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THE FOUNDATIONS OF BELIEF: The straight teaching of Mr. Balfour's remarkable book on "The Foundations of Belief," is so important at a time when clearness is necessary in matters of belief that we venture to state its definite result. Its apparent purpose is to criticize the foundations of naturalism, and to show the deficiencies in nearly all the current speculative beliefs. No system of belief is free from obscurities, defects of proof and inaccuracies. No unification of belief can take place on the basis of induction or particular experiences. No theory of knowledge can be satisfactory which fails to show that the approximate causes of belief, and its ultimate causes, are notations in the character of the intellect, as well as scientific beliefs are necessary to any theory of knowledge, and any system which denies them can have no permanent foothold for the spirit of man. There are the postulates or axioms which Mr. Balfour lays down and works from throughout his essay. In the first place, he shows that Naturalism is opposed to the moral law, the aesthetic element and reason. It denies the elements which make for righteousness and beauty and reason, and is an insufficient demand of what we instinctively demand. It neither ministers to the needs of mankind nor satisfies the reasons. Neither does philosophy furnish an explanation of the questions which it is expected to answer. There is something more than the world of phenomena and experience which it does not take note of. Neither does reason supply the place which Naturalism is unable to occupy. It is a great force, but it cannot be depended upon. Authority is above reason, and lies behind the greater part of our beliefs, behind the foundations of social life, behind ethics and politics and religion. This is as concise a statement of the negative part of Mr. Balfour's essay as can be made.

The positive part, though deferred to the end, is more satisfactory than might be expected. All great teachers have been unable to explain the world on a naturalistic basis. They refuse to circumscribe the knowledge by the limitations. The human consciousness refuses to be limited, and the beliefs which grow out of it and cannot be reasoned with are fundamental and speak with a certain authority. The certainties of science are inadequate to the welfare of man, but the moment you stand on ethical ground everything which concerns man has a larger and a final meaning. "It is because they (facts and experiences) are richer than our knowledge slowly grows to a fuller harmony with the infinite reality that they may be counted among the most precious of our inalienable possessions." Mr. Spencer's mistake is that "he had failed to realize that if the certainties of science lose themselves in depths of unfathomable mystery, it may well be that out of these same depths there should emerge the certainties of religion and the dependence of the "knowable" upon the "unknowable" embarrasses us not in the one case, no reason can be assigned why it should embarrass us in the other." The ultimate ideas are traced to their source in the deepest needs of man, and alike in science, in ethics, in beauty and in religion, they reach the halting expression of a reality beyond our sight, the half-seen vision of transcendental truth. Here Mr. Balfour reaches on straight lines to finalities, to the evidence of purpose slowly worked out, and finds evolution "the striving toward something which is not, but which gradually becomes, and the fulness of time will be." Very rapidly he reaches the postulate of a God in the interest of morality, then the belief in God who stands in the "preferential" relation to mankind, and then it is but a step from Theism to Christian Theism. This is as far as he chooses to go, but the moment he enters within the confines of ethical truth he finds the reality greater than in the realm of science and conscience, responsibility, freedom and immortality assert their existence as the moral needs of man in such a way that there is no escape from them.

While the process is apparently critical and destructive by which Mr. Balfour reaches his conclusions, it will be seen that it is at once positive and final. He refuses to borrow anything from Christianity, but shows that the effort of Naturalism to comprehend the whole of existence is a mistake, and that on his basis neither ethics nor beauty nor reason can have a proper existence, and that philosophy, as at present understood, does not give us an adequate basis for the reasonable beliefs of men, and that authority, in the final analysis, is the basis of a large portion of our most important beliefs.

