

# The Canadian Spectator.

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SATURDAY, MARCH 9, 1878.

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## The Canadian Spectator.

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## The Canadian Spectator.

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NOTES ON THE COLORADO POTATO-BEETLE, by F. B. Caulfield.  
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A MODERN 'SYMPOSIUM,' by Lord Blachford.  
ORATION ON BURNS, by Rev. A. J. Bray.  
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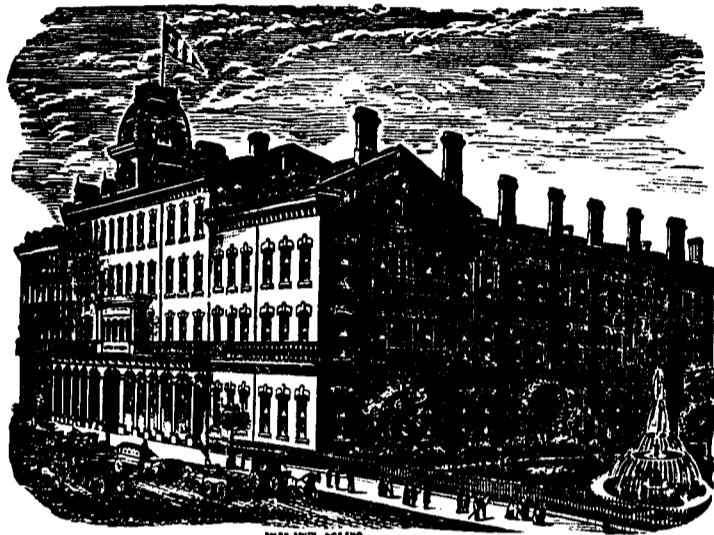
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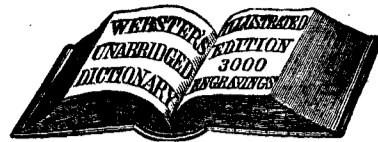
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## THE TIMES.

On the whole the Cabinet at Ottawa has not much pleasure in present condition or future prospects. The Budget speech added no strength, did nothing to bring back those who were wavering in allegiance, or failing in confidence. Mr. Cartwright is a good man, and puts great faith in Providence, and so in a resigned spirit bids the country kick up its heels and wait for the turn of the tide. But Mr. Cartwright has failed so often as a Prophet that we can scarcely be blamed for misdoubting his gifts. When a country is drifting into almost hopeless debt, it scarcely seems good and sound policy to make no effort, but wait for better times. The difficulty has to be met in one of two ways, increased taxation, or cutting down of expenditure. The latter is what we want. Only that way will the Government regain the confidence of the country and secure a return to power at the next election.

Mr. Blake's place is not yet filled up. It is said that Mr. Huntingdon is about to retire from the Cabinet to take a railway contract. But it may be that Mr. Holton will be prevailed upon to accept office. We devoutly hope he will yield, for while it may be, and probably is, distasteful to him and self-sacrificing, he is one of the few men in Parliament whom the people can trust and look up to. He would give strength and respectability to the Cabinet, two things very much needed by said Cabinet.

The Supreme Court is still adjourned *sine die*. Meanwhile our Minister of Justice, Laflamme, retains his seat with an appeal against him, involving disqualification. The Court is charitable to the Minister of Justice, or else, the Minister of Justice is charitable unto himself. But in the administration of law we want justice and not mercy. Judge Strong has ruled strangely in the matter of agency; not at all in accordance with English rulings: and it is said Laflamme would stand but small chance of re-election, in that the fervour of his friends has cooled toward him—but be that as it may we want to see this case settled. It is not pleasant to have doubts as to the right of the Minister of Justice to have a seat in the House—still less pleasant to feel that the Supreme Court stands adjourned in his favour. But that is not the worst aspect of the case. Rumour has it that if the Court remain adjourned until Parliament is prorogued, the Judgeship—which is to be vacant by the retirement of Judge Taschereau—will be filled by Laflamme, and so he will have a voice in his own case. We are a longsuffering people—but surely there is a point beyond which forbearance will not go.

The session of the Ontario Assembly now drawing to its close has not greatly enhanced the reputation of that legislative body. There was work to be done which a professedly liberal and progressive administration might have been expected to take vigorously in hand. There was the great question of Tax Exemptions to be dealt with. The provincial press had discussed the whole matter from every possible view long before the session commenced. The facts were all known, and everybody looked to the Government for action. Yet, the whole question was shelved by reference to a Committee, which took so little interest in the matter that day after day it was adjourned for want of a quorum. And so a gross injustice is allowed to exist from year to year. If a Reform Government with a majority of twenty votes cannot summon up courage to deal with this matter, where is Ontario to look for progressive legislation? It is admitted on all sides that the taxation of public property involves a somewhat complex problem, though even in that matter Great Britain has long ago set an example which might safely be followed throughout the Empire; but that is no reason why the obvious injustice of exempting ecclesiastical incomes and properties from taxation should not be separately dealt with, promptly and decisively.

The Roman Catholic clergy in Ontario are beginning to manifest some uneasiness with regard to the separate schools. It appears that the lay supporters of these institutions scarcely show enough interest in the sectarian education of their young people. There is positively a disposition indicated in some districts to forego their separatist privileges and rest content with the secular education provided by the public schools. At Windsor, for example, and also at Stratford, the separate schools have virtually ceased to exist, being absorbed by their non-sectarian rivals. At other places, and notably at the provincial capital, the Romanist School Board is so rapidly losing influence that its dissolution is to all appearance not far off. If a denominational system is to be permanently maintained side by side with the Free Public Schools of Ontario, it must present a higher standard of efficiency. Yet this, by the nature of the case, is utterly impossible. As soon as a Roman Catholic school teacher displays marked ability, he is either drafted into the ecclesiastical ranks, becoming in due course a parish priest and possible candidate for the episcopate, or else the more liberal salaries offered by the public schools and collegiate institutes draw him over to the phalanx of non-sectarian instructors of youth. As a matter of fact there are at the present time more Romanists employed as teachers in the public schools of Ontario than in the separate schools. So ominous a state of affairs could not fail to arouse the priests to more decisive action. The diocese of Hamilton has taken the lead in devising steps for more permanent organization among supporters of the Roman Catholic schools. A Convention of Separate School Teachers is to be held in the summer for discussion of this subject. The Hamilton clergy also purpose the publication of a monthly journal devoted to the advocacy of denominational education. But all this is only a hopeless effort to stave off the inevitable.

The Quebec Legislature has fallen into trouble. It was expected by those who could see only a little ahead. For the case was complicated; a Lieutenant-Governor, who is a very pronounced Liberal, as that goes in this country: a Government not merely Conservative, but Ultramontane, always making effort to tax the Protestant part of the population, and save the French-Canadian from bearing its share of the burden, and always heedful of any advice the Church might have to give. Still further, the Provincial Government of Quebec declared opposition to the Supreme Government at Ottawa. Then came the passing of unconstitutional measures, such as the new tax and the Railway Bill, and then, the liberal soul of the Lieutenant-Governor being vexed—inspired, or instructed by the powers that be at Ottawa, probably, the bill was vetoed, the Government resigned, and—chaos—which, up to this present, continues. The Press of the country cannot understand things, so questions are put and enquiries are made on every hand. The Liberal papers are mainly anxious to clear the Ottawa Government from any participation in the political mess, while the Conservative papers are loudly calling for law and justice, and the maintenance of that peculiar thing, Constitution. The Montreal *Star* is floundering in the meshes of law's network. It says, "the question will arise whether the Governor had the constitutional right to veto a measure which was already approved by a large majority of the House." Now that is a strange question. If the Governor has any power of veto it can only be exercised when a measure has passed the House. That is just what a veto means, forbidding a measure from becoming law. If it had not been approved by a majority, the veto would not have been needed. And if the Governor has no power of veto, what is he Governor of, or what for? That he had the constitutional right there need be no question; whether he had constitutional or other kind of *reason* is another matter. We think he had not. The whole proceeding looks very like a blunder. The majority in this Province will not be induced to dance to the piping of Mackenzie's party, and this will only give the Church-party another grievance and another cry. The best thing that could happen would be to hitch Montreal on to Ontario, transplant Mayor Beaudry to Quebec as its Mayor, set up De Boucherville again, sending Messrs. Church and Ogilvie to do better work, and let the province go to the—Pope. Better still, if Providence would send some despot to trample out our Governments, all and sundry, and rule us roughly for our good.

We offer a cordial greeting to our new U. S. Consul-General in Montreal. We are already, by instinct, old friends, as we think we have heard his name before; and we further congratulate the States on the homage shown to literature, in the nomination of such men as James Russel Lowell and Bayard Taylor to the Ministerships at Madrid and Berlin respectively.

The city of Montreal is fast passing into the hands of the rowdies. It is scarcely a matter for wonder. Rowdiness has ruled in the Provincial Parliament—in this city's Corporation, very often in the Press, and now it is taking possession of the streets. For peaceable citizens to attend a concert involves danger to life and limb. The crack of a revolver is quite ordinary—to beat a man within an inch of his life a thing of constant occurrence. This began on the 12th July last; was baptized, blessed and made safe by the action of the famous Grand Jury. It is coming to this—the citizens must take measures to protect themselves, if the authorities will not protect them.

The prospects and promises of peace are fast crystallising into assumed facts. We have steadily held to the opinion that England would not go to war, in spite of the roaring Tory press at home, and the absurd articles of the Tory press here—which revealed nothing but an almost complete ignorance of the whole question—and the vapourings of some lecturers who can find only fault in Russia and seem to be greatly in love with the Turk—on account of his faith it may be. From first to last—if the last has come—England has had no just occasion for war. Her interests have never been so much as threatened. We do not profess to greatly admire Russia; but we hate the Turkish Empire so thoroughly—we loathe its foulness so deeply, that we give God thanks that by any means the one is broken up and the other moved out of Europe. The Turk has been a long standing curse to the whole continent, and all good men and true should rejoice in the issue of the war. Russia has reduced her claims and brought them well within the range of the possible. In demanding a war indemnity English bondholders will not be interfered with. As to Russian acquisition of territory, there is nothing in the demands to create alarm. Batoum, Kars, Ardahan and the district of Byazid are to be ceded; the question of the Straits is reserved for further consideration; the river Danube will be open to navigation as before. So no British interest is put at risk as to territory. A zone will be left between Montenegro and Servia to enable the Porte to maintain communication between Bosnia and the Herzegovina; while Bulgaria, including Bourgas, Varna and Kustendje, but not Salonica nor Adrianople, will be a free state, ruled by a prince chosen from none of the reigning European families. Where is the cause for war in all this? Will the *Montreal Gazette* and others of the kind tell us now what was the interest on behalf of which they so bravely demanded war with Russia.

