

most striking examples on record of nerve and endurance. There is nothing absolutely impossible about the story. The account given seems to be circumstantial enough. The endurance of which the human frame is capable is sometimes very wonderful, as has been proved time and again in the tortures endured by martyrs and other victims of savage cruelty. But the cases are rare indeed of vitality enough to enable a man to walk so considerable a distance as a mile after all the loss of blood entailed by the severance of an arm, to say nothing of other terrible injuries, and the severe shock to his whole system by being thrown from the train.

One cannot but feel annoyed at the airs put on and the efforts put forth by those who are struggling to rise in what they call "society." And yet, poor wretches, why should they not struggle as they best may? The women especially are simply awful sometimes, but let them pass. A good many in Toronto and elsewhere are very trying, especially when they take to patronizing, which they frequently do. When they affect literature or art they are simply dreadful. Peace be with them.

At a meeting of Collegiate Alumni held in Boston a short time ago, some interesting statements were made regarding the donations made by women for the cause of education. It is somewhat curious, that, in the United States, where of all places in the world one would be inclined to think women are most anxious for the education of their own sex, less than half as much money was last year bequeathed by women for the education of their own sex, than for that of men. And yet such is the case. Of all the donations given last year by women to the different colleges in the United States, only \$750,000 was given for the benefit of women, while more than \$2,500,000 was given for the benefit of men; \$137,000 was bestowed by women on co-educational institutions, not counting the immense sums left by Mrs. Fiske to Cornell, and which are now in litigation. A good deal has been done by women's colleges by their own graduates. Vassar graduates in fifty years have given \$25,000 to their alma mater. The Harvard Annex has received \$45,000. Wellesley College has received over \$100,000 from Miss Valeria Stone, while Smith College, founded by Miss Sophia Smith, has been endowed with \$365,000.

It is sometimes foolishly asserted by people who ought to know better, but whose desire to defend the drinking customs of a country, and discredits as far as they can, the efforts of Temperance Reformers, is allowed to interfere with their judgment, that over-eating causes as much mischief as over-drinking. They never bring a shadow of proof to support this monstrous assertion, but nevertheless proclaim it with as much assurance as if it were as susceptible of proof as any proposition in Euclid. Dr. W. B. Richardson, so well known as a Temperance authority, joined issue directly with these people in a recent lecture. He flatly denied that excessive eating is as injurious and dangerous as excessive drinking and gave the experiences of his thirty four years' professional work in

support of his denial. In that time he said he had known but one case of a person who had died from intemperance eating, and then it was joined with intemperate drinking; but on the other hand he had known 300 cases of death brought on directly by immoderate drinking. And all of these moreover passed to death "through the door of moderation." When anyone arrived at the conclusion that alcohol is a necessity, that person, said the doctor, is in the first stages of the alcoholic disease. The sense of the necessity was the first symptom of the disease, the declaration of the necessity, was the declaration of the disease. All true as truth!

If all were as frank in stating their honest opinion as some whom we have heard, there would a consensus of belief that ordinary people had by this time heard enough of the Sage of Chelsea. It may very well be, it no doubt is, perfectly true, that, as he said himself, the world can't know too much of its greatest men. At the same time it is given to comparatively few to feel all the interest which theoretically perhaps they ought to feel in the great men of this world. To a certain extent every intelligent person is glad to learn about the struggles and ambitious of genius, its mortifications, too, and humiliation, no less than its exaltations and triumphs. But there is a point beyond which the endurance of ordinary men and women ought not to be pushed. In the case of Carlyle, it is a question if that point is not already dangerously near. Everyone admits that he was a wonderful genius, and that his earthly tribulations were neither few nor small. It is by no means certain, however, if there have not been thousands and millions of very worthy men and women, who suffered as much as or even more than either Thomas Carlyle or his wife but who were denied the satisfaction that comes from utterance, and were forced to suffer in silence.

Nova Scotian apple dealers were very successful in carrying off prizes at the recent exhibition in the Crystal Palace, London, (Eng). Dr. H. O. McLatchy, of Wolfville, N. S., took first prize, a handsome silver cup, presented by Messrs Nothard & Co., the London fruit dealers, and valued at £810. The doctor's exhibit consists of ninety dishes of finely colored apples, of moderate size, but more even and clean than the other exhibits. His best varieties were Red Doctor's Gravenstein, five o'clock tea, Twenty ounce Pippin, Gloria Mundi, Snow, Pound Sweet, Emperor Alexander, Summer Belleflower, William's Favourite, Cat's Head, King of Tonkins County, and Red Astracan. The second prize was by some error of the judges given to the Fruit Grower's Association of Nova Scotia, who sent an exhibit as an advertisement, but with no intention of competing for prizes with private individuals. The third prize was won by H. O. Duncanson, of Falmouth. These three prizes were given for large collections. For small collections R. W. Starr, of Starr's Point, N. S., took first prize with sixty dishes; Messrs E. & O. Chase, of Cornwallis, second with twelve dishes, and E. E. Dickie, of

Canard, with the same number. Some of the English papers, such as the *Garden* and the *Gardening World* claim that products of some Kentish gardens at the Exhibition exceeded both in size and weight the finest of the Nova Scotian apples. The latter they say were most conspicuous for their high color. The largest among them were Emperor Alexander and Gloria Mundi.

