

poem, "Donnacona," is appended, and was originally published in 1861, in the first volume of "Soirées Canadiennes." M. Chauveau's literary ability is well-known, and the pamphlet is exceedingly well printed.

"SETTLING IN CANADA" in *Macmillan's* for November is by Alfred J. Church, who contributes "Criticism as a Trade: a Reply" to the *Nineteenth Century*, also of November. Both papers are straightforward and manly, the one on "Criticism" being a reply to some strictures made by Professor Knight against that class of professionals who combine to give notoriety, rarely lasting fame.

THE handsome prospectus of the new Canadian magazine to be called the *National* has reached us, and deserves a hearty and sincere welcome. The list of contributors includes all the best names among Canadian writers and professional men, and the aim of the directors is a thoroughly broad and patriotic one. The new year will, we understand, see the magazine fairly launched.

JOSEPH JEFFERSON, in the December *Century*, tells a curious story of a moonlight performance of "The Lady of Lyons" and "The Spectre Bridegroom" in a Mississippi barn. One old lady in the audience audibly insisted that the lovers in "The Lady of Lyons" should be "allowed their own way," and a stalwart young farmer warned the villain not to interfere again, "if he knew what was best for him."

BEGINNING with January 1st next, the Rev. T. De Witt Talmage, D.D., will become one of the editors of *The Ladies' Home Journal*, of Philadelphia. The famous preacher will have a regular department each month, written by himself, with the title "Under my Study Lamp." His first contribution will appear in the January number of the *Journal*. Dr. Talmage's salary is said to be one of the largest ever paid for editorial work.

MISS BRODRICK, who is giving a series of delightful lectures on Egyptian history and antiquities at the British Museum on Saturday mornings, is one of the many English ladies who contemplate spending the coming winter in Egypt. She will find several Egyptian scholars there, including Mr. Petrie, whose recently imported treasures of Egyptian art now adorn the National Gallery, and Miss Charlotte Wilbour, an American lady "Egyptologist."

IN the December *Lippincott's* William Shepard tells about "The Evolution of Famous Sayings," and shows how many famous *bon mots* and epigrams antedate the existence of the men who are generally supposed to have originated them. Henrik Ibsen, the Norwegian poet and dramatist, who is at present much in vogue, is handled without gloves by Maurice Francis Egan in a critique entitled "An Apostle of Frankness."

IN person Mr. Parkman, the historian, is somewhat above middle height, spare of body, nervous and sinewy in structure, and with the iron will that can meet danger and endure fatigue. He wears no beard, and his thin, thoughtful face is pleasant and attractive. In manners he is engaging, puts himself quickly into sympathetic relations with others, and easily adapts himself to every situation. He has been well described as having "a tough, sinewy physique, a resistant, calm, cheerful temper, and an indomitable perseverance and ambition." For six years he has been the president of the St. Botolph Club, one of the most popular clubs of Boston. He has also been for thirteen years a fellow of the corporation of Harvard University, and for about six years an overseer of the same institution.

"AMERICANS," the *Christian Union* says, apropos of a review of Dr. Abbott's last book, "are coming to be more and more an out-of-doors people, finding recreation and amusement in all kinds of out-of-door occupations. What they stand in greatest need of is a knowledge of nature and of natural life which shall open to them a new world of satisfaction and joy. Which is very true. No one can have failed to see the steady growth of the disposition of city people to live in the country nearly or quite the whole year round; and the literature represented by such out-door writers and observers of nature as Thoreau, Jeffries, Abbott, Burroughs, Torrey, Olive Thorne Miller, Mr. Ellwanger, and others is a definite evidence of popular interest in the subjects they treat." Jeffries was an Englishman, however, and his name is in this connection somewhat out of place.

THE *London Times* prints a letter signed by Grant Allen and others, announcing that an influential committee is about to be formed to secure subscriptions to the R. A. Proctor Memorial Fund. The affairs of Mr. Proctor have now been settled, and they regret to announce that "the total sum available as provision for his widow and seven children—four of whom are daughters, and one a little boy permanently invalided—is under £2,000. To the small income which this will produce there is to be added the £100 per annum, which is, however, granted only during Mrs. Proctor's life, from the Civil List. Temporary assistance has been already voluntarily rendered by several of the late Mr. Proctor's friends, and as others have signified their desire to assist, it has been decided to start a fund under the above name."

EXPERIMENTS are now being made in Italy upon this year's vintage in the electrification of wine. Fifty different sorts of wine have already been experimented upon, and the results have been very satisfactory. The wine is clarified, acquires a "bouquet," and is said to stand equally well transported by land or long journeys by sea.