We take into account the whole of life, its needs, its aspirations and its ideals, it is necessary to acknowledge their reality or deny the best in our conscious existence, and it is here that the initiation of belief begins. The belief in God, though not free from difficulty, is less difficult than Atheism, and the moment one works constructively toward the formulation of the truths which are necessary to human existence, he finds that the working beliefs in science, in ethics and in religion are really the final beliefs of mankind. Thus, without borrowing anything from other sources, Mr. Balfour has not only explicated the defects of the scientific method in the search for truth, but vindicated anew the primary instincts of the human race and shown that they have a foundation in the nature of things which is not to be denied. He has rendered an important service to the "reasonable, religious and holy hope" which the race has always entertained in regard to its ultimate destiny, and thoughtful persons who may have listened to eagerly to the affirmation of science, will find in his statement of final beliefs a large degree of satisfaction. There is nothing of the

narrowness of the religionist in it, but something of the largeness and luminosity of the truth itself, something of the reserve and mystery which refuse to show up their secrets when we press most earnestly for a solution of doubt, something of the assurance of one who intelligently believes where he cannot prove.

GROWTH OF CATHOLICISM

The interesting statement it officially made that the Catholic "population" of the United States is 9,077,856. When it is remembered that the numerical strength of the Catholic Church a century ago was comparatively nothing, these figures are suggestive. If they are well founded, and it is not probable that they are wide of the mark, one-seventh of the present population of the Republic is identified with the Roman faith. It is not surprising, therefore, that the Pontiff is turning his attention more and more toward this country, and that intimations are heard now and then that the Catholic Church should receive the patronage and recognition of the civil authorities.

In some respects, however, these statistics are not so significant as they might at first glance appear. In spite of the rapid strides which the Catholic Church has made in America, and in spite of the proselyting zeal and activity of her priests and prelates, she has made few converts from the Protestant denominations. The increase in the Catholic population in the United States is due solely to the increase of the number of children of Catholic parents and to immigration. When it is borne in mind that over 10,000,000 men, women and children entered the United States from Europe between 1870 and 1890, it is a cause for wonder that the Catholic population is not greater than it is. The people of Austria-Hungary, France, Italy, Spain and Ireland, almost exclusively Catholic in creed, while a large portion of the people of Germany are adherents of the same faith, and it is from these nations that the bulk of immigration in recent years has been recruited. The fact also that the Catholic Church maintains nearly 4000 parochial schools in the United States is an indication that she is primarily bent upon keeping her own people in the fold rather than being attracted by a hope of adding to her membership by outside acquisitions.

What the future of Catholicism in America is to be remains to be seen. That a Catholic population will ever constitute a majority of the Republic is hardly probable. If the people can be said to be growing away from Protestantism at all, it is not in the direction of the older faith, but in the direction of more liberal and tolerant ideas. A matter of concern to Catholics is becoming more liberal and tolerant, at least on this side of the Atlantic, which undoubtedly accounts in part for the hold it retains upon its own people. It is a matter of regret that the population of many Protestant denominations.

THE PELPIT NOT WAINING

A writer in the New York Independent, who has made a careful study of statistics bearing upon the subject, estimates the total male membership of the United States at 10,000,000. The female membership, 9,816,424. He also makes the interesting statement that the number of voters who are professing members of Protestant churches combined approximates 5,400,000. The significance of these last figures lies in the fact that the voting population of the Union is estimated to be over 10,000,000. There are only a little over 12,000,000 votes were cast in the last Presidential election.

It would be a trashing of old straw to attempt to explain why both in Canada and in the United States fewer men than women are professing members of Christian churches. Many reasons are assignable for this fact which nowise reflect upon the efficacy and truth of the Christian religion, and which do not necessarily imply that the masculine sex are degenerating morally. Churches were never more liberally maintained than now, and it is an admitted fact that many of the most generous supporters of the cause are men who are not actively interested in religious work. At the same time these statistics indicate a growing feeling that men do not regard church membership in so serious a light as formerly. Whether this is a wholesome sign is a question to be considered. To a certain extent this is spread of undoubtedly the outcome of the ideas of modernity and more tolerant ideas.

The fact that only a third of the voting population of the United States is closely connected with churches is suggestive. At first blush it would seem to imply that the vast majority of the population is indifferent to the religious life, or that the influence of the utterances of the pastor, rector or priest was practically confined to the few who were present at his services. There are, however, many reasons for this. How potent the pulpit thus was is signally illustrated during last year's campaign in New York city light as formerly. Whether there is anything in the Independent's statistics to prove that the influence of the pulpit is waning.

