the great naturalist, to whose revolution of biological science Agassiz persistently refused assent. The Professor, indeed, in his zeal as a Darwinian convert, altogether outruns his later master, and makes a near approximation to the materialistic creed which Agassiz repelled, and from which Darwin shrunk with instinctive distaste. Neither of them would have affirmed what he thus unqualifiedly sets forth, "that man's body

has been slowly evolved from the earth, passing onward through inconceivable stages, each leading upward from the level of the lowest organic life."

The too eager modern biologist assumes an ingenious hypothesis to be a demonstration. The old Greek astronomers solved the astronomical problem with the earth as the centre, not only of the solar system, but of the whole stellar universe. It was a mere hypothesis, and, as we now know, very wide of the truth. But it was accepted alike by the wisest of the Greeks, and by later orthodox churchmen, no less than by men of science, as a demonstration which it was impious and heretical to question. That we owe a wondrous debt of gratitude to the great English naturalist all will willingly admit. But not one, but a long series of missing links have yet to be discovered before the assumed "Descent of Man" passes beyond the region of hypothesis. The great naturalist does indeed say that "Huxley has conclusively shown that in every single visible character man differs less from the higher apes than these do from the lower members of the same orders of primates." But this is, as Pope long ago said, "To show a Newton as we show an ape": in other words, to leave out of consideration the marvellous intellectual and spiritual element—the invisible one,—which distinguishes, not the Newton only, but also the Australian or Patagonian savage, from the ape.

The scope of Professor Shaler's work is, as we have already indicated, twofold. In the earlier chapters he deals, with the skill of a well-trained geologist, with the broad question of geographical changes on the physical structure of the globe, with the origin of the ocean-beds, mountain building, denudation, and the excavation of river valleys. The natural origin of continents is discussed in special relation to the effects of physical geography on the development of diversities of race. But after dealing, with the skill of a well-trained geologist, with earliest palæontology, it is with a sense of disappointment that the reader finds the author of "Man in America" jumping abruptly from remote geological eras, and the strange life of those æons, to the modern Red Indian, the Spaniard, Frenchman, Dutchman and New Englander.

In its later chapters the book belongs more to the region of political economy than to ethnology. The historical influences of physical geography are discussed with much judgment; the Negro question in its present and future aspects is dealt with as one of practical significance at the present time, and of grave moment in the future of the American Republic. But when the author meddles with ethnology he has no longer that mastery of his subject which is apparent in the purely geological chapters; and as for the archaeology of the American Continent, he does well to evade it. When he touches on one of the most favourite subjects of disquisition among American antiquaries, that of "The Mound Builders," he does not seem even to be aware of its most difficult element, that of the remarkable manifestation of geometrical skill by a barbarous people, ignorant of metallurgy. The old tribes of the Ohio valley have been made the text for a good many foolish treatises. We shall not apply this term to Professor Shaler's theory; we only state it. The tribes of the Ohio valley had, by increase of numbers, been driven to tillage. Hence they became sedentary, and manifested the forethought which agriculture requires, and so advanced to the condition of settled communities. "In the pre-European state of the country, probably down to some time after the year 1000, the American bison, or buffalo, appears to have been absent from all the region east of the Mississippi." But when abundant herds of buffalo made their appearance, the temptation to revert to the savage-hunter life was too much for them. "Not yet firmly fixed in the agricultural art, these tribes appear, after the coming of the buffalo, to have lapsed into the pure savagery which hunting entails." The author is manifestly unaware that the history of the overthrow of the old native semi-civilized settlements in the Ohio valley, and of those of its tributaries, by the Iroquois and other warlike invaders from the north, is now a matter of historical proof.

We have indicated the leading points in the treatise. If the reader turns to Professor Shaler's volume in the hope of finding any light thrown on the existence of palæolithic man in America he will be disappointed; and yet it would have seemed the natural sequence to his earlier chapters. But some of the geological questions treated of, are ably dealt with; and that of man and his modern environments embraces practical issues now forcing themselves on the study of the citizens of the United States, and not devoid of interest for Canadians.

GO AS YOU PLEASE.

THE Canadian Pacific Railway, having met with so much success last winter in their "Around the World" excursions, have just completed arrangements with the Peninsular and Oriental S. N. Company, and the fastest steamship lines on the Trans-Atlantic route, to run these "Around the World" excursions at rate of \$610.00. This rate will apply in either direction, and for slight additional cost variation can be made in the route to travel over India, Egypt, and Continental Europe. For further particulars apply to W. R. CALLAWAY, District Passenger Agent, Toronto.

A FIT of anger is as fatal to dignity as a dose of arsenic is to life.—J. G. Holland.

* By N. S. Shaler, Professor of Geology in Harvard University. New York: Charles Scribner's Sons, 1891.