Does the *Phare de Bosphore* really speak truthfully when it assures us that "The Russian Cabinet has had a sum of 1,800,000 roubles placed at its disposal by the Government for the bribery of European newspapers?" "Russia has in her service about 79 papers: 16 in France; 28 in Germany; 7 in Bohemia; 14 in Austria; and last, but not least, 14 in England." We should like to see an authentic list of the latter.

Amongst our brethren in the United States, (will they henceforth be known as the *Argentine Republic*?), notwithstanding the clash of arms on Mr. Bland's bill, they find breathing space to announce that "members of Congress who voted for the bill will be delighted to learn that arrangements have been made at the mints for the immediate coinage of silver dollars, so that there may be a supply of the coveted and patriotic coin with which to pay their salaries." All this being settled, we trust to their entire satisfaction, it is proposed now, in the same Congress, to substitute by an amendment to the constitution, a triple for a single national executive; or in other words, to exchange the President for an executive board. This plural executive is not a new proposition. One of the ablest of America's statesmen, John C. Calhoun, advocated a dual executive with all the ingenuity of his powerful intellect. Even from him it was regarded as impracticable, and the proposition soon ceased to be discussed. We fancy the triumvirate as proposed by Mr. Southard, of Ohio, is not likely to meet a much better fate.

The Presbyterianism of Scotland is still in great trouble. Mr. Fergus Ferguson carries on his case with veritable Scotch pertinacity. He has impeached the Standards, denied the Scripturalness of some portions of the Confession, and generally put Orthodoxy in peril. Mr. Ferguson is scarcely in the first rank of theologians, judging from the pamphlet he has issued containing a statement of his views and a vindication of his position; but he has ability, and is an honest and earnest man. Two great qualities are those, and will help him. When Mr. Ferguson is disposed of other cases will follow. So it will go on—and the end is not yet.

## ECCLESIASTICAL FINANCE.

There is, of course, a side of church life which is beyond all calculation and all figures. Arithmetic can have nothing to do with it, for it is moral and spiritual, as inward thought and sentiment producing great and good conduct. That is the root, idea and first work of all churches. It is true that men often attempt to bring calculations into that region, making count of converts, &c., but they blunder and sin by so doing. Life cannot be valued and set down in figures; conduct is not a thing for the market. The action of a Church must be twofold; first, on its own members, to deepen and broaden their thought of God; to quicken their affection for truth and absolute justice, and to train them in the way of thinking right and doing right for God's sake and their own; and then, through their means, on others outside of themselves; a work for the drunkard, and beggar, and thief—for the proud, and the lustful, and the morally blind. The greater and truer the piety of the Church, the greater and truer will be its zeal in carrying on operations outside.

The inside and the outside work to be done involve organization; and organization means business of the kind men carry on every day in the office and warehouse. And as a rule that of the Churches is most loosely conducted. The clergy are popularly supposed to know nothing about it (as a rule that popular supposition is correct), and men, who in their own private concerns are discreet and careful enough seem to forget most of their discretion and care when they handle the affairs of a Church. Of course they have a large faith in a kind Providence, and that must count for something. They believe that the Church, as to its organization and administration, is under the supreme control of heaven, and they hardly care to deal overmuch in figures when such is the case. But all their faith notwithstanding, we do protest that the business of a Church should be conducted on sound business principles. Ecclesiastical speculation in the matter of building churches, &c., is just as bad as any other kind of speculation. Ecclesiastical debt is just as unwarrantable as any other kind of debt. Churches have no more right to incur responsibilities for those who shall follow them, than parents have the right to build big houses and leave a heavy mortgage for the sons to pay.

Montreal at this present affords a good, or bad, illustration of the current notion of business as to ecclesiastical matters. We have a Protestant population numbering about fifty thousand. To an unusual degree they are church-goers, say to the amount of two-thirds, or in round numbers 27,000. It is generally computed that one half of the ordinary church-goers can attend at one time. Say 14,000 in Montreal may be looked for at service time. By reference to the directory it will be seen that more than fifty places of worship are thrown open for that fourteen thousand worshippers, or about 300 for each church, if equally divided. Some of the churches are large, speaking now of the buildings, some are small, while the majority of them will seat more than twice the number they can claim, if it should come to equalisation. Come to that it cannot, and so many are but meagrely filled.

Church debts abound. The majority of the buildings have to bear the depressing, and disheartening, burden of a heavy mortgage. A great misfortune as we think, for it means a constant drain upon the current income, an anxious treasurer, and a still more anxious minister. The one panacea is a well-filled church, good collections, and a people able and willing to bear the constant strain the treasurer is compelled to put upon them. But to get the well-filled church, that is the difficulty. Extraordinary pulpit ability is hardly equal to it, for the community is small, leaving but little surplus population to draw upon. The good fortune of one is the misfortune of some others. What then? Why the practice of what in business is called "touting." The minister has to see to it that the members of his flock do not wander to other churches. If a stranger should appear he must make the very earliest call upon him to extend a welcome and create an interest. That stranger finds himself lifted into some importance. A place has been waiting for him, a large circle of people quite ready to love him, and bless him if—he will only take a pew. Is he fond of social life? He is invited out every night for a month. The doctrines of the church are quite unexceptionable, and, the pews comfortable. A family coming to Montreal may well be pitied—for that family, if known to be church-going, will be almost wrangled over. It would be quite easy to give examples of personal appeals being made, even letters of entreaty written.

What harm? Not any, if a church is simply an institution which must pay its way—if heads are to be counted, and such like things. But, if a church is to be the living centre of lofty work—if the ministry is to be an honourable and holy thing—if the minister is to be the head of an organization for doing Christ's work—then great harm, because great indignity and great shame. The man who has to keep his pews filled by such methods is not free at all—but a shame to members and the exchequer. He must not only preach to please, but must visit to please. And the people who do such "touting" are not a great people at all, but a mean little people, capable of doing any mean little thing—but not capable of doing anything very great or very good.

And the people who allow themselves to be "touted?" Well—they are weak, and ought to be prayed for.

What is the cure for all this? First of all, broader and better sentiment among the people—a higher estimate of the true work of the pulpit—that is, more regard for the result of work done in the study—also a care for *men* and not for a particular church—a real concern for the cause of Christ, and less for the state of the funds.

But the funds must be cared for? Oh yes. But deal with the evil at the beginning. Costly churches are not necessary—quiet consciences are. If the people of St. Jeremiah street find themselves too far in the midst of the town, and have become a weak cause, as to numbers—instead of building a large new church farther out, where other churches in too great number already exist—why not disperse themselves among those churches instead of becoming a weak source of weakness. Surely, the first and main thought is how to be good and do good, and not how to have a fine building. Church extension should be carefully, thoughtfully done. The question is—is there need for us here? yes or no. And then—is there need for us there? yes or no. Churches should be built for the people, and not to minister to the vanity of this man or that. And we shall find a cure only when we have found a tender regard for others—a true humility—a true idea of a church—that is to say, when we have come to understand the nature of Christianity, and the relation of the ministry thereto. The main work of a preacher is to preach, but he cannot do that if he is compelled to go clattering about paying gossip visits. And he cannot do that if he has to move about with the shadow of a heavy church debt upon him. We have too many churches. It is not a good, but an evil.

### SPIRIT AND MATTER.

Lord Blachford's admirable argument for the existence of spirit, as distinct from matter, will be strengthened if we can prove that spirit governs matter, which cannot be difficult when we consider that organized material action, in its human form, is directed, modified and changed by that which is not material. The Bible, a printed book, governs human conduct, not by virtue of so much paper with so much ink upon it, but by a certain action upon *me*, or my spirit, which the same quantity of paper and ink disposed with a general similarity, to the outward glance, does not possess; because this Bible, if material in substance, is the instrument of the Spirit that originated it, and freely pervades it. The same with the human voice. It is not so much air expelled from the lungs of the preacher, nor certain mere intonations of sound, that governs the spirits of his hearers, but something of which these are only the exponents, and that something is spirit—which we may become to a certain extent acquainted with by its manifestations, although we can neither see nor outwardly feel its essence. We know it is there, because it has affected our own spirits, and we prove that it has so affected them because it has changed the order of action of the frames with which they are clothed.

In perfect keeping with this simple thesis, we often find the christian in the hour of death growing momentarily in spiritual power and confidence, as that very frame decays to which the positivists would ascribe all the vigour and activity of the human life; and even a determined positivist will not fail to be affected by the sight, for, with all his materialism, he attaches value to the emotions, because, being human, and having a spirit apart from all his dry reasonings, he cannot help doing so.

THETA.

### A SOCIAL PROBLEM.

From the wars of the First Napoleon down to an almost recent date a question arose and for a long period agitated great social centres of populations in Europe, arising from the large increase of females in proportion to males. In the press and also in the mouths of thoughtful men came up this idea, "What shall we do with our daughters?" So greatly did this matter press itself on the minds of the people some thirty years since, that it became then seriously to be considered what positions in life were adaptable to the gentler sex. Women also, themselves, pondered the question and energetically strove to ameliorate their anomalous condition, until it may be said a turning point was reached, that at the present day we find them even competing with men in almost every branch of professional life, and also in those public and private vocations where ordinary clerical assistance only is required. Women's labour has now become a necessity, and often very highly valued: and so this vexed question which in days gone by was deemed so momentous has righted itself, and may be considered now as completely solved. A still graver question is now arising, and one which must be immediately faced in all its difficulties. "What shall we do with our sons?" Gentility and Villadom reply, clerks of course, the dear boys cannot be allowed to lead vulgar lives, or even toil with their hands. And so it has come about that all the best young men are clerks, and those yet growing up into life are also looking to that profession as their means of making a living. A more fatal error for parents to fall into than to prepare their sons for such an existence of shabby gentility, can scarcely be conceived. It is alike disastrous to the hopes of our youth, and is a beggarly heritage to leave them. The life of a clerk at the best is but that of a hireling, and in times like the present, when so many are wanting and longing for situations, is little better in some houses than that of the lowest menial. The only hope and prospect in life for a clerk is to trust, like the immortal Micawber did, that in the ever-recurring chapter of accidents "something will turn up"—in thousands of cases a most delusive hope. In business life it is not the clerk toiling at the desk that can learn the most necessary part of any establishment, but more often the office-boy or salesman—the one who handles and sells the goods; his fortune is generally within his grasp. But the bank

clerk, or indeed any other like individual, is but a necessary drone in the hive commercial, and very rarely can rise above the commonest mediocrity. It is often very heartrending to see the very flower of advancing manhood out of employment, and seeking day after day for a situation that when found could only realise a miserable pittance. These young men, mostly well-trained and well-educated, unless helped by their parents, wake up sooner or later to realise that the existence they are necessarily passing through is but one of genteel pauperism, and not that of self-reliant manhood. In England so far has this mistake in life been carried that at the present time of commercial depression and retrenchment, thousands upon thousands of clerks are literally starving, and curse the day that their parents, in their excessive gentility, taught them merely to live by using a pen, instead of those more manly occupations of honest toil always open in large communities. It looks as if in the future that fewer clerks will be needed, business men have to curtail in every possible direction, and in nine cases out of every ten the poor clerk suffers first. It seems as if shopkeepers will have to leave their villas and do as their fathers did and prospered, live over their stores, and mind their own business. We can only recover ourselves by the sternest economy. If this be the case, what are our lads to do—they cannot starve; surely then there is nothing unmanly or degrading in teaching them a trade, and if afterwards something better shall arise, well, they are all the better and truer men for having within their grasp a trade they can always fall back upon. The 'prentice boys of England were a power in the land a century ago, and it has doubtless been due to their combined toil and skill that has raised both England and America to the highest pinnacle of manufacturing perfection. In the United States the clerk is at a terrible discount, plenty are to be had at from 50c. to 75c. per diem, whilst the skilled artisan can earn from two to four dollars. How much better then is the latter than the former, though his hands be not quite so white;—in every sense he is the truer man.

