

the proper balance of the page, by making it look one-sided.

Centre all lines, turnover and otherwise.

When an epitomized contents of the book appears on the title page, graduate the width of the lines from full measure down to a word or two. Set it in small caps of the text, or in caps of some smaller letter, equaling, as near as possible, the small caps of the text. Or, if it be preferred, commence the first line full out, and indent the beginning of all succeeding lines.

Put the author's name in roman caps about one size larger than the caps of the text, qualifying lines may be set in a small italic; catch lines in small caps.

Editor in a small black letter. Volume in roman caps same size, or one size smaller, than caps of text. Publisher's name the same, with secondary lines smaller.

Of late years a very strict system has cropped up relative to the use of points and rules in titles, chapter headings, etc. It is argued that as the title page of the book is not supposed to make connected sense, each line or set of lines stands on its own merits. So, in accordance with this idea, all points are omitted in the title, but retained after the words contents, preface, etc.

Rules are everywhere omitted, in the title and in the text. In following this plan, strict attention must be paid to the spacing out, as the quantity of "white" replaces the rules where the sense necessitates a distinction of some sort. "C. S. Q. in Printers' Register."



MONTREAL, 15th June, 1889.

DEAR SIR:—Your correspondent, "Hamilton," in your June number, states as a reason why the arguments in my letter of the 22nd March are weak, that he has many a time argued to himself just after my fashion. To test the strength of an argument, it should be carried to its legitimate conclusion, and if done so in this case, the fact will be established, that the books I named in my letter, and which can be found in any good bookstore, contain much that should be called "pestilential, immoral, indecent, etc.," according to the standard of morality of your correspondent "Montreal." To prove this I refer your readers to many chapters in the Bible. If "Hamilton" hides only the "gamey" novels, etc., from his own family, but sells them to outsiders, he wrongs both. What he hides from his own family he should not inflict upon strangers, knowing it to be bad. As to his own family he protects it insufficiently, as not only the modern trashy novels and sensational stories are apt to mislead and corrupt, but, as I have shown, some classical works might have the same

effect. "Hamilton," if consistent will have to hide a large portion of his stock of books from the members of his family. He classes the agnostic with the "know it all, know nothing, sensual," and this makes this word a term of reproach. Is it necessary to explain to-day the meaning of the word "agnostic" to educated booksellers? Why misrepresent? Why not respect him who admits that he knows no more and no less than the most devout believer about those abstract ideas upon which is built the faith of the Christian? The book, "Robert Elsmere," which gave rise to this correspondence, describes a man who doubted and who was trying to emancipate himself from the dogma and domination of the Church. He had a right to think for himself even as Luther thought he had a right to revolt against the Pope and against the abuses committed by the Church of his day. Such books should be thoughtfully read, and although some people may not agree with the sentiments or doctrines contained in them, booksellers ought not to prevent their distribution. If they take the high ground of wishing to be to some extent the educators of the people, so much more reason for allowing such knowledge to be made popular, which will, in time, help to clear up much of the doubt prevailing now.

Censorship, for ecclesiastical or political reasons, has always held the masses in fear, ignorance and superstition. Except in Spain, Russia and other benighted States, censorship has been abolished and freedom of thought and speech prevails. Let nobody stand in the way of these blessings, and if sometimes this freedom may be abused, it is a sort of Atavism, a falling back into the habits of a less enlightened and more orthodox age. These abuses will gradually disappear, as higher education in its wider sense will become more general, let us hope universal.

In the meantime booksellers should not discourage the sale of books containing views on philosophy or theology different to their own; they should rather encourage discussion upon all subjects and not fear for the result. The fittest and best will survive.

Yours respectfully, EXCELSIOR.

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