TRANSLATIONS OF HORACE

There is in the current Quarterly Review an interesting article on translations of Horace, apropos, of course, of Mr. Gladstone's recent addition to this very extensive literature. A striking article on Horace appeared in this periodical two years ago, and we presume the present paper is from the same pen. It is, at any rate, in the same vein, and is rather one of those descriptive articles on Horace which are really the "great little poet" the quiet and moderate philosophy of Horace is mentioned in the article, but the real interest of the article is that "The Two Gentlemen" is an odd idea that "The Two Gentlemen" is one of the plays of Shakespeare most frequently read though least known. The belief that it is frequently read is based on a deplorably cynical view of human nature, for in all editions, both those that cling to the sequence of the First Folio and those that aim at a chronological arrangement of the plays, it is placed first, and the reason given is that it is the play which most people begin to read Shakespeare at the beginning and soon get tired. But "The Two Gentlemen" is assuredly not un-

supposed, translate the whole of the ode of Horace which he learned in office in the spring of last year. A good part of the translations has probably been done at various times during the last 40 years. Two of the most successful of the efforts, the Ode to Pyrrha and the Amoebean Ode, were written many years ago. In 1861, in conjunction with Lord Lytton, Mr. Gladstone published a volume of translations, with the dedication, "Ex voto communi in Memoriam Poplicum Rusticorum. VIII. Kai. Aug. 1859." Mr. Gladstone and Lord Lytton married sisters, and the marriages took place on the same day.

The writer of the article in the Quarterly considers Mr. Gladstone's Ode to Pyrrha as the highest possible praise, since Milton's translation has always been considered the high-water mark of such work. Lord Ravensworth, however, has translated the Ode to Pyrrha, and there are such distressing premonitions that she may at no distant date supply the female model for all literary artists, that we may opportunistly put a plea for the "Woman Who Did Not Die" in the hands of the translators. It is, admittedly, a thankless task, for the writers have decided already that she is too respectable and commonplace to interest their patrons, the poets and the novelists, who are the survivors, will be the very first to resent an attempt to direct the public gaze in her direction. But as the sentimentalist is justified in his efforts to preserve old monuments and traditions from decay, he may justly insist in this instance by pointing out that however the "Woman Who Did Not Die" may be obsolete and played out to-day, she was at one time a subject of general veneration and affection. When the change came, it is difficult to decide. Something was doubtless due to French influences, and a good deal to the radicalism of the French revolution, and a movement begun with perfect legitimacy and proper aspirations has brought us to Dodo, the Second Mrs. Tanqueray, and Herminia, the daughter of the Duke of Devonshire. Allen's latest novel. A blend of these three—let us say persons—will provide us satisfactorily enough with an ideal "Woman Who Did."

The "Woman Who Did Not Die" lacked the sublimated intellect, the fine raptures, the delicate sensibility, the delicate sensibility, and she was never half such good fun as a picnic or a house party. But she was a good deal more than that. She had the talent for persiflage and innocent improprieties she is able to do, and she was a good deal more than that. She had the talent for persiflage and innocent improprieties she is able to do, and she was a good deal more than that. She had the talent for persiflage and innocent improprieties she is able to do, and she was a good deal more than that.

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THE WOMAN WHO DID NOT DIE

Like a bit of Dickens. An old Newsmen with a Face That Won Him Fame. Nearly every Londoner of a dozen years' familiarity with one of the busiest thoroughfares will remember, says the London Home, the old man who used to walk bareheaded in all weathers up and down the Strand selling evening papers. He was tall—six feet at least, probably six feet one or two—thin, gaunt and stooping, was dressed in the style of a poor man, with a long, thin nose, iron gray hair, and a pair of eyes of great depth and power. To say that no grander hand could have been found in England, even in the generation of Henry Irving, Frederick Herby Taylor, and that nothing comparable to it in greatness of soul and grandeur of effect had ever in recent years stood before the front of the Ministerial bench in the House of Commons would be a bold, but not a rash statement. And yet the man who bore it could be seen every day in the Strand, and he was a subject of general veneration and affection. When the change came, it is difficult to decide. Something was doubtless due to French influences, and a good deal to the radicalism of the French revolution, and a movement begun with perfect legitimacy and proper aspirations has brought us to Dodo, the Second Mrs. Tanqueray, and Herminia, the daughter of the Duke of Devonshire. Allen's latest novel. A blend of these three—let us say persons—will provide us satisfactorily enough with an ideal "Woman Who Did."