## READINGS FROM CURRENT LITERATURE.

### ANGEL LIGHTS.

FOR wee Estelle, sweet-faced and shy,  
Beside my knee at close of day,  
I traced the Dipper in the sky  
And pointed out the Milky Way.  
Her upturned eyes themselves were stars,  
Agleam with softly lambent light,  
And not from Jupiter to Mars  
Was there a more bewitching sight.  
"And now what of the starry height  
Can you recall?" said I to her;  
And thus explained sweet merry mite,  
My infantile philosopher:  
"Why, when the stars an' planets play,  
Dod takes the dipper den, I fink,  
To dip it in the milky way  
An' dive the thirsty lights a dwink."  
—From *Lippincott's Magazine* for December.

### THE BISHOP OF PETERBOROUGH ON SOCIALISM, GAMBLING, AND BETTING.

SUMMING up a discussion on Socialism, the Bishop said they must be careful, while knowing that many of the advocates of Socialism held doctrines which were very dangerous, that they gave full credit to the nobility of motive and tenderness of sympathy with suffering and wrong which had stirred many of those persons. Christianity, however, made no claim to rearrange the economic relations of men in the State and in society, and he hoped he would be understood when he said plainly that it was his firm belief that any Christian State carrying out in all its relations the Sermon on the Mount could not exist for a week. The two leading principles taught were non-resistance and forgiveness of injuries. It would not be possible for a State to forgive all injuries, or to forgive all criminals. Neither could the English Government, in the event of a French army landing on her shores, afford to give that army a safe escort to London. It was perfectly clear that a State could not continue to exist upon what were commonly called Christian principles, and it was a mistake to attempt to turn Christ's kingdom into one of this world. To introduce the principles of Christianity into the laws of the State would lead to absolute intolerance. The law of Christianity was self-sacrifice, impelled by love; the principle of the State was justice, impelled by force. The State had to do justice between man and man, and to restrain violence; the duty of the Church was clear—namely, not to force Christian principles on the Statute-book, but to inculcate in the minds of men, both capitalists and labourers alike, to do unto others as they would others should do unto them; to infuse into the minds of men the great principles of justice, to try to make labour just towards capital, and capital just and fair towards labour. The Bishop then read a letter which he had received from the Leicester Nonconformist Ministers' Board, calling attention to the subject of betting, which was leading to the most alarming results, and suggesting united action on the part of the Church and Nonconformists, with a view to remedying this evil, which was widely spreading. He said he was much gratified to receive such a communication, and he was sure it would meet the hearty approval of the Conference. He heartily subscribed to the resolution proposed by Canon Hall, and he was anxious that the evils attending the great evil of gambling should be checked. But he did not arrive at that conclusion for precisely the same reasons urged by many of the speakers. There was another question which had to be considered, and that was, What were the means to be resorted to for checking this gambling? They must be always careful to distinguish between two questions—whether a thing was wrong *per se*, and whether it was or was not desirable to invoke the force of the State for checking the wrong. A thing might be very wrong in itself, and yet the State might have no business or right to interfere with it; and the State might interfere with things that were not wrong in themselves, but which might be injurious to the welfare of the community. He thought they must first settle the question whether it was wrong, but not with the view of settling whether the State was to suppress it. A thing might be no sin and yet it might be injurious to the State, and, if so, the State would have a perfect right to suppress it. The State had a right to protect its own existence, and if any practice was found injurious to the State it had the right to suppress it in the interests of its own life. The question was not whether it was a sin or not; the State had no business to punish sin, but to punish crime. Every crime was not a sin, and every sin was not a crime. If the State were to forbid their worshipping in their parish churches it would not be a sin for them to do so, but it would be a crime. If they said to him that the State ought not to interfere with gambling because it was not wrong, they were illogical and irrelevant, and they were equally so when they said that gambling was wrong, and that therefore the State ought to put it down. It did not follow that because a thing was wrong the State should step in; but whatever view he might hold as to the sinfulness of betting and gambling, he could cordially agree with the resolution that means should be taken for checking betting and gambling. He urged them in particular to have their own hands clean, and to do their utmost to encourage their hearers to resist the temptations of betting and reckless attempts to get money quickly.—*London Mail*.