This subject is a grave one, and deserves to be pondered with some degree of thoughtfulness. Disappointed lives and drunkards' deaths, can but too often be traced to a career hemmed in with difficulties in getting a subsistence. Never more pressingly necessary is it, than that our present rising youth should be true, noble, and independent.

It may be stated that the great army of unemployed clerks at the present time, the world over, is painfully increasing. It is said that in London, England, where so many of the dry goods houses have had to reduce their establishments, that the first to leave have been the clerks; and that where these young men have not had homes to return to, that they have been compelled to accept the most menial positions in life. Many are conductors of omnibusses, and even waiters in restaurants. In San Francisco they are to be seen walking the streets by hundreds seeking employment. In Australia, tending sheep at fifteen pounds a year is their sole refuge:—there, so great has been the influx the past two years of educated unskilled youths that banks can get all the help they want at salaries such as these:—nothing the first year; twenty-five pounds, and fifty pounds succeeding years. One hundred to one hundred and fifty pounds a year being regarded as an outside salary!

In New York their position is more painful still. Thousands vainly seeking situations; and yet, in view of all this deplorable condition of our rising youth, there are parents now even in Canada who, in the excess of their mistaken kindness, shun to give their sons any better heritage than this of shabby gentility and disappointing life-long poverty. Montreal and Toronto to-day can count its many scores of fine promising young men whose hearts are well nigh broken for want of employment and the difficulty of their position. Surely there should be some escape from this unsoundness in our social system? It must be patent to all that the future cannot give them employment to the extent that Snobocracy is pushing them on the market.

It is well known, in the cities of New York and Boston especially, that merchants' sons are not as a class following their fathers' profession. They are vainly seeking a more gentlemanly vocation, and which, alas! few are finding. The ranks of merchants are being filled up by country lads, who come into the city and take employment first as office or errand boys, and so work up to foremost positions in time, through sagacity and perseverance, added to a determination, which the American lad of country birth invariably possesses, to seek to rise to the highest position in business commercial life.

The question often comes up, Is not our present system of education for boys largely responsible for this unfortunate condition of society? The opinion grows that it is—a boy at most of the high schools of the country is but imperfectly taught to read and write,—and very often before he knows his own mother tongue with any degree of perfectness, is put to classics, as if in them alone the great desideratum of life were to be found. The boy's mind, therefore, is distracted from the stern realities of practical life to the love of a dreary, fictitious past—an education that in nine cases out of ten at the very least will never enable him to earn a cent. In professional life classics may be essential, but in mercantile they unquestionably are not, and but too often fill a boy's head with ideas that totally unfit him for practical everyday realities. The sooner a lad goes forth to the world's fight after fourteen the better, and our very best business men date their entry into commercial scenes even earlier than that. But to ameliorate the sad condition of our young men at the present moment is a subject that is open to the deliberations of our most thoughtful minds, let alone to remedy the recurrence of like errors in the future. Many will say look abroad at the fine lands of our North-West Territory. Beautiful they are, and fertile to a marvellous degree. Yet what could an untutored youth of classical education and unsoiled hands do, dropped down on these new lands? There are young men in Montreal to-day who have had the courage to go forth and try to begin a new life in the Saskatchewan country, and have even bought up half-breed claims; but having no experience and no training for such a life, have lost their all and returned to their friends more dispirited than before. Will some one not suggest a remedy, and afford some solution to this grave social problem—one that is going to tell more powerfully on future society than even at present? Young rising manhood is the very hope and life-blood of any country, and as it is moulded and shaped in early years, so will it tell on the future of Canada. Let this subject be well pondered and ventilated, and possibly some way of escape from our social unsoundness may yet be devised.

MERCATOR.

## THE SILVER BILL AND THE VETO.

It is really painful to read the Message of the President accompanying his veto of the Silver Bill, and all the more so as one cannot doubt the honest intentions of its author. I anticipated a veto—I was persuaded that the bill would be passed over that veto—but I was not prepared for such a Message as is now before the country, that Message manifesting, as it does, such a thorough misconception of the subject.

In the President's estimation, the head and front of offence on the part of this Silver Bill is, that it provides for the coinage of a dollar of  $412\frac{1}{2}$  grains in weight, to be made legal tender at its nominal value. A silver dollar of this weight is offensive to him because, as he says, the market price of that quantity of silver last year ranged from 8 to 10 per cent. less than the price of the gold contained in the standard gold dollar.

The President would approve, then, of a silver dollar coined 8 to 10 per cent. above the value of the old silver dollar; and, of course, would have signed a bill authorising the immediate coinage of millions of such dollars.

But the very announcement of the passage of the bill has caused silver and gold in London to take a stride towards each other, towards their old and normal relation of  $15\frac{1}{2}$  to 1. What, then, would the President have done with the few millions of debased newly coined silver dollars left on his hands, debased or undervalued as compared with gold? He could not, on his own shewing, have offered them to the public creditor, for then he would be doing the dishonest thing with which he charges the silver men. He could not pay away 4 or 5 cents more on each dollar of the peoples' money than equity or the terms of the bond required. These dollars would have proved at once as old stock in his coffers. Would the country tolerate such stupendous folly as to assent to a proposition which involved the remelting and recoinage of all the new coin in the course of a few days or weeks? The President and his Secretary of the Treasury would have been at their wits end, and the mint itself thoroughly demoralized before a month had gone round.

One thinks that a wise statesman would have carefully consulted statistics on such a point as the average values of gold and silver through a course of years. That average is, as near as may be, the equation of  $15\frac{1}{2}$  to 1. It is the labor ratio of centuries, and will in all likelihood be the labor ratio of centuries to come. At the ratio proposed in the bill, 15.98 to 1, the Americans are giving their creditors the advantage of 3 per cent. over gold, a premium which equity requires that the President should have set over against the temporary and changing market values of last year. Is it upon the wild movements of the two metals, relatively, during the mere span of three or four years past, and these fluctuations due in large measure to the insane fears and reckless legislation of the German empire, that the United States is now asked to base its coinage laws? Two hundred years ago, the ratio in Europe was 15.40 to 1. In London for 20 years just preceding the German demonetization, the average ratio was 15.41 to 1. Would it not be the most reckless folly to cause such an institution as the mint to begin coining on the present fluctuating ratios of the London market, a folly intensified by the fact that the United States are about to bring to bear, as I believe, a more powerful force in the restoration of silver to its proper place than that which was employed in its recent destruction.

So far as the public creditors are concerned, the coinage of silver dollars with which to pay these creditors 8 or 10 per cent. heavier in metal than the weight stipulated in the law and written upon the face of each bond, would be a gross injustice and a shameful violation of contract, an injustice and violation only equalled by the attempts which have been made to rob this nation, now in the depth of commercial and industrial distress, of its right to pay in silver if it should so elect. The bonds are payable in specific weights of silver or gold, not in specific values. No plainer contract was ever handled by statesmen, no law ever more carefully worded than that which refers to these bonds and the manner of payment, both principal and interest. And if, as the President seems to insinuate in his Message, somebody latterly has taken it upon himself to give assurances to certain purchasers of the bonds, altering if he could the will of Congress and the law of the land, let Congress find out who that individual is and mete out to him the punishment he deserves.

It does not seem to have entered the President's mind that gold may have risen in price. Will any one deny that the demand for gold by Germany and America has enhanced the price of gold? Those who have made these subjects their study do not need to be told that in the nature of things, neither of the precious metals can ever really fall in value. And with regard to price, it is as correct to say that gold has risen as that silver has fallen. The lessening of the demand for silver consequent on its demonetization was, in an exactly corresponding degree, an increasing of the demand for gold, and it is absolutely certain that when silver fell five points, gold advanced five points. It cannot possibly be otherwise, for that is the effect which must necessarily follow when one species of coin is simply substituted for another species. Although the separation between the metals is quoted in London as if the recession had been entirely on the side of the silver, or as if it had been all recession, that does not alter the fact that gold has stepped as far away from the point of par as silver has. Had the circumstances been reversed, and had England been, as Germany recently was, a single standard silver country, gold would have been quoted as having fallen 8 or 10 per cent., just as silver is now quoted. The old dollar of  $412\frac{1}{2}$  grains, which our friends across the lines have decided to remonetize, is therefore a most generous dollar—it stands actually three gold points out of these five above the European money par. The 5-franc silver piece of France (ratio  $15\frac{1}{2}$  to 1), a legal tender coin, is the money which stands exactly midway in the present gap between silver and gold. It is to that ratio that America will eventually be driven if she is to keep up concurrent circulation of the metals. The option of paying the bonds in silver need not interfere in the least with such a coinage. If the Americans elect to pay in silver—a thing they are not at all likely ever to do, with the stipulated ratio of 15.98 to 1—it would require only a simple calculation in rendering payment.

Silver is a standard, established as such by the labor invested in it, just as gold is a standard, and not all the wit of man will ever be able permanently to gessroy it. The passage of the Bland bill has already had the effect of lifting

silver up and pulling gold down, a result which was a rebuke to the arguments of the President almost before the ink on his pen was dry.

I fear that it is useless to attempt to drive truth into the heads of those who are determined to believe that gold is an *immovable* standard, and that every product of human toil, silver included, must ever pay it reverence. O this weary 90 cent dollar! How it has troubled our eastern friends. The substance of this paper will be communicated to the Chicago *Tribune*; and as the editors in New York, Boston, and other eastern cities will soon be getting in a store of the new dollars, I have proposed that the *Tribune* shall relieve these editors of part of the loss by taking them off their hands at 95 cents. Never was there a better opportunity for testing a man's faith in what he has preached. It will save these editors 5 cents on every dollar, exactly one half of the loss to be imposed upon them by this shabby, dishonest, "pickpocket" majority in Congress. The *Tribune* will doubtless pay the freight to Chicago into the bargain. Nay, more, I will venture to pledge my word that the *Tribune* will pay a thousand dollars for the first "90 cent dollar" which arrives. It will be a curiosity indeed.

