

breaking the candle, or grease on the floor and wall. What the sluggish poet did, if he made a bad shot with the book and failed in his purpose, we do not know. Under the stress of such circumstances, he probably rose and put it out, accompanying the action with such oaths as poets use.

THE fantastic brain of a lively Gallic journalist has led him to add a chapter to the philosophy of clothes, upon the subject of the correct style of evening dress to be worn by men of taste. To give lucidity to his description, he illustrates it by submitting to his readers for their admiration a sketch of a male, who is attired in knee-breeches and white waistcoat, and wears a ladylike smile as a kind of finish to his toilet, which the letter-press details with much minuteness that there may be no mistake. The shirt front, always an important item in male evening dress, must be of white piqué to match the waistcoat; and the white tie—the French *gommoux* have abandoned red—to be particularly elegant should be fastened to the collar with jewelled pins. As for studs, one, two, or three may be affected, but preference is to be shown for a single stud, supposing the fashionable youth can procure one sufficiently large and costly. Two rings are to be worn, both on the little finger of the right hand, but not outside the glove, which must be of a delicate pearl-grey tint with black stitchings, white gloves having, the journalistic *modiste* affirms, been discarded by good society. A watch may be carried—after dinner; but no external evidence must reveal the fact. Hide it somewhere about the person; if you cannot, part with it; but let nobody know you have it with you. Either small pointed-toed décolletés shoes or the Molière shape must be adopted; for a dance, the former are indispensable. Other momentous sartorial dogmas are set out with much precision, and will be keenly appreciated no doubt by the masculine pets of Parisian boudoirs, beside whom the most effeminate English dude is a model of beauty and manliness.

A NOVEL company is said to have been formed in America, entitled the "Elopement Parental Compensation and Deserted Insurance Association." The object of the concern is to compensate parents for loss and grief sustained through the elopement of their daughters, and suitors for blighted affections and disappointment through the desertion and marriage of their *fiancées*. The premiums are moderate, but clauses graduate the indemnity. What next?

THE following remarks by an English writer will find an application on this side the Atlantic. Poultry-keeping is a very profitable speculation, and one which makes but small demands upon the breeder's leisure:—"It is a notable fact that while high-born dames and gently-nurtured girls are seeking to taste the sweets of independence by earning their own living, the wives and daughters of farmers persistently neglect to improve the opportunities they have of increasing the profits of the establishments with which they are connected by the rearing of poultry and sale of eggs. And this at a time when agricultural business is sadly unprosperous. But these rustic ladies prefer the piano and the artistic joys of crewel work to the prosaic details of looking after a poultry yard, this certain source of profit being either entirely ignored by them or entrusted to a specially paid hand. The increase in the importation of eggs and poultry from abroad during the last few years has been very great—far exceeding what would be necessary if this branch of farming were not wilfully neglected in England; and a serious charge therefore lies at the doors of the female members of the English husbandman's household. They drive us to procure from foreign markets that which it is in their power to supply, if not wholly, in a great measure. This apathy to the interests of the country, if persevered in throughout other branches of industry, would be simply disastrous to Old England."

CORRESPONDENCE.

TO READERS AND CORRESPONDENTS.

All communications intended for the Editor must be addressed: EDITOR OF THE WEEK, 5 Jordan Street, Toronto.

Contributors who desire their MS. returned, if not accepted, must enclose stamp for that purpose.

PROHIBITION ETHICS.

To the Editor of The Week:

"But the world is an old woman, and mistakes any gilt farthing for a gold coin; whereby, being often cheated, she will thenceforth trust nothing but the common copper." —*Sartor Resartus*.

SIR,—So much is spoken and written about intemperance in connection with liquor, one would think it impossible to be intemperate in anything else—in language, say. Upon the devoted heads of dealers are poured out the vials of vituperation in no stinted measure in mangled statistics, in mutilated Scripture, and in ministerial eloquence of the brimstoned sort. Supposing these unfortunate traders so lost to self-respect as to reply in the same measure meted out to them, they might ask: Whether the commission of the Church was to teach or to compel? If the former, as is generally believed, can its hierarchy honestly sink its higher functions, in teaching the people spiritually, in its lower, as citizens seeking to compel? Or, if it be right for them to urge compulsion where they have no jurisdiction, can it be wrong to enforce it where they have? If it be right for Cæsar to act in a great moral movement, should the churches not first set the example within their own domain? They do not say plainly to their members that they must not drink wine upon pain of excommunication; and yet they ask Cæsar to compel them to abstain upon pain of fine and imprisonment. Are they afraid of the majority who drink and so abuse the minority who sell? Some of them even say that no compensation should be given when Government, for the people, cancels a mutual covenant without mutual consent, and which Government, for the people, entered into with manufacturers and traders; and then at a jump they pass from the legal to the so-called moral by saying that if compensation be given those who have damaged themselves by abusing the article

sold should also be compensated by the trade. Is it possible these ministers forget that their own ecclesiastical buildings have been built up out of the trade indirectly and directly, and been supported by it same as by other trades, and that if money so obtained is immoral they should return what they have received and refuse further contributions?