### A LEADER IN THE OXFORD MOVEMENT.

To many persons the name of Wm. George Ward is now unfamiliar; forty-five years ago it was on the lips of every Englishman, for he it was who brought the Oxford movement to a head, forcing the Anglican Church, through its mouth-piece, the Oxford Convocation, to acknowledge the contradictions and confusions in its doctrines. Ward was the son of a Tory member of Parliament, better known as the best cricketer of his time than as a politician; he was sent to Winchester School and Christ Church, Oxford; distinguished himself in the debates of the Oxford Union; was graduated on a fair level; then elected to a fellowship at Balliol, took orders, and taught mathematics. He had, as his college contemporaries testify, a wonderful skill in arguing—"Socrates," indeed, Professor Jowett calls him—could unhorse any opponent with his syllogistic spear; yet, in spite of this logical faculty, he had strange, barren patches in his intellect, caring nothing for history, and apparently blind to the deeper imports of Science. What did not interest him he ignored, saying, frankly, "That's out of my line." His moral nature was very sensitive, yet although he suffered from fits of morbid depression, he was the most jovial of companions. So that now, after nearly half a century, his son has been able to collect from Ward's associates, most of whom differed widely from him on the fundamental questions of life, such a series of tributes to Ward's character and ability—his acute and inexhaustible logical weapons, his loveliness, his candour, his magnanimity—as few other men of his time have inspired. Cardinals Newman and Manning on one side, Archbishop Tait, Dean Stanley, Jowett, Dean Church, Dean Lake, Clough, Gladstone, not to mention others from other sides, unite in expressing admiration for the straightforwardness, or affection for the personal attractiveness, of this man.

### A SAGE'S BRAIN IN A FOOL'S HEAD.

#### MARVELLOUS TRIUMPH OF MODERN SURGERY.—THE MENTAL MACHINISM OF AN AGED SCIENTIST GIVEN TO A WEAK MINDED YOUTH.

What must be accounted the most remarkable surgical operation ever attempted is related with every appearance of truth by a writer in one of the leading papers of the United States. The brain of a man of science who had come almost to the end of life's span, was transferred to the skull of a young man, who, while endowed with great physical strength, was an imbecile. The operation was a success. But the subsequent developments are enshrouded for the present in a cloud of mystery.

Thousands of people in Canada are changing their brains slowly but surely. It is no surgical operation that is dulling their mental faculties. It is the grinding of their daily tasks, the worry of making a moderate income cover large expenses, and the thousands of sorrows, griefs, and anxieties which are wearing out the brains and nervous system of our best and brightest minds. Call a halt before it is too late. Remove the sleeplessness, headaches, variable appetite, pains in the back, and other nervous symptoms with that wonderful discovery, Paine's Celery Compound. Under the use of this grand nerve restorer, the brain will become clear, natural sleep will refresh tired mind and body, the food will properly build up the wasted muscle, and the nervous system will be vigorous and full of vitality.

This grand restorative cures nervous prostration, sleeplessness, despondency, nervous debility, dyspepsia, headache, neuralgia, paralysis, pains in the side and back, tired feeling, loss of appetite, numbness, St. Vitus's dance, palpitation of the heart and all diseases of the nervous system. Its large sale is well deserved, for it never disappoints the user. Thousands of testimonials from the best people in Canada prove the marvellous efficacy of this scientific health restorer.

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If you are going west bear in mind the following facts: The Northern Pacific Railroad owns and operates 987 miles, or 57 per cent. of the entire railroad mileage of Montana; spans the territory with its main line from east to west; is the short line to Helena; the only Pullman and dining car line to Butte, and is the only line that reaches Miles City, Billings, Bozeman, Missoula, the Yellowstone National Park, and, in fact, nine-tenths of the cities and points of interest in the Territory.

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The Northern Pacific is the shortest route from St. Paul to Tacoma by 207 miles; to Seattle by 177 miles, and to Portland by 324 miles—time correspondingly shorter, varying from one to two days, according to destination. No other line from St. Paul or Minneapolis runs through passenger cars of any kind into Idaho, Oregon or Washington. In addition to being the only rail line to Spokane Falls, Tacoma and Seattle, the Northern Pacific reaches all the principal points in Northern Minnesota and Dakota, Montana, Idaho, Oregon and Washington. Bear in mind that the Northern Pacific and Shasta line is the famous scenic route to all points in California.

Send for illustrated pamphlets, maps and books giving you valuable information in reference to the country traversed by this great line from St. Paul, Minneapolis, Duluth and Ashland to Portland, Oregon, and Tacoma and Seattle, Washington Territory, and enclose stamps for the new 1889 Rand McNally County Map of Washington Territory, printed in colours.

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