I would ask my single standard friends not to be troubled about gold having fallen since the silver bill was passed. It may, for once in human history, have made some sort of mistake, and gone the wrong way. It is too bad, silly calf that it is, for it to repudiate the arguments of its own friends.

Deeply do I regret to see the persistency with which a great and generous people have been held up to obloquy and scorn simply because they are taking steps to restore the silver to that position which it ever held in the history of their country till struck down by ignorant hands. The Americans are acting like true men. They are doing the best thing for all concerned. There is not even the shadow of dishonesty or repudiation connected with it. To repudiate the silver is to repudiate the terms of the bond.

Let me say to the people of Montreal that this money question is one which greatly concerns them. I see, with the deepest anguish, old and respected firms falling around. Which of us is safe? Bankers, merchants, manufacturers, all are filled with care and anxiety. The suffering of all classes and the demoralization which is spreading through the community is terrible to contemplate. And yet all the resources of wealth are around us on every hand. Why this fearful shrinkage of prices? How is it that money, over nearly all the world, has doubled its purchasing power, and that real estate and every product of labor have lost one-half of their purchasing power? How is it that tens of thousands are pining away simply for want of work? Is there not something in this wild and insane determination to destroy silver, constituting fully one-half of the precious metals in the world, which calls upon us to pause and beware. If a nation wants ruin, slow it may be, but sure, let it strike down its silver. It is, indeed, "a money question." Would to God that my fellow-citizens would arouse from their lethargy and probe it to the bottom. Once more, in the providence of God, it seems as if this great and fertilizing silver stream were about to approach our shores. Let us not be guilty of the stupendous folly of bidding it away.

WM. BROWN.

March 4th, 1878.

## THE POPES.

(Continued.)

In the year 359 a council was held at Rimini, or Ariminum (at which several British bishops were present); and on that occasion Liberius, with certain others, refused to sign a declaration of faith in the Arian doctrine. From this time he hid himself in retreat until the death of the Emperor. However, he still acted with great moderation towards the Arians, recommending all the bishops of Italy to receive them back on condition of their accepting the decisions of the Nicene Council. Liberius died on the 24th September, 366.

(38.) FELIX II., 366, is not ranked as Bishop by some of the ancient records; and there is great diversity of opinion as to his consecration, also as to the position he took with regard to the Arian sect. He was elected to the episcopate by some of the Roman citizens, while Liberius was in exile; and being expelled from the city on the Bishop's return, he again attempted to regain the position after the death of Liberius, but was not allowed to remain in Rome, both clergy and people refusing to acknowledge him.

(39.) DAMASUS I., 366-384, a native of Spain, was elected Bishop shortly after the death of Liberius. A presbyter named Urfin was at the same time elected to that office by some others. This caused great disturbances in Rome, in which a hundred lives were lost. Ultimately the Prefect of the city sent Urfin and his adherents into exile. A letter from Basil, Bishop of Cæsarea, is preserved, in which he refers to the growth of Arianism in the eastern churches, and asks Damasus for advice. This led to a council, which was held at Rome in the year 368, at which action was taken to combat the Arian doctrine. Later, the eastern bishops again wrote to Damasus, being still exposed to constant persecution from the Arians. He replied in a letter to Basil, declining to take any further action; which caused Basil to complain of the futility of applying to Rome for aid.

In the year 380 the four emperors who now jointly ruled the Roman Empire, became convinced of the error of the Arian doctrine, and published an edict against it, dated from Thessalonica, addressed to the people of the city of Constantinople. In the following year a council of the eastern church assembled at Constantinople, and adopted a canon giving to the Patriarch, or chief bishop of that city, all the privileges hitherto enjoyed by the Bishop of Rome alone. A council was also held at Aquila, presided over by Ambrose, Bishop of Milan, to enquire into a charge of immorality which had been brought against Damasus, and decided that there was no foundation for the charge. In the year 382 a general council was called at Rome with the object of healing the division which had now arisen between the churches of the east and the west. To this council came Jerome, from Syria, who from that time remained at Rome, acting as Secretary to the Bishop, who consulted him on all points and finally entrusted to him the task of correcting the Latin version of the New Testament. Damasus died on the 11th December, 384, having previously written his own epitaph, in which he records his faith in the resurrection.

(40.) SYRICUS, 384-398, a Roman, was unanimously elected and approved.

by the Emperor. In the following year he wrote a letter to the Bishop of Tarragona, in Spain, which is regarded as the first of undoubted authority of the numerous documents bearing the name of "decretals," being instructions accepted as having the force of ecclesiastical laws. In this he orders, among many other things, that persons baptized by Arians should not be re-baptized, but should receive the imposition of hands; that bishops and clergy who lived with their wives should be deposed; that backsliders when penitent should not be admitted to the holy table, but nevertheless might receive the Eucharist when dying. In the same letter he also marks the degrees of ecclesiastical rank. The candidate for ordination must first be reader; then, at the age of 30, sub-deacon, provided he marry only once, and then not a widow; then deacon, if he bind himself to celibacy; then, after five years, he may be ordained presbyter; and, ten years later, may be elected bishop.

Syricius distinguished himself greatly by zeal against heretics, especially against the followers of one Jovinian. He also induced the Emperor to interfere in the divisions which had arisen in the Church at Antioch, which were thereby brought to an end. Several letters written by him to various churches are in existence; amongst them one to certain bishops of Illyria, who asked advice with regard to an accusation brought against one of their number, who was accused of false doctrine. Syricius replied that the case should be tried by the Synod of Capua, which met for that purpose.

(41.) ANASTASIUS I., 398-402, a Roman, received the episcopal ordination immediately after the death of Syricius. The Roman Church was now troubled about the teachings of Origen; a translation of whose works had been brought into the city by one of the presbyters. Anastasius censured him for introducing this book, which had been previously condemned by Jerome. John, Bishop of Jerusalem, wrote a letter in favor of Origen, but Anastasius replied that he could not change his opinion, adding that the Emperors had forbidden the book to be read. In the year 401, two councils of the African Bishops were held at Carthage, who consulted how they should deal with the Donatists, who were becoming very numerous. Anastasius replied, exhorting them to deal severely with the heretics. They appear, however, to have acted with moderation.

(56.) FELIX IV., 526-529, a Samnite, was placed in charge of the Roman Church by the King, Theodorich. In one of the letters written by this Pope, he forbids the election to episcopal duties of any who have not served in the priesthood. At this time the doctrine known as demi-Pelagianism was making progress in Gaul. This doctrine was condemned by a council, from which however an appeal was made to the Pope. Felix died before this appeal arrived at Rome.

(57.) BONIFACE II., 529-531, a Roman by birth, was elected in due form; but at the same time another party elected a priest, named Dioscorus who, however, shortly after died. Boniface called a council at Rome, which passed a decree enabling the Pope to name his successor. This decree was annulled by another council which met some months later; and Boniface, acknowledging the irregularity of the decree, publicly burned the original document in the presence of the Senate.

(58.) JOHN II., 532-535.—There was much intriguing before a successor could be elected to the Papal See; some of the priests even giving away church property in order to secure votes. Some of this property being afterwards publicly sold, the King interfered to put a stop to this scandalous proceeding, and compelled the church authorities to enforce the ecclesiastical law annulling votes so obtained. The Emperor of Constantinople wrote to consult the Pope with reference to some action he proposed to take against the heretics in the East, and received a reply highly praising his zeal.

(59.) AGAPET, 535-536, was unanimously elected. His first act was to cause the book recording anathemas pronounced by Boniface II. against Dioscorus, to be publicly burned. A civil war was now raging in the Roman provinces, and the army under command of a General by name Belisarius threatened to invade Italy. The King sent Agapet to Constantinople to negotiate for peace. There he appeared at a conference before the Emperor Justinian, who refused to listen to his petition unless he would first receive into communion the Patriarch of that city, who was accused of heretical teaching. Agapet, however, finding that the Patriarch held Arian doctrines, formally excommunicated him; then, causing another bishop to be chosen, he consecrated him to the office of Patriarch. Soon after this the Pope died, and his obsequies were celebrated at Constantinople with great pomp.

(60.) SILVERIUS, 536-537, was raised to the Papal See by the King, who feared to be driven out of Italy by Belisarius, and was determined to have some one at Rome on whom he could depend. He accordingly appointed Silverius, without consulting either clergy or people. However on the appearance of Belisarius before Rome, the city was given up to him. He required Silverius to depose the new Patriarch of Constantinople and reinstate the bishop deposed by Agapet. Silverius refused to comply with this request, and was thereupon stripped of his episcopal habit and shut up in a monastery.

(61.) VIGILIUS, 537-555, was a priest who had accompanied Agapet to Constantinople, and had there been promised the support of the Empress. She wrote to Belisarius instructing him to depose Silverius and cause Vigilius to be elected. This was done with the concurrence of some of the clergy, though others protested against it. The Emperor of Constantinople, being appealed to by Silverius, wished to have him reinstated; but the Empress at length succeeded in getting Silverius exiled to an island named Palmaria, where he died of starvation. Vigilius now wrote to the ex-Patriarch, assuring him of his sympathy. At the same time, in a letter to the Emperor, he denied holding any other doctrine than that of his predecessor, and anathematized the ex-Patriarch.

In the year 546 the Emperor Justinian requested the Pope to visit Constantinople, to decide some controversial questions which divided the Eastern church. Vigilius there displayed so much vacillation in dealing with these matters that he satisfied neither party, being at length repudiated by the orthodox bishops as an apostate. The Emperor became so displeased that he sent a band of soldiers to take him prisoner. They found the Pope in the church of St. Peter, where he clung to the altar with such tenacity that they had to drag him away by main force. The people, hearing the uproar, rushed into the church and rescued Vigilius, attacking the soldiers with such fury that they narrowly escaped with their lives. He succeeded in escaping from the city by night.

After this, Vigilius was sent into exile by order of the Emperor, and suffered great hardships, being also tormented by a painful disease. After ten months' exile in Sicily, he agreed to sign a condemnation of the doctrines disapproved by the Emperor, and was thereupon allowed to return to Rome. But on his way thither, at Syracuse, he was seized with an attack of his disease, which caused his death. "He died little regarded by the Latins and hated by the Greeks, having suffered as a martyr, but without having deserved the crown."

(To be continued.)