Women's Curses and Whiskey.

The poor woman in Hamilton who was lately fined \$2 and costs with the alternative of ten days in gaol, for knocking down before a whiskey store and cursing the liquor traffic that had ruined her son, seems to us to have been pretty hardly dealt with. We once knew a very worthy clergyman who, according to his own account, never passed a brewery or distillery without lifting his hat and with all earnestness saying, "Oh Lord! bring this man's business to confusion." We have heard a great many more foolish and irrelevant prayers. The whiskey maker and seller can expect nothing but very strong prayers from those who have been injured by them, either personally or in their relatives.

Free Speech.

Poor Father Chiniquy has again been mobbed and nearly murdered in Montreal, and yet the organs of no other political party dare to speak of the outrage as it deserves. There is no freedom of opinion or of speech in such cases. Father Chiniquy may be right or he may be wrong, but in a British colony and under the shadow of the British flag, he ought to be able in his own hired house or hall to say what pleases him, so long as he breaks no law. If he can't, except at the risk of having windows broken and his own head smashed, then that country is not free. Nor can we say that this outrage is the result of a foolish misguided zeal on the part of a few young men. It is no such thing. If the heads of the Roman Catholic Church had not countenanced it, it would never have taken place, and if they had disapproved of it, they would have denounced it and its perpetrators in language both strong and unmistakable. But they have not, and this because they are themselves persecuting and intolerant in heart and have all the will they ever had to put down opposition to their church, not by argument but by blows. We are sorry to have to say this, for we should be happy if we could affirm that there was blood upon the skirts of the Church of Rome, but that the blood was dry. It is to be feared that if it is dry, no thanks to those who would only make it wet enough if they had the opportunity. The cheap liberality of the Toronto Archbishop does not look well placed, side by side with those gravely brutal doings lately enacted in Quebec and Montreal. We have nothing to do with the truth or falsity of what Father Chiniquy says. All we are concerned for is free speech and fair play, and that he is not getting among the brutal and blood thirsty bigots of Quebec. If protestants had acted so we should have said much and a great deal more, for they would in such a case have been going contrary to all their principles and professions. The idea of such a riot being

possible in a British city and not a single arrest made is monstrous. We tell the hierarchy and priest-hood as well as the people of the Roman Catholic faith that they make a grand mistake in not doing their very best to bring such miscreants to justice and to prevent the recurrence of such scenes. If Chiniquy speaks falsely all the more reason why he should be let severely alone. He will evidently in that case hurt nobody but himself. These are not the days when truth is to be defended by brick bats or bludgeons. The man who stands by the tongue must be put down by the tongue and that alone. If the authorities of Montreal had been worth their salt, they would have said, "This man must be protected in his citizen rights though a hundred men should be shot down." They lost a fine opportunity of teaching the mob a lesson which would never have needed repetition. Talk of toleration. The very idea is preposterous. And the church officials are responsible, for if they passed the word such things would never be known. The one great thing in a free country is that people learn to bear with equanimity discussion and contradiction. If a man can be answered, answer him. If not let him alone. It will be the worse for him and the better for you. What idea can any sensible man have of opinions that produce such fruit and breed such defenders?

Church Parade.

It is quite surprising what an amount of bitter feeling has been stirred up in Brantford over the action of the Ministerial Alliance there, with reference to the Church parade of the Dufferin Rifles. Instead of the matter having been quietly allowed to drop after the clergymen had done quite enough, one would think, to let their views on the subject be fully known, one letter after another appeared in the papers denouncing the ministers and calling forth replies hardly less bitter. To make matters still worse an Episcopalian clergyman did what, if intended to act as oil on the troubled waters, was singularly ill adapted to the purpose. He threw open his church to the volunteers, welcomed them heartily as the representative of the Established Church of the Empire, and, it is said by some, had the indiscretion to give the other ministers of the town a certificate of character, which was taken in anything but good part. It appears that the whole trouble grew out of the Ministerial Association objecting to the band. To the parade itself, they appear to have been, if anything, rather favourably inclined. It strikes us that from their point of view it would have been more more consistent to object to the parade as a whole. Such things are got up merely for a show, they are of no practical utility whatsoever, and the marching into church, and listening to a sermon on some more or less warlike subject, is a formality of the very biggest description. So far from objecting to the band accompaniment, we should be inclined to condemn it, the only genuine thing in the whole fandango. Possibly, however, the ministers are pretty shrewd in objecting to the band. They want the whole thing done away with, and they know that to deprive the boys of the band would cut the props from beneath the observance altogether.