artless way, the love of man in general, and at least the regard of her husband. To-day she would be called a tramp in many a society, but she was the sort of woman men liked in those days, and even now, perhaps, when they find her, if history counts for anything, in foolish dwellers at chill morn'g but battles 'pro aris et focis,' of which she was the brightest jewel. Up till this day, no one has been known to die for a woman who did, for she has created the impression that she is perfectly well able to look after herself.

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Collect for the Day. Oh, gifts of gifts, oh grace of faith! My God how can it be That Thou, who hast discerning love, Shouldst give that gift to me? How many hearts Thou mightest have More innocent than mine! How many souls more worthy far Of that sweet touch of heaven's hand.

THE GIFT OF FAITH

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Thoughts for the Day. Monday—God bless the noble workman Who digs the cities of the plain, Who digs the mines and builds the ships, And drives the commerce of the main, God! I see them for their swartly hands Have wrought the glory of our lands.

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Advertisement for Scott's Emulsion, featuring a fisherman carrying a large cod fish on his back. Text includes: "Scott's Emulsion, the cream of Cod-liver Oil, with Hypophosphites, is for Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption, Loss of Flesh, Emaciation, Weak Babies, Growing Children, Poor Mothers' Milk, Anemia, Scurvy." It also mentions "J. BRIMER, 210 YONGE-STREET."

Advertisement for Beaver Overcoatings. Text includes: "INSPECT OUR Beaver Overcoatings. J. BRIMER, 210 YONGE-STREET. WHERE Do You Buy YOUR COAL? DON'T all speak too quickly, but come or telephone to us when the bid is empty."

Advertisement for The Standard Fuel Co. Text includes: "The Standard Fuel Co. 58 King-Street E. Telephone 1836, 898, 2035." It also features a small illustration of a steam locomotive.

Advertisement for Ayer's Cherry Pectoral. Text includes: "A LIFE SAVED BY TAKING AYER'S CHERRY PECTORAL. Several years ago, I caught a severe cold, attended with a fever, so high that I could not rest, and my throat was so sore that I could not swallow. A friend recommended Ayer's Cherry Pectoral. By the time I had used a bottle, my throat was completely cured, and I believe it saved my life." It also features a small illustration of a person.

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COACHING IN THE WEST.

Drummers Dumped—A Dead Man's Corpse and a Girl's Presence of Mind.

By Stage Driver.

The good old days of stabling in the Northwest before the advent of the "iron horse" are now all gone; the stock as the horses were called and the old-fashioned coach owing on its leather springs, have had to give place to the modern Pullman, and we fly along over the prairie at 30 miles an hour, where before we were doing well to make 10.

I suppose nobody regrets the change, but nevertheless it's pleasant to remember the old times—and what good times we had to have, too—and the many curious adventures and mishaps that attended the tedious route and helped to pass the time. Besides carrying passengers, their luggage, and the usual freight, we carried the United States mail and all the express matter of an iron-bound box always carried on the coach, and when the treasure was unusually valuable, a guard was sent along to sit on the front seat—the box was called by the name of the driver, and was loaded with buckshot, ready to plug the first highwayman, or, as we called him, "road agent," that showed himself. And indeed this precaution was very necessary, for these days robbers swarmed all over the country. It was not an unusual occurrence even then for the agents to get away with the swag, as it takes a whole lot of time to load and unload the two or three Winchester rifles and the modest request to "throw up your hands." In fact, I always made it my mind that I, for one, would take no chance of being held with lead, on the bare chance of the men being bad, and so was always ready to hoist my upper extremities on the slightest provocation. This may seem cowardly, but I looked at it in the right way; it was the best thing to do, because the bad agents always had the best of it; they could ambush beside the road, and before you knew where you were you were looking down the barrels of the forward rifles, and if you didn't believe in the yarn that one road agent told after he was caught—namely, that he had "hold up" more than a hundred and old tin candlestick than ever had with a pistol or rifle. It's all humbug, because these men were desperate, and they not likely they would take chances with a candlestick of going to penitentiary.