### THREE THOUSAND YEARS AGO.

Egypt and the Eastern Question seem to stand in natural relation enough at this moment, but that Cleopatra's Needle and the Black Sea should be kindred topics is surpassing to all but antiquaries, and to many of them too, perhaps, unless their studies have been in the wake of Mr. Erasmus Wilson.

Rameses the Great, the Pharaoh, who imposed on the captive Hebrews grievous burthens, and the predecessor of the king who finally permitted the Jews to depart out of Egypt, was a great conqueror; and in addition to the record which he left on the Obelisk, now lying in the Thames, there are many histories of him and his mighty deeds in a variety of mural decorations to be seen adjacent to the Nile. Nearly four thousand years ago decoration in colour was known to the Egyptians. Their walls, attire, and even their grave clothes were painted; and at the British Museum evidence may be discerned of the durability of their pigments, the excellence of their designs and the prodigality of their labour. In some of the pictures of the period of Rameses the Great there are figures representing people with blue eyes and red hair. These were Scythians of the Caucasus, a people who occupied the region on the east of the Black Sea. And in Tiflis, a city like an inland Mount St. Michael is found to this day, the dusky complexion and woolly hair of the Egyptian warriors who, under Rameses, invaded this territory, settled in a colony and left their children there for after ages to wonder at and to afford collateral evidence of the verity of the hieroglyphic history of Egypt.

Bordering on the desert, and with no idea of migration except in the pursuit of warfare, Egypt offered no occupation for her enormous surplus population: and in conjunction with this fact, which naturally suggested vast armies of conquest, was another which pointed to the same issue, namely, the scientific knowledge which enabled the government to organize and sustain a vast multitude when cut off from the base of the administration. In short, that in which both Russia and Turkey have respectively partially and completely failed, in the present war, the commissariat department and military train were, under the Pharaohs ages ago, organized to perfection.

And so this same Rameses, having a great population he did not know what to do with, assembled an army of five hundred thousand men and set out in search of oriental riches and civilization, of which he had heard rumours and seen the evidence in rich goods from Asia which had reached Lower Egypt.

Doubtless, in setting out on his great expedition, Rameses hoped to embrace the Indies on the east and the land which is now Austria on the west; and though he failed of the perfect accomplishment of his design he did a very great deal. Along the shores of Africa, through Arabia, moved the mighty host, nourished by the products of the country through which they passed; and securing their retreat by razing villages and strongholds and depopulating the tribes by whom they were opposed. The victorious army probably penetrated into Babylon and Assyria, and certainly to the banks of the Oxus, now occupied by the Russians. Thence, changing their front westward, they marched along the Caspian shores, through Armenia into Asia Minor, and perhaps reached the Bosphorus. Thence eastward again they followed the country bordering on the Black Sea until they were arrested by the Caucasian range. There in the colony of Colchis they settled; and some of them, intermarrying with the fair women of that region, have left their progeny to tell the story of their conquest; while captives carried into Egypt were painted with their fair skins, blue eyes and red hair, in mural enamels, and stand this day as evidence of the prowess of the mighty Pharaoh Rameses.

In his rude and martial way Rameses was a missionary. The Egyptian theology was fairly formulated in his time; and the worship of Horus, the sun, was so pre-eminently desirable in the King's esteem that he propagated it wherever he went: and in places far remote from northern Africa traces, left by this expedition, of the Egyptian religion can be discerned in sun, moon and fire worship; the natural instinct which had been cultivated in civilized Egypt, the instinct which reaches out towards the eternal light.

This was the worship in which Moses' youth was passed: and it is probably an invocation of the Sun Deity which Rameses engraved on the sides of the obelisk, of which we have become possessed and which is popularly known as "Cleopatra's needle."

In this monument the Exodus of the children of Israel, the birth of Christianity and the civilization of the nineteenth century seem, judging by Mr. Wilson's description of it, to be brought into some kind of intimate relationship—

"The East and West, without a breath,  
Mix their dim lights, like life and death,  
To broaden into boundless day,"—

for this same monument which stood at the entrance of the Temple in which Moses is said to have been educated, also looked down upon the humble carpenter from Nazareth, who with his wife and child fled lest Herod should kill the young child—the child Jesus.

SYDNEY ROBJOHNS.

No man ever came to an experience which was satiating, but his good is tidings of a better. Onward and onward! In liberated moments, we know that a new picture of life and duty is already possible; the elements already exist in many minds around you, of a doctrine of life which shall transcend any written record we have. The new statement will comprise the scepticisms as well as the faiths of society, and out of unbeliefs a creed shall be formed. For scepticisms are not gratuitous or lawless, but are limitations of the affirmative statement, and the new philosophy must take them in and make affirmations outside of them, just as much as it must include the oldest beliefs.—Emerson.

## FLOWERS IN OUR DWELLINGS.

Why do plants not thrive in the windows of our dwellings? is the question of many disappointed housekeepers having in vain tried year after year the cultivation of flowers to impart their beauty and fragrance to the drawing-room.— Sometimes the Florist is charged with improper cultivation, but generally the fault is ascribed to "abominable gas." Indeed many have discontinued using it on account of its imagined injurious effect upon plants, but have found that they do not thrive better with other artificial light. It may be most convenient to dispose of the gas theory of destruction here. In impure gas the element eliminated which might prove injurious to the growth of plants is sulphurous acid gas. If this was eliminated in sufficient quantity to injure plants it would also destroy animal life, at least it would prove highly injurious. The burning of a few sulphur matches would produce more injury than the burning of 3 batwing jets. If our gas was so impure as to injure plant or animal life it is only necessary to lodge a complaint with the inspector of gas, and it would immediately be remedied. There are many greenhouses lighted with gas, which is kept burning for hours. One in New York has 720 burners and yet no injury has been perceived hitherto. There is no doubt that gas charged with the noxious sulphurous acid gas would be injurious to vegetable and animal life, but Montreal gas is very free from it. What, then, is the cause of the withering of flowers when carefully tended and watered. To well answer the question, let us consider the condition of the plant itself and its relation to external atmosphere and the inner air of the house. The plant, whether Rose, Pelargonium or Heliotrope, is brought from the moist, warm air of a greenhouse and placed in a sunny window, notwithstanding the utmost care, it soon withers, its leaves decay and the plant is destroyed. If we examine the pot we find the inner surface lined with fibres of the plant which bind the earth firmly in a mass as if moulded in the pot. What has effected this change so quickly in this flourishing plant. The house is heated by a furnace or by steam or by hot water or by a base burner in the passage. In either instance the process of diffusing heat is the same. The external air finds entrance by doors or cracks, or by flues, and rushes toward the heating surface whether of steam or stove or furnace, it then ascends or diffuses itself in the apartment where it impinges on the ceiling and rolls toward the upper part of the cold window, here it cools and passes rapidly down over the pots of flowers drying them up quicker than could the Sahara sand wind. The cool air falls upon the floor and rolls along till it reaches the ascending current uniting with which it is again carried to the window to pass over the plants again, and so the work of drying goes on all day and night. The effect upon the leaves is to dry them up and cause them to fall; upon the porous pot to cause a rapid evaporation to supply which all moisture is drawn from the earth, hence the fibres seek the inner surface of the pot for moisture and this they speedily cover. The porous pot soon withdraws all moisture from the fibres and they become "burned" insuring the rapid destruction of the plant. Another effect is the drying of the earth, so that the plant derives no moisture. Such is the condition of the plant. If we examine the external atmosphere, supposing the temp. at 10° below zero we find that all moisture is frozen out of it, and is deposited as 'frost' on all conductors of heat. To show the extreme dryness of winter air at a low temperature, the most delicately polished metal exposed out door remains untarnished. This frost dried air enters our dwellings and is further rendered more capable of absorbing moisture by contact with the heated surfaces and rushes up to the flower windows sucking every trace of moisture out of leaves, earth and pots. Some plants like the German and English Ivy, the Madeira Vine, Geraniums, Cacti, can withstand the fearful trial to plant life, but generally plants cannot live under such circumstances. Before alluding to the remedy, we will notice its effect upon animal life. While the dry heat is not in itself so destructive to animal as to plant life, yet it renders the condition of the air of dwellings most unwholesome and injurious to health, especially that of children. Man is capable of enduring without suffering a high degree of dry heat as is witnessed in the Turkish Bath, where the calidarium often rises to 200° Faht. and Fire Kings have endured 400° Faht. with little inconvenience. This dry heat produces an electrical condition of the atmosphere which is illustrated in the common experiment of lighting the gas with one's fingers after shuffling over a carpet. The effects upon the carpet are to set free, to float in the air the minute woolen fibres of the carpet which though invisible may be observed by holding a moist microscopic slide near the floor and placing it in the instrument. One can easily imagine the effect upon a person with delicate lungs of inhaling all day this dust of carpet fibre. If we could see it we should find the children playing on the carpet surrounded with wool dust which they were inhaling. Passing from the drawing room we find the passages filled with another kind of dust arising from earth and sand brought by feet from the street. This under the microscope appears as silica crystals and organic matter. In the sleeping apartment the air is filled with dust resembling feathers or broken hair, this we breathe in sleeping and only some fortunate current of air prevents us from suffering seriously. "Dust thou art" can be written upon any part of the dwelling, notwithstanding the utmost diligence of the housekeeper. Not only is this frost and heat dried air laden with dust highly irritable to the lungs causing varieties of pulmonary disease to adults and coughs and catarrh to children, it also causes irritation to the skin chaffing of the hands and face. Men who for the most part, are frequently out of doors do not suffer, but women confined to the house suffer in their complexion, hence the striking contrast in the rosy faces of those who live in the Maritime Provinces, where the air is always moist, to the pale faces of those who live in the dried atmosphere of Canadian houses. It requires a whole summer of sea-side and country air to restore the health and bloom lost during the winter in our air dried houses.

Furniture, wainscoting, floors, even of seasoned timber, suffer much from the dry air.

Various trades lose much from drying up of goods in the winter.

|   |   |   |   |   |
|---|---|---|---|---|
| Sugar loses 2 per cent. in twenty-four hours in an atmosphere of 65° Fahrenheit |   |   |   |   |
| Oatmeal loses ½ per cent.   | " | " | " | " |
| Flour loses ¾ per cent.   | " | " | " | " |
| Crackers lose 3 per cent.   | " | " | " | " |
| Bread loses 3 per cent.   | " | " | " | " |

Ham loses 3 per cent. in twenty-four hours in an atmosphere of 65° Fahrenheit

Tea loses 1 per cent.

Tobacco loses 1½ per cent.

Beef loses 30 per cent. in an atmosphere of 200° in 24 hours.

Leather loses from 1 to 5 per cent., depending much upon the quality and quantity of oil with which it is prepared.

All kinds of nuts, fruits, gelatines, spices, &c., lose considerably.

