

the privilege? It seems absurdly large for a bonus, and the bonus is not needed. Not a single telegraph pole ought to have a place on the public streets without paying a reasonable rent. The shareholders are making lots of money, and encumbering all streets and highways with unsightly poles, as if they were masters of the situation, as indeed they are, by virtue of the people's softness and indifference. A man cannot peddle pea nuts without paying for it. Why shouldn't wealthy corporations do the same thing? Yet our gas company tears up our streets just as it pleases.

Is Ontario going to be overrun by the Canada thistle? It would seem so. One lazy farmer who grows more thistles than any thing else, will do more harm than twenty others of a different way of acting will do good. Why not punish all who neglect the duty of killing off the pest? Neighbors don't like to inform on neighbors. Why not have public inspectors with fines, for not only individuals, but for all municipalities where such thistles are found?

Nobody can go through the country at this season, or earlier, without seeing how much bad farming there is, and consequently how much dirty land and poor crop. If good farming don't succeed, that which is bad need not be tried. Old use and wont still too generally holds the day. Come now, look alive you lazy, ignorant fellows, and make your farms something like what they ought to be. Had the soil of Ontario not been surpassingly good, in many cases it would not by this time have kept a single donkey to the acre. Things are better than they were, but there is still ample room for improvement.

Now then for a grand exhibition and a grand crush for the next two weeks. If the weather is favorable there will be an exhibition the like of which Canada has never seen. TRUTH has no need to tell what will be seen, for all its readers will go and see for themselves.

The Fruit Growers have had a grand time of it at St. Catharines. It would be difficult to say who has a better right. These men, whether amateurs or professionals, are the country's benefactors. They have done much good work already. All success to them in their further efforts. Greatly through their exertions, example, and exhortations, an immense amount of fruit is produced in Ontario; but that amount is nothing to what might be, nor to what TRUTH hopes to see in a few years. Go on gentlemen, you are among those who deserve well of their country, and you will get your reward. There ought to be a Fruit Growing Association in every county, for that matter of it, in every township. This country is bound to be a great fruit growing place.

Whittier in a late poem has laid down a very good programme or platform, which any party or person may well adopt and work by:

Redress the Red Man's grievance, break
The Circum cup which shames and kills,
And labor full requital make
Along to such as live by bear
Thy civic honors bid them fall,
And call thy daughters forth to share
The rights and duties pledged to all.

TRUTH goes for it all, and a good deal more. The Red Man in Canada has not many grievances, though some, but all the rest of the evils spoken of are in full swing here as on the other side.

There is a great deal of truth in the remark of the celebrated Lady Harvey in one

of her published letters. "I dread to see people I care for quite easy and happy. I always wish them some little disappointment or rest for fear of a greater; for I look upon felicity in this world not to be a natural state, and consequently what cannot subsist; the further, therefore, we are put out of our natural position, with the more violence we return to it." Sir Humphrey Davy entertained a similar view of human happiness. He enters in his journal, in the most triumphant period of his life: "Beware of too much prosperity and popularity. Life is made up of mixed passages—dark and bright, sunshine and gloom. The unnatural and excessive greatness of fortune of Alexander, Caesar and Napoleon—the first died after divine honors were paid to him; the second gained empire, the consummation of his ambition, and lost his life immediately; the third from a private individual became master of continental Europe, and allied to the oldest dynasty, and after his elevation his fortune immediately began to fall. Even in private life too much prosperity either injures the moral man and occasions conduct which ends in suffering, or is accompanied by the workings of envy, calumny and malevolence of others." All unquestionably true. As a prominent Ontario man said the other day, "The man against whom nobody speaks evil things and false must be of no great account, if of any."

The great fire in London in 1660 broke out on the evening of the 2nd of September and raged for nearly a week, during which time about two-thirds of the city were burnt down. John Evelyn in his diary describes it in the following terms: "Oh, the miserable and calamitous spectacle! Such as half the world had not seen the like since the foundation of it, nor to be outdone till the universal conflagration. All the sky was of a fiery aspect, like the top of a burning oven, the light seen above forty miles round about for many nights. God grant my eyes may never behold the like now seeing above 10,000 houses all in one flame; the noise and cracking and thunder of the impetuous flames, the shrieking of women and children, the hurry of people, the fall of towers, houses and churches was like an hideous storm, and the air all above so hot and inflamed that at last one was not able to approach it, so that they were forced to stand still and let ye flames burn on, which they did fore nearly two miles in length and one in breadth. The clouds of smoke were dismell, and reach'd upon computation for nearly fifty miles in length. Thus I left it this afternoon burning; a resemblance of Sodom or the last day. London was but is no more!" In spite of all this it did eventually a great deal of good in many ways.

The 3rd of September has been memorable for a good many rather important events. It was the day on which Cromwell gained the first battle of Dunbar, as well as his "crowning victory" at Worcester. It was, in short, regarded as the Protector's lucky day, and yet on this day the great uncrowned King of England breathed his last. Curious for how long a time and how persistently absurd stories continued to be told about Cromwell and his life and conduct. Since the publication of his life and letters by Carlyle, these absurd and malignant falsehoods have lain very quiet. Everybody believed them then, nobody believes them now.