For one hour always had good luck, and never yet been "held up." My adventures have been more of the ridiculous than the serious sort, and I have seen in Montana on a short route of 30 miles. In general the road was very good, and having a good horse and a good driver, I was able to make good time. On this particular occasion, however, the heavy rain that was preceding the day had turned the road into a quagmire. I was very heavily loaded, both with passengers and freight, and had a very heavy load on the back seat of the coach. Just before we started six more men came down to the office and stated they must have their horses and a wagon, and I had to take them than by letting them ride in the flat top of the body of the coach. This was a very bad thing to do, and I could not help but feel that I was taking a great deal of risk.

These six men were drummers for different houses, and I liked to have them, but the present ones were an exception to the rule, and were not drummers but had never been my misfortune to haul. They first complained of their seats, and when I told them that it was their own choice, they used the stage company for not providing better seats. They finally got patience out, and I quit arguing with them, but I made up my mind to pay them and send them on their way. I had the same worst they got, and turned all their abuse on me, swore at me for not taking better care of their horses, and for not taking better care of their horses. Of course this latter threat bothered me. I had my orders, and I was not to let any horse be driven slow, in fact, I couldn't do better. I was thoroughly glad when at last I reached the next town, and I drove slowly, in fact, I couldn't do better. I was thoroughly glad when at last I reached the next town, and I drove slowly, in fact, I couldn't do better.

The Horse in Classic Poetry.

It is really astonishing how many of the great poets constantly referred to horses in their finest productions. The following are some of them. The insignificant changes we have made in them of course make very little difference.

Oh, gutter, in your trials of ease, / But when the pure hangs on the wire / How quickly in your legs you tire.

In slumbers of midnight the old driver lay, / His night shift swung loose at the sport / He reached that point of the hill / "Hop! That along there!" they all heard / He was driving a night mare, and trailing behind— / Dimond.

There is a land of fire so bright— / Whence all had horsesmen go / They eat horse food till night / And get filled up with "whoa."

When I remember all / The horses I have had on / And seen them round me fall / Like late my girl has set on / I feel the use of my power given / His poor, tired soul to rest her / But free from pain and rest— / Thomas Moore.

Strenuous man, ere you flee, / Give Oh, give your horse a rest / Just to get it in my vest / Take my pants and all the rest— / Byron.

Breathes there a man with soul so dead / Who never to the half hath said / "Get up the best horse in the race!" / Whose heart trillings hath within him buried / When I have some stretch he hath turned / And found the red flag in his face?— / Scott.

Cumberland's brass were rhyed, / Whose falls the flowing were / "Was that that Flying Jiggy?" / "Gave me his promise true; / And he'll forget it— / But for lying Flying Jiggy / I would have had quite enough to have / ridden home in a carriage, and paid my / monthly church dues, and with a mile / long due premium on my insurance policy / ere I laid me down to die."

How dear to my heart are the scenes of my childhood / Which the old shuffling pack recalls in his face / Aunt Dinah Unc' Remus, Drer Fox in the redwood / And the butter-cakes hid in that hole in his face. / The butter-cakes butter-cakes / They never did rise from their grave in my face. / Woodworth.

Scott, when Wallace cut both heels / Or knocked your redoubt in the head / Don't you wish the old man was dead / Or—would hurry up with his horse— / Burns.

Now is the winter of our discontent / Made glorious summer by this / That gather on one track from deep / Interest have neither hurried— / Shakespeare.

GOOD MANNERS IN HAISING AND TRAINING FROM A THOROUGHLY PRACTICAL POINT OF VIEW.

We speak of a well-bred man or a well-bred horse as one bred in lines that under certain conditions may excel, but education must be added to raise either above the ordinary. In both cases, too, the special education is necessary for either to excel. The extreme speed comes only by thorough education, and the same applies to good manners as related to behavior in harness. What the former may cover a multitude of defects, the latter is indispensable when extreme speed is lacking and pleasure or general purpose horses is the result.

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