Furriers are the greatest sufferers from dry air, as the ends of the long furs become bent and broken and the furs soon have the appearance of "shop-keepers."

The nap upon woollens and upon mixed fabrics is raised by dry heat, and all the ends and folds of cloth exposed are injured.

All kinds of silk fabrics are quickly destroyed by dry heat, and a bundle of silk threads illustrate well the effects of electricity by simply holding one end in the hand over a current of hot air.

So quickly does tobacco absorb moisture from the air, that cut into fibres, it forms an excellent barometer, indicating approach of rain by the moisture.

When we consider that the art of the manufacturer is directed most intently to the profit derived from adding to the weight of merchandise by moisture, as in lard, butter, crushed sugar, bread, tobacco, leather, &c., and that the dry atmosphere of the retail store is every moment depriving the goods of weight, we can easily imagine why so many carry on the grocery trade at a loss, and that the only real profit is in wines and spirits. A good hygrometer would be as true a test of profits as the balance-sheet.

So far, if the above statements are correct, and the experience of every reader will confirm some of them, it appears that the dry heated air of our houses whether by steam, hot air, hot water or base burner stove is *destructive to vegetable life injurious to animal life and causes a serious loss to the shop-keeper.*

It is self-evident that to restore dry air to its natural condition is to moisten it. This seems at first sight an impossibility, for accurate calculation shows that to restore the air of a house 27 feet front, 45 depth, and 3 storeys high would require 16 square feet of evaporating service to give the moisture of the summer air. The quantity of water usually placed upon a stove to supply the moisture, holds the same relation to the quantity required that a child's thimble does to a stable bucket. In fact, generally the evaporating pots on the stove are, from not being cleaned and having the accumulated deposits from gallons of water more injurious than if there were no water. It would save human suffering, if not life; it would give us vigorous plants; it would save housekeeper's work if the halls of houses or parlors were converted into drying rooms for the laundry. It would be a great improvement if the kitchen stove with its boilers were in the hall. Since these objects cannot be accomplished, and these modes of giving a healthy atmosphere must be monopolised by the poor, let us consider the next best method. On all furnaces may be placed shallow pans. The proportion should be 1 square foot of evaporating surface for every 260 cubic feet of air to be moistened. If this cannot be accomplished, then an iron pipe, running through the furnace, should connect with an evaporating tank. The same system may be pursued in regard to base burners, a tin tank alongside the stove or at a distance may be kept boiling by this method.

A very good system of evaporation is to suspend the ends of a cloth in water. Capillary attraction causes rapid evaporation. A single sheet hung over Gould's radiator, with ends in water, will evaporate three gallons per day. Water over flues, wet cloths or sponges, or porous stone around flues will give a good degree of moisture. Moisture may be sent in the air of our dwellings until it freezes on the windows. This will indicate the requisite degree of humidity.

In regard to plants, if after all these precautions they do not thrive, arrange a paper curtain to protect the plants from the draft of the hot air. Pots of flowers should be planted in zinc trays with wet moss or sand around them. These precautions will secure a healthy atmosphere, not only for children but for plants. Self-interest should induce tradesmen to look after the condition of the atmosphere, which has so much to do with the profit and loss on the goods affected by it. So far, we have spoken of the necessity of a good atmosphere for the safety of our lives and property. There is still another aspect, a summer-like atmosphere in our dwelling will contribute to our comfort and enjoyment.

L. G. S.

## A MODERN 'SYMPOSIUM.'

## THE SOUL AND FUTURE LIFE.

Death is a phenomenon; but are we phenomena?

The question of immortality seems, philosophically speaking, very much to resolve itself into that of personality. Are we persons, spirits, or are we things? Perhaps we are a loose collection of successive qualities? That seems to be the latest conclusion of Positive, and Agnostic biological philosophy. The happy thought which, as Dr. Stirling suggests, was probably thrown out in a spirit of persiflage by Hume has been adopted in all seriousness by his followers. Mr. Harrison is very bitter with those who want to explain mental and moral phenomena by physiology. But, as Professor Huxley remarks, he seems in many parts of his essay to do the same thing himself. What could Buchner, or Carl Vogt say stronger than this? 'At last, the prick of a needle, or a grain of mineral, will in an instant lay to rest for ever man's body and its unity, and all the spontaneous activities of intelligence, feeling, and action, with which that compound organism was charged.' (June, p. 627.) Again, he says the spiritual of living organs in given conditions of the organism—'stand forth as functions Newton dies, that is, the body is dispersed into gas and dust.' (July, p. 836.) Mr. Harrison then, though a Positivist, bound to know only successive phenomena, seems to know the body as a material entity possessed of such functions as conscience, reason, imagination, perception—to know that Newton's body thought out the Principia, and Shakespeare's conceived Hamlet. Indeed, Agnosticism generally, though with a show of humility, seems rather arbitrary in its selection of what we shall know, and what we shall not: we must know some-identity that alone makes them intelligible, or we shall use the word, and yet speak as if the idea were a figment; we shall know qualities, but not substance;



'functions' and 'forces,' but not the some one or something, of which they must be functions and forces to be conceivable at all. Yet *naturam expellas furcâ* &c. Common sense insists on retaining the fundamental laws of human thought, not being able to get rid of them; and hence the haphazard, instead of systematic and orderly fashion in which the new philosophy deals with universal convictions, denying even that they exist out of theology and métaphysique.

Thus (in apparent contradiction to the statements quoted) on p. 632, June, we are told that it is 'man who loves, thinks, acts; not the ganglia, or sinuses, or any organ' that does so. But perhaps the essayist means that all the body together does so. He says a man is 'the consensus or combined activity of his faculties.' What is meant by this phraseology? It is just this 'his,' this 'consensus,' or 'combined acting' that is inconceivable without the focus of unity, in which many contemporaneous phenomena, and many past and present meet to be compared, remembered, identified as belonging to the same self; so only can they be known phenomena at all. Well, do we find in examining the physical structure of man's body as solid, heavy, extended, divisible, or its living organs and their physical functions, or the rearrangement of molecules of carbon, nitrogen, hydrogen, &c., into living tissue, or its oxidation, anything corresponding to the consciousness of personal moral agency, and personal identity? We put the two classes of conception side by side, and they seem to refuse to be identified—man as one and the same conscious moral agent—and his body, or the bumps on his skull; or is man indeed a function of his own body? Are we right in talking of our bodies as material things, and of ourselves as if we were not things, but persons with might, rights, and duties? We ought perhaps to talk—theologies and philosophies being now exploded—not of our having bodies, but of bodies having us, and of bodies having rights or duties. Perhaps Dundreary was mistaken, and the tail may wag the dog after all.

Mr. Harrison says: 'Orthodoxy has so long been accustomed to take itself for granted, that we are apt to forget how very short a period of human history this sublimated essence' (the immaterial soul) 'has been current. There is not a trace of it in the Bible in its present sense.' This reminds one rather of Mr. Matthew Arnold's contention, that the Jews did not believe in God. But really it does not much signify what particular intellectual theories have been entertained by different men at different times about the nature of God or of the soul: the question is whether you do not find on the whole among them all a consciousness or conviction, that there is a Higher Being above them, together with a power of distinguishing themselves from their own bodies, and the world around them—in consequence of this, too, a belief in personal immortality. Many in all ages believe that the dead have spoken to us from beyond the grave. But into that I will not enter. *Are we our bodies?* that seems to be the point. Now I do not think Positivism has any right to assume that we are, even on its own principles and professions.

Mr. Harrison (June, p. 626) has a very forcible passage, in which he enlarges upon this theme: that 'the laws of the separate functions of body, mind, or feeling, have visible relations to each other; are inextricably woven in with each other, act and react.' 'From the summit of spiritual life to the base of corporeal life, whether we pass up or down the gamut of human forces, there runs one organic correlation and sympathy of parts. Touch the smallest fibre in the corporeal man, and in some infinitesimal way we may watch the effect in the moral man. When we rouse chords of the most glorious ecstasy of the soul, we may see the vibrations of them visibly thrilling upon the skin.' Here we are in the region of positive facts as specially made manifest by recent investigation. And the orthodox schools need to recognise the significance of such facts. The close interdependence of body and soul is a startling verity that must be looked in the face; and the discovery has, no doubt, gone far to shake the faith of many in human immortality, as well as in other momentous kindred truths. It has been so with myself. But I think the old dictum of Bacon about the effect of a little and more knowledge will be found applicable after all. Let us look these facts very steadily in the face. When we have thought for a long time, there is a feeling of pain in the head. That is a feeling, observe, in our own conscious selves. Further, by observation and experiment, it has been made certain that some molecular change in the nervous substance of the brain (to the renewal of which oxygenated blood is necessary), is going on, while the process of thinking takes place—though we are not conscious of it in our own case, except as a matter of inference. The thought itself seems, when we reflect on it, partly due to the action of an external world or kosmos upon us; partly to our own 'forms of thought,' or fixed ways of perceiving and thinking, which have been ours so long as we can remember, and which do not belong to us more than to other individual members of the human family; again partly to our own past experience. But what is this material process accompanying thought, which conceivably we might perceive if we could see the inside of our own bodies? Why it too can only seem what it seems by virtue of our own personal past experience, and our own human as well as individual modes of conceiving. Is not that 'positive' too? Will not men of science agree with me that such is the fact? In short, our bodies, on any view of them, *science herself has taught us*, are *percepts and concepts of ours*—I don't say of the 'soul,' or the mind, or any *bête noire* of the sorts, but of *ourselves*, who surely cannot be altogether *bêtes noires*. They are as much percepts and concepts of ours as is the material world outside them. Are they coloured? Colour, we are told, is a sensation. Are they hard or soft? These are our sensations, and relative to us. The elements of our food enter into relations we name living; their molecules enter into that condition of unstable equilibrium; there is motion of parts fulfilling definite intelligible and constant uses, in some cases subject to our own intelligent direction. But all this is what appears to our intelligence, and it appears different, according to the stages of intelligence at which we arrive; a good deal of it is hypothesis of our own minds. Readers of Berkeley and Kant need not be told this; it is now universally acknowledged by the competent. The atomic theory is a working hypothesis of our minds only. Space and time are relative to our intelligence, to the succession of our thoughts, to our own faculties of motion, motion being also a conception of ours. Our bodies, in fact, as Positivists often tell us, and as we now venture to remind *them*, are *phenomena*, that is, *orderly appearances to us*. They further tell us generally that there is nothing which thus appears, or that we cannot know that there is anything beyond the appearance. What then, according to Positivism itself, is the most we are entitled to affirm with regard to the dead? Simply