On the 3rd of September also the treaty of peace between England and the United States was signed in 1783. A century ago,

Well for the world that the result of that contest was what it was. There might have been universal mourning had it been otherwise.

TRUTH is not very well up in Saints days. The 8th of this month, or as to day falls, is sacred to a good many. They are pretty obscure to the general public and need not be mentioned by name. This is also the Nativity of the Virgin.

TRUTH does not take much stock in luck, and cannot see what in the world they are about that believe in it. Still, it takes up a great many persons and things to make up a world, and perhaps lucky and unlucky things and events may have their uses, so here goes for a string of them. It is lucky to put on any article of dress, particularly stockings, inside out; but if you wish the omen to hold good, you must continue to wear the reversed portion of your attire in that condition till the regular time comes for putting it off—that is either bed-time or "cleaning yourself." If you set it right you change the luck. And think of that! It will be of no use to put on anything with the wrong side out on purpose. Awful! The clothes of the dead will never wear long. When a person dies and his or her clothes are given to the poor it is frequently remarked, "Ah, they may look very well, but they won't wear; they belong to the dead."

Now here is an awful and most ominous thing for mothers who already think they have enough of children. If a mother gives away all the baby clothes she has, or the cradle—mark that—she will be sure to have another baby, though she may have thought herself above such vanities. For pity's sake keep the cradle!

If a girl's petticoats are longer than her frock it is a sign that her father loves her better than her mother does! Now, why? Will any of TRUTH's readers give the reason? Try!

If you would have good luck you must wear something new on Whitsun-Sunday—pronounced *Wissun-Sunday*. Won't you tell me why, Robin? won't you tell me why!

Efforts were made for a long time in Germany to direct the course of immigration from that country towards Brazil, where a fertile soil, a healthful climate, a friendly Government, and gifts of land were promised to Teuton settlers. Many German colonies were induced by these representations to locate themselves within the Brazilian domain; but they have failed wretchedly, and in almost every instance the story of their collapse has been one of sickness, death and general misery. The history of these attempts at German colonization is now given in a connected form in a series of articles originally printed in the *Allgemeine Deutsche Zeitung* for Brazil, and now published in pamphlet form in Vienna, with comments by the Austrian Consul-General at Rio. The narrative that they furnish will prove sufficient to deter German emigration to Brazil for many years to come.

It is remarkable to find some of the French military journals urging that the infantry kepi should be displaced by the helmet. When the modern German army head gear was first adopted, it received a fire of ridicule from the French wits, who made innumerable grotesque and amusing comparisons in describing it and its functions. But wit is one thing and war another. Now, in

order to soften the prejudice against the German headpiece, it is pointed out that it is really an old French appliance, being worn by the French foot soldiers in 1790; and certainly this fact is as likely as any to disarm popular disfavor against the helmet in the republic of to-day.

The suggestive warmth of the welcome given by Emperor Francis Joseph to the Count of Paris has not escaped attention, and doubtless was meant not to escape attention. But the heir of the Count of Chambord, if he is wise, will beware of being made a tool of Klugs or Kaisers. In inheriting the family claims of the dead Bourbon it will be well for him to also accept the latter's policy of abstention from armed efforts to overthrow the republic of France. The visits of prospective royalty may be tempting; but could the Count of Paris peer into the future he might see at the other end of the path of conspiracy not a sceptre, but a scaffold.

The testimony of scientific men that there were many warnings of the earthquake at Casamicciola, indicates the importance of establishing a trustworthy earthquake bureau in the neighborhood of Naples. Had the people of Ischia been in the habit of reading in their newspapers a regular bulletin of earthquake probabilities, many of those now dead would at least have had warning enough to save their lives. The signs were all there, and it is even claimed that the authorities knew of their existence, but refrained from publishing the facts lest frightened tourists, with their riches, should take wings and fly away.

The recent successful passage of the British Channel on a water tricycle seems to have given an impetus to this latest form of navigation. If tricycles for tourists, why not tricycles for soldiers? And if the British army is not equal to keeping the French from invading England through one hole in the ground—as some Englishmen appear to think—can the British navy check a million of warrior-besettriden tricycles swarming across the waters from all directions at once?

There seems no longer reason to doubt the consummation of the organic Union of the Methodist Churches in Canada. As these lines are being printed the General Conference of the representatives of the various Methodist Churches is being held at Belleville, and before another week the formal action of final agreement may be expected. Despite a very determined opposition from a few in each body there has been much greater unanimity displayed than was generally looked for. It is somewhat remarkable that the union sentiment was much more evident among the laymen than among the ministers, especially in the two leading bodies; and the laymen seemed less troubled about the purely business aspects of the question and more influenced by considerations of what would best tend to Christian usefulness. Whatever real difficulties have been presented came principally from those least expected—from the ministerial delegates,—but these have been overcome, and all Christian churches seem to unite in congratulations and rejoicings over the prospect that in the future Methodism in Canada will be united and most powerful for good in the great Christian work of the country. In view of the fact that the great North West is being opened up so rapidly as to require more Christian workers than even the united churches of Canada can supply, the present successful movement bears strong indications of the hand of Providence was in it.