Do these believers in a Divinity not know that when the world was created with all its diversities, the grape was also formed with all its possibilities; and that the mind of man was also created to exercise itself to the utmost limits of its capabilities in finding out what these and other possibilities in nature amounted to? Do they not know that in a vine-growing country it was simply impossible not to discover what were the properties of the juice of the grape? The mere experiment of trying how long it would keep would be quite sufficient to discover the process necessary to make wine, seeing it could not be expressed from the grape without also being impregnated with a species of yeast which is formed on the outside of the skin—the white floury substance upon its bloom. How then can the conclusion be escaped that the Creator intended the people to find out this open secret of nature? And how can some say that the Son of the Creator could deny his own handiwork by teaching that a portion of it was not "good," though expressly averred to be so at the creation. That He did no such thing we know, but rather—as if in anticipation of this heresy—He marked His approval at His first recorded miracle.

In fact it is all presumptuous assumption to say the world would be better without alcohol, the possibilities of which lie dormant in almost every vegetable that grows. How does anyone know? The proofs we have tend rather to show the reverse in these countries—such as Turkey—where it is made a religious obligation by law to abstain. Talmage says that there are now 600,000 opium abusers in the United States, and it is not a little startling that that and other new vices crop up abundantly—such as easy marriage and divorce—wherever this false doctrine of making people righteous by the works of the law has been preached and obtained a hold. Ministers of the gospel surely know that when a man eats the grape he drinks its self-fermented juice in intelligent appreciation of its value; he is fulfilling both natural and spiritual law so far as these go in this particular. He breaks no law in so doing: he is temperate and against that there is no law; but the minister who would coerce him against his will breaks every law, natural, instituted, and spiritual, because he would deny him what nature provides, and steal from him a power and a privilege conferred upon him by his Maker, presumptuously holding that both laws are bad and thereby tacitly rebuking the modes of the Power he is especially ordained to uphold.

Yours, etc.,

A. B. C.

SPRINGTIDE.

(Hor., Bk. I., Car. 4.)

FIERCE Winter flees the Spring's delightful change;
The weathered boats the capstans drag to sea;
From barns the kine, from hearths the ploughmen range;
No more the hoar-frost shrouds the meadow-lea.

With moon o'erhead, now Venus leads the dance;
With arms entwined, the Nymphs and Graces sweet
Trip o'er the glebe, while Vulcan's ardent glance
Excites the Cyclops' tiresome forge with heat.

'Tis meet with myrtle green or with the flowers
The warm earth bears to crown our shining hair;
'Tis meet to offer up 'mid shady bowers
Ewe lamb or kid, as farmers may prefer.

With step impartial pallid death still gropes
Around the peasant's cot or proud king's halls;
And life's short span forbids protracted hopes.
O happy Sestius, since on you night falls,—

Since Pluto's cheerless home of fabled ghosts
Now presseth you, alas! and where you've gone
No more the dice decides the rôle of toasts,
Nor longer woo ye Lycidas your own.

T. M. HARPER.

LOVE.

WHEN winter stripped the trellised vine,
When paled the sky, and frozen snows
Hid the red sod in groves of pine,
Our love did bud and blow—a rose
That blushed mid dreariest cold, and made
A summer joy in field and glade.

And when alternate glint and gloom
Passed with spring murmurs o'er the scene,
And hopes beat high of days to come,
And fallow uplands flushed to green,
Our love had drooped, its petals shed:
You chilled it, and the flower was dead.

And now when spread on holt and heath
Petal and bud to smiling skies,
When groves are soft to tread beneath,
And steeped in light the valley lies
(O, cruel, such a flower to kill!),
Theworld to me is winter still.

W. E. WILSON.

THE London house of Messrs. Cassell and Company have published "Our Colonies and India: How we Got Them, and Why we Keep Them," by Cyril Ransome, M.A., Oxon, Professor of Modern Literature and History in the Yorkshire College, Leeds.