that there are *no appearances to us* of a living personality *in connection with* those phenomena which we call a dead body, any more than there are in connection with the used-up materials of burnt tissues that pass by osmosis into the capillaries, and away by excretory ducts. But are we entitled to affirm that the *person* is extinct—is dissolved—the one conscious self in whom these bodily phenomena centred (except so far as they centred in us), who was the focus of them, gave them form, made them what they were; whose thoughts wandered up and down through eternity; of whom, therefore, the bodily, as well as mental and spiritual functions were functions, so far as this body entered into the conscious self at all? We can, on the contrary, only affirm that probably the person no longer perceives, and is conscious, *in connection with this form* we look upon, wherein so-called chemical affinities now prevail altogether over so-called vital power. But even in life the body is always changing and decomposing—foreign substances are always becoming a new body, and the old body becoming a foreign substance. Yet the Person remains one and the same. True, Positivism tries to eliminate persons, and reduce all to appearances; but this is too glaring a violation of common sense, and I do not think from his language Mr. Harrison quite means to do this. Well by spirit, even by 'soul,' most people, let me assure him, only mean *our own conscious personal selves*. For myself, indeed, I believe that there cannot be appearances without something to appear. But seeing that the material world is in harmony with our intelligence, and presents all the appearance of intelligent co-operation of parts with a view to ends, I believe, with a great English thinker, whose loss we have to deplore (James Hinton), that all is the manifestation of life—of living spirits or persons, not of dead inert matter, though from our own spiritual deadness or inertness it appears to us material. Upon our own moral and spiritual life in fact depends the measure of our knowledge and perception. I can indeed admit with Mr. Harrison that probably there must always be to us the phenomenon, the body, the external; but it may be widely different from what it seems now. We may be made one with the great Elohim, or angels of Nature who create us, or we may still grovel in dead material bodily life. We now appear to ourselves and to others as bodily, as material. Body, and soul or mind, are two opposite phenomenal poles of one Reality, which is self or spirit; but though these phenomena may vary, the creative informing spirit, which underlies all, of which we partake, which is absolute, divine, this can never be destroyed. 'In God we live, move, and have our being.' It is held indeed by the new philosophy that the temporal, the physical, and the composite (elements of matter and 'feeling') are the basis of our higher consciousness: on the contrary, I hold that this is absurd, and that the one eternal consciousness or spirit must be the basis of the physical, composite, and temporal; is needed to give unity and harmony to the body. One is a little ashamed of agreeing with an old-fashioned thinker, whom an old-fashioned poet pronounced the 'first of those who know,' that the spirit is organising vital principle of the body, not *vice versa*. The great difficulty, no doubt, is that apparent irruption of the external into the personal, when, as the essayist says, 'impair a man's secretions, and moral sense is dulled, discoloured, depraved.' But it is our spiritual deadness that has put us into this physical condition; and probably it is *we* who are responsible in a fuller sense than we can realize now for this effect upon us, which must be in the end too for purposes of discipline; it belongs to our spiritual history and purpose. Moreover, this external world is not so foreign to us as we imagine; it is spiritual, and between all spirit there is solidarity.

Mr. Hinton observes (and here I agree with him rather than with Mr. Harrison), that the defect and falseness of our knowing must be in the knowing by only part of ourselves. Whereas sense had to be supplemented by intellect, and proved misleading without it, so intellect, even in the region of knowledge, has to be supplemented by moral sense, which is the highest faculty in us. We are at present misled by a false view of the world, based on sense and intellect only. Death is but a hideous illusion of our deadness—

Death is the veil which those who live call life:  
We sleep, and it is lifted.

The true definition of the actual is that which is true for, which satisfies the whole Being of humanity. We must ask of a doctrine: does it answer in the moral region? if so, it is as true as we can have it with our present knowledge; but, if the moral experiment fails, it is not true. Conscience has the highest authority about knowledge, as it has about conduct. Now apply this to the negations of Positivism, and the belief Comte would substitute for faith in God, and personal immortality. Kant sufficiently proved that these are postulates required by Practical Reason, and on this ground he believed them. I am not blind to the beauty and nobleness of Comte's moral ideal (not without debt to Christ's) as expounded by himself, and here by Mr. Harrison. Still, I say: the moral experiment fails. Some of us may seek to benefit the world, and then desire rest. But what of the maimed and broken and aimless lives around us? What of those we have lost, who were dearer to us than our own selves, full of fairest hope and promise, unaware annihilated in earliest dawn, whose dewy bud yet slept unfolded? If they were *things*, doubtless we *might* count them as so much manure, in which to grow those still more beautiful, though still brief-flowering human aloes, which Positivism, though knowing nothing but present phenomena, and denying God, is able confidently to promise us in some remote future. But alas! they *seemed* living spirits, able to hope for infinite love, progressive virtue, the beatific vision of God Himself! And they really *were*—so much manure! Why, as has already been asked, are such ephemerals worth living for, however many of them there may be, whose lives are as an idle flash in the pan, always promising, yet failing to attain any substantial or enduring good? What of these agonising women and children, now the victims of Ottoman blood-madness? What of all the cramped, unlovely, debased, or slow-tortured, yet evanescent lives of myriads in our great cities? These cannot have the philosophic aspirations of culture. They have too often none at all. Go proclaim to them this gospel, supplementing it by the warning that in the end there will remain only a huge block of ice in a 'wide, grey, lampless, deep, unpeopled world!' I could believe in the pessimism of Schopenhauer, not in this jaunty optimism of Comte.

Are we then indeed orphans? Will the tyrant go ever unpunished, the wrong ever unredressed, the poor and helpless remain always trampled and

unhappy? Must the battle of good and evil in ourselves and others hang always trembling in the balance, for ever undecided? or does it all mean nothing more than we see now, and is the glorious world but some ghastly illusion of insanity? When 'the fever called living is over at last,' is all indeed over? Thank God that through this Babel of discordant voices modern men can still hear His accents who said: 'Come unto Me, all ye that are weary and heavy laden, and I will give you rest.'

HON. RODEN NOEL.

### NO SIGN.

BY MRS. CASHEL HOEY.

—:O:—

CHAPTER IV.—(Continued.)

When that was over, Daly, exhausted, lay down for a while and turned his face to the wall. But not for long: he soon rose, and wrote the following letter to Father John O'Connor:

"Portmurrrough Jail, Saturday, July —.

"REVEREND SIR,—I am to die on Monday morning, at eight o'clock, when you will be saying your Mass, which I used to serve many a time. Maybe, dear Father John, you guess why it was that I could not bear to see you in this place, and, maybe, you cannot guess; but, whether or no, you will give me credit for a good intention, and you will forgive me for not being so stout-hearted in some respects as I humbly hope and pray God I may be found in others. I die, innocent of the crime I am charged with; but all the same, my death is my own fault. No one but myself is to blame for it. The blessed rites of the church are to be given to me by other hands than yours, Father John, and I know you would have come to me, if I had asked to see you, even at this, the last hour. It was not for my own sake, it was for yours. Goodbye, Reverend Sir; I humbly ask your prayers and remembrance at the altar, for a poor sinner, whose good friend you always were. "DOMINICK DALY."

This letter took him a long time to write. He pondered over every line, almost every word of it, and evidently found the task a very difficult one. "It must be so that if he does not guess, or know, he may not learn from this; but, if he does, that he may see I know it too, and am dying of my own free will and choice, no victim of a mistake, of a double crime." He sat for some time, his clasped hands upon the letter, and his eyes raised to the broad streak of light which was falling through the window of the condemned cell. His face, more worn than at the time of his trial, was full of unspeakable sadness, but not mingled with fear. The terror, the feeling of impossibility, the dreadful agony and battle with the strong life in him, clamouring for its duration and its satisfactions, the awful sinking of the spirit, and quivering of the cold, sweating flesh, would have come to him, as they have to come to the greatest hero, who ever knew to an absolute certainty that at a given hour a violent death would be waiting for him, just beyond that door which he can see and touch; but they had not come to Dominick Daly yet, their ghastly signs were not upon him. An hour later, a whole hour off his tale of minutes—but he had travelled far in that hour, all the way back along the road of his life—the condemned man sent for the jail chaplain.

The Governor of the Jail at Portmurrrough was a personal friend of Mr. Bellew's, and, though he did not share that gentleman's conviction of Daly's innocence, and certainly would not have committed himself to the admission if he had shared it, he promised willingly enough to let Mr. Bellew have a private report of that last scene of the tragedy which he dared not witness. The following passages are extracts from the Governor's letter to Mr. Bellew. It was written while the body of the man who had died on the gallows in the morning lay as yet unburied, in its coffin of rough planks, in the whitewashed corridor of the jail.

"... He amply justified your confidence in his courage and coolness. I have seen many criminals executed, and not a few examples of extraordinary pluck among them, but never anyone like Daly. The chaplain was with him from four in the morning. Such a fine morning! I mention this because of a strange reference he made to the weather yesterday. It rained here a little in the afternoon, and Daly most earnestly entreated the chaplain to prevent his body being buried in the prison graveyard, during rain. 'If it does rain, it won't last long,' he said, 'and I'm sure the Governor would grant me this request.' He seemed so much disturbed about it that the chaplain came and told me last night, and I sent word to Daly that he might rely on his wish being observed. Very odd, was it not? He gave no explanation.

"This morning he dressed himself carefully, heard Mass, and received Holy Communion at six o'clock, with the deepest devotion; then remained in conversation with the chaplain, who is excessively knocked up, to an extent, indeed, that I have never seen equalled—until the time came. He drank a little tea, but touched no food; and when I saw him, as he was brought into the small yard, he looked pale and weak. But he did not tread feebly; he was quite calm and natural, and he saluted me most respectfully. The chaplain kept close by his side, and occasionally whispered to him. He noticed the men in the yard, and was suddenly strangely affected by the pinioning of his arms, though he submitted to it with perfect propriety. 'Don't let them be seen,' he entreated earnestly; 'for God's sake don't let them be seen! I can't go out tied like this.' Then he begged that an Inverness cape, which he had brought with him to the prison, might be put over his shoulders, so as to hide his arms. This was done, and he thanked all present most earnestly. All was over very soon after. When he appeared, the crowd groaned; but there were no shouts, no cries, no indecencies. He never once turned his eyes downwards, until they were hidden by the cap. I don't think he saw anything but the sky, and the chaplain's face. He whispered to him to the last, and pressed the crucifix to Daly's breast, as he stood blindfolded under the noose. Then he threw his arms round him for a moment, released him, and ran down the steps back into the jail. Daly died very easily, and in a very short time. The rope was rather too long; and as the body hung, the feet were hardly twenty inches from the floor of the scaffold. A dog, a mongrel cur, which somebody said had run all the way from Narraghmore, contrived to jump up somehow, and licked his boots. It got kicked off the scaffold, and, I am afraid, killed in the crowd; but the poor thing did good service first, for it made for a woman who was standing in a conspicuous position in the first rank of the crowd—she must have been there all night to have got so good a place—and led to her being identified as the very person you were asking about, Miss Farrell, said to have been Daly's sweetheart, or more. The woman seemed quite dazed, but she told her name, and the police took charge of her. She is very ill, and is in the workhouse infirmary, where they will keep her until you forward instructions. She was in some danger of ill-usage when the people found out who she was, and that she had actually gone to see the man hanged. A posse of other women, who were there with the same object, hustled and frightened her, and shrieked hideous names at her, but the police got her away without any real injury. . . . Daly certainly was a very fine fellow. . . . I hope Mrs. Bellew is not quite knocked up by all this dreadful business."

The woman who was carried from among the crowd at Daly's execution to the workhouse infirmary at Portmurrrough was not hurt, in the sense of actual physical injury, but she had received a severe nervous shock. For many days and nights she lay quite still and speechless, and all the life that was in her seemed to be centred in her bright, shallow, almost colourless eyes. She was well cared for, and after a while she regained a little strength, and the power of speech. Mr. Bellew came from Narraghmore to see his former protégé, the girl of the commendable handwriting, thereby observing his promise to Daly. But the workhouse doctor had no encouragement to give Mr. Bellew, in any plans for her future welfare. "How long she will linger I cannot say, of course," said that matter-of-fact person to Mr. Bellew; "but she will never leave these walls, if the authorities will let her stay; and I suppose they would, especially if a trifle were paid for her. The disease is a queer one; I can't make it out quite, but there's mischief to the brain, beyond a doubt, and the heart is all wrong. By Jove, how handsome she's been, and not so long ago neither! I had her hair cut off at once, and I never saw such a thing in my life—enough for six heads of hair for women in general. Only that one must not say it of red hair, I suppose, I should say it was beautiful; those old fellows in Venice would have thought so a few hundred years ago."

The chaplain of the jail evinced a remarkable interest in Katharine Farrell, considering that the workhouse patients were not in his charge. He went to see her; he met Mr. Bellew at the infirmary; he suggested that the doctor should inform her of her real condition, so as to enable her to attend to her religious duties, and that there should be no delay. He carried his point. Katharine Farrell was told that she had not long to live, but she accepted the intimation with seeming apathy. It was not until three days after she had received the warning that she expressed any wish which could be regarded as a consequence of it; and then her wish was not the anticipated one. She begged that Samuel Sullivan, the assistant in Dr. Mangan's dispensary at Athboyle, might be sent for. As there seemed to be no reason in this request, it was not acted upon, until the prison chaplain, again intervening in an unaccountable way, wrote to Mr. Bellew, and informed him that it had been made. Mr. Bellew sent for Mr. Samuel Sullivan, and the summons was obeyed. Katharine Farrell lay in a ward which had fortunately no other occupant, and her long interview with Sam Sullivan added to his age, he said only that the dying woman desired the ministrations of the chaplain of the Portmurrrough jail.

Katharine Farrell died within a week from that time. What was said between her and the chaplain will, of course, never be known; but Sam Sullivan made a solemn declaration that the dying woman had told him—to whose carelessness it was due that she had been able to perpetrate her crime—the story, which I have thus imperfectly set down, of the obscure hero who had "died, and made no sign."

[THE END.]

## CURRENT LITERATURE.

HARPER'S HALF-HOUR SERIES. New York, Harper and Brothers, 1878. Montreal, Dawson Brothers.

The excellent little bits of condensed wisdom and amusement in this series have been noticed several times by us. A fresh instalment requires however a confirmation of our good opinion; and the eight small volumes now on our table are fairly characteristic of the good judgment displayed in their selection.

Lord Macaulay's essays on John Hampden and Lord Burleigh, John Milton and Lord Byron, Machiavelli and Horace Walpole, and on Sir William Temple are biographical, historical and critical works, which like good wine "need no bush." The form in which they are now presented, may however induce many a lazy reader to appreciate Macaulay's wonderful range and power of thought, and to enjoy simply these literary treasures which collected in one volume have too often the same effect that a gallery of good paintings produces upon the more studious and thoughtful be sorry, we think, to take up at odd moments one of these complete little studies to refresh the memory with regard to the great characters therein analyzed or to clear a tried brain by following the great critic into literary fields ever fresh with new flowers of thought. In those numbers of the series which contain two essays, the juxtaposition of the subjects is not instructive, while in the case of Machiavelli and Horace Walpole it is also amusing. Walpole indeed was a sort of dilettante Machiavelli in the petty intrigues of society and certainly appreciated the occasional advantages of a lie.

Two of the series are very apropos, at the present time, Mr. Bryce's "Constantinople" is a picture of the key of the East as it actually is, recalling in the pleasantest manner the great historical associations which cluster thickly round the "City of Two Continents," and in the narrow limits of seventy tiny pages furnishing a study which in solid thought and picturesque marked physical character and the strangely indeterminate social one which differentiates Constantinople from all other great cities, and equally well points out why its interest and importance are as much of the future as of the past. From the Golden Horn to the Neva is an imaginary transition just now, and Von Moltke's "Letters from Russia" lose nothing in freshness of the present Czar, and wrote such graphic accounts of his observations and experiences to a lady in Copenhagen. Selections from these letters fell into the possession of a Danish newspaper, but remained inaccessible to all but Danish readers until February, 1877, when a German translation was made. Miss Grace Bigelow, now gives English readers a chance to profit by the record of a state of society, which, though much modified of late years, is so curiously different from our preconceived Western ideas. The character of the witness, his keen perception and his exceptional positions, make his observations of no ordinary interest; and the unreserved thoughts of the great general, who was doubtless weighing well the resources of the future ally or rival have great historic value. In default of his present ideas his past ones are worth consulting.

There are some, too, who may see in the story of "The Spanish Armada," a continuation of the same line of thought suggested by the two preceding notices; for an invasion of England is yet, according to the alarmists of the modern press, far from an impossibility. But Leo the Thirteenth does not possess the power of Sextus the Fifth; and there is no elder son of the Church to carry out the policy of the Encyclical and Syllabus *vi et armis*. Still the story of one of the great causes which determined England's Protestantism, possibly her present position, loses nothing in freshness from the way in which it is told.

"BACK TO BACK: A Story of To-day," takes us from the life of authors and statesmen to that of a terrible social problem the workingman, and from the struggles of nations to that incident of the Commune in Paris, and preserving the idea which the resolute stand of the three soldiers suggests, carries it out in the tale of the co-operative woollen mills in New England. Not much romance apparently to be got out of such a subject, but it is handled so deftly that the suggestions become whole volumes *in posse*. At all events those who will find it interesting, often racy, especially in its allusions to the Press, even if they be somewhat incredulous as to the wonderful success of the compact between labour and capital. This last feature, however, is of course orthodox in fiction, and the form of the essay thus ingeniously avoids the disadvantages of the merely speculative pamphlet. We believe, however, that there is really a foundation in fact for Mr. Hale's imaginative factory.

We have dwelt at some length upon these little books, more, perhaps, than they might seem to deserve; but in a time when the telegraph and daily journalism are between them causing so much mental dyspepsia to be fed only on weak novels, trashy handbooks of science, and literary slops in general, if reading is to be made easy and scant leisure is to be well used, such efforts as those of the Messrs. Harper deserve recognition. As long as the present standard of selection is maintained there can be no objection to these homoeopathic doses, for what is wanting in quantity is made up in quality.

"THE SCHOLASTIC NEWS".—Montreal, March 1, 1878, Vol. I, No. 1.

We give most honest and hearty welcome to this journal. It is a monthly, neatly got up, and having every appearance of good editing. The table of contents shows variety, and on reading the articles we were pleased. The table of contents shows variety, and on subjects," but a literary paper in the best sense of the word. But this country awakes to a sense of its needs slowly, so that in all likelihood *The Scholastic News* will have to exercise patience. However, let it work hard and hope, and prosperity must come.

A FRENCH CAPUCHIN, on the festival of St. James, had to pronounce a panegyric on that saint. As he was rather late, the attendant priests, who feared that he would make a long sermon, and so weary the congregation, entreated him to abridge it. The monk mounted the pulpit, and addressing the people, said:—"My brethren, twelve months ago I preached an eulogy on the eminent apostle whose festival you this day celebrate. As I doubt not but that you were all very attentive to me, and as I have not learned that he has done anything since, I have nothing to add to what I said at that time." He then pronounced the blessing and descended from the pulpit.—*Curiosities of the Pulpit*.

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and ears, rheumatism, gout, poverty and impurities of  
the blood, eruptions, hysteria, neuralgia, irritability,  
sleeplessness, low spirits, spleen, acidity, waterbrash,  
palpitation, heartburn, headache, debility, dropsy,  
cramps, spasms, nausea, and vomiting after eating,  
even in pregnancy or at sea; sinking fits, cough,  
asthma, bronchitis, consumption, exhaustion, epilepsy,  
diabetes, paralysis, wasting away, and the feverish and  
bitter taste on awaking, or caused by onions, garlic,  
and even the smell of tobacco or drink. Twenty-eight  
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pletely recovered. They thrive admirably upon it,  
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Food without taking any meat. It has done me a  
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as I do now, all the swelling having left me; I have  
lost all nervousness, I sleep well, and feel happy. In-  
deed, my friends say I am like a new man—nothing  
like what I was before I took your food. Pray make  
any use you like of this letter, and accept my very best  
thanks.—I am, dear Sir, yours truly, CHAS. TUSON.—  
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with spectacles, my stomach reminds me of what I  
was at the age of 20—in short, I feel myself quite  
young and hearty. I preach, attend confessions, visit  
the sick, I make long journeys on foot, my head is  
clear, and my memory strengthened. In the interests  
of other sufferers, I authorise the publication of my  
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able nervous agitation, which prevented even my sit-  
ting down for hours together. I felt dreadfully low-  
spirited, and all intercourse with the world had become  
painful to me. Many medical men, English as well as  
French, had prescribed for me in vain. In perfect  
despair I took **DU BARRY'S FOOD**, and lived on  
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be praised, it has completely restored me; I am my-  
self again, and able to make and receive visits and  
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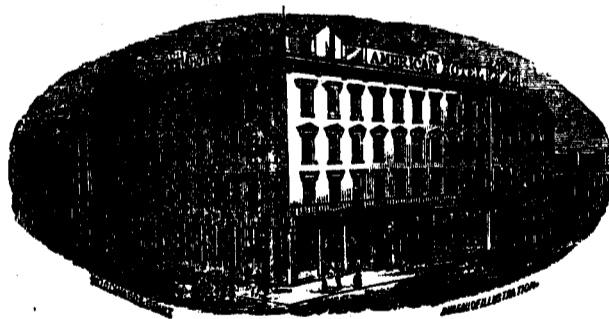
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