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THE FIFTH GOSPEL.

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Every revelation granted to man is at the outset denounced as atheistic and sacrilegious. The flash that follows the "Let there be light!" sadly changes the faces of the gods, whether they be the Dagon born of man's fancies or the Dogmas of his fancy, as they stand in their twilight shrines, thick with the smoke of incense or hazy with the "dim religious light" of mystic contemplation. Not only this, but the dazzling glare pains to the blinding-point the eye of faith, until the familiar features, nay, even the majestic outlines of the Divine Form seem utterly lost, and it is little wonder that the shuddering cry goes up, "Great Pan is dead!" The instant impulse, almost too strong to be resisted, is to turn the back upon the light which has wrought this havoc, declare it a bale-fire, an *ignis fatuus*, a lying illumination, and thus save both eyes and theology. There is plenty of darkness left to construct another shrine. And this is the course usually taken, in point of fact, but is it wisest, not to say bravest or manliest? Whoever follows it, proves himself to have been worshipping, *not* the Deity, but his own pet conception of Him; Light cannot alter Being, only its appearance. And yet "Thou that destroyest the law and the prophets" is the denunciation hurled at every new light-bringer.

A courageous few, however, turn and unshrinkingly face the dazzling rays of golden sunlight which has shot unbidden across the purple twilight of the sanctuary, proudly secure that whatever is true cannot be altered, whatever is untrue is unworthy of their homage. As ever the bravest course is the happiest, and although the shrine is seen shattered and empty, while the rich vestments, brain-woven and fancy-dyed, with which even unconscious irony divinity has been "adorned," lie folded upon the floor like the grave-clothes at the feet of Lazarus, yet the roof is found to have been but a veil of twilight and shadows, and heaven above is revealed. And as their glad eyes gaze up in the sapphire, star-sprinkled vault, they are again aware of a Presence of far lovelier, though vaguer outline, and, though more remote, of a grandeur never before conceived.

This is peculiarly true of that great burst of eternal truth which broke upon the world chiefly through the work and genius of Charles Darwin. The dawning was heralded by a shudder and a shriek from every pew and pulpit, and "Darwinism" became a synonym for blasphemy. Its truth was vehemently denied, its logic mercilessly ridiculed, its "debasing

tendencies" furiously denounced. No quarter was to be given to it, for if tolerated for a moment it would utterly destroy every vestige, not only of religion, but of the religious spirit; and yet I venture to herald it to-day as the long-missing "Fifth Evangel," "The Gospel according to Darwin." Instead of destroying the religious spirit, it reanimates it, and places it upon a stronger foundation than ever before.

This may seem an extravagant and extraordinary statement, but it can be shown to be far from unfounded. In the first place, it restores the grand unity of the universe, and proves the fundamental harmony of its conflicting forces. There is no hanging in the balance between the forces of good and evil, no perilous and often doubtful conflict between a beneficent World Spirit and a malevolent one: no such thing as abstract and essential "evil": nothing but a magnificent scheme of glorious progress through conflict. Storm and darkness, hunger and cold, war and wanderings, nay, even pestilence and famine, are seen to be spurs to progress, mothers of invention, and the stern nurses of all the virtues. Never has the doctrine of the Old Gospel—that "all things work together for good to them that love the Good"—received such tremendous indorsement. Instead of gazing upon a world of blind, remorseless chance or inevitable fate, so full of cruelty, injustice, and needless suffering as to absolutely require the conception or invention of "another world," to even partially remedy its inequalities, the Darwinist sees all forces moving steadily forward in one grand and gloriously beneficent scheme of advancement. Nature's only and unvarying war-cry is "Excelsior!"

The old Evangelists did at times catch glimpses of this truth from the mountain-peaks of their loftiest spiritual raptures, but it was soon lost sight of in the mist of the valley and the fog of the fen, into which the churches were plunged in that palsied time which heralded the death of the great Roman Empire.

None of them, however, even dreamed of a light which should reveal a harmony and an order in that far more bitter, more hopeless and more perplexing conflict which is incessantly present in the soul of man itself. Even to Paul's magnificent intellect, the only possible result is, that one of the conflicting forces *must* and inevitably will destroy the other. "The carnal mind is enmity against God, and is not subject to the law of God, neither, indeed, can it be. . . . To be carnally minded is death." In the mild radiance of the Fifth Gospel even this struggle, like every other, is seen to surely and inevitably result in progress, to which both forces are absolutely necessary. The "enmity" between them is merely that between the steam-chest and the driving-wheel in the great engine, or, more accurately, between the panting young giant in the cylinder and the piston-rod, each fiercely asserting itself against the other, and between them driving the great wheel. Browning has caught the same ray of dawn when he cries:

"As the bird wings and sings,
Let us cry, 'All good things

Are ours, nor soul helps flesh more, now, than flesh helps soul.'"

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Our passions and appetites are seen to be the great driving forces of our nature, and even the term "animal," as applied to them, carries with it no stigma of degradation. On the contrary, it suggests much that is brave, faithful, and self-denying. By far the longest, and not by any means the least noble part of our pedigree, lies outside of the human family.

One of Darwin's greatest services was the proving that our moral impulses are derived, not from education nor external revelation, nor from the cold calculations and experimental deductions of "refined selfishness," according to either Bentham or Spencer, but from the warm and beautiful family affections, those ties of blood, whose golden links are alike binding upon the dove upon its nest, the deer in its covert, the lioness in her lair, and the mother by the hearthstone. The courage, the patience, the cheerfulness, the affections, that are in us are just as essentially "carnal" as are the "lusts of the flesh" and the "pride of life," and what is more, are more numerous and more powerful. Our deepest and strongest instincts in the long run are found to be on the side of "right."

The most exquisite result of this perception is a delicious sense of harmony and sympathy with nature and all that she contains. The world is no longer "vile" or "unfriendly" in either its human or its physical aspects. "The Prince of the Power of it" has disappeared; all men of all races become brethren upon the common ground of the great, noble, primitive instincts: and even the beasts of the field and the fowls of the air are glowing with that "touch of nature" which "makes the whole world kin." The only thing in it that we could profitably alter is our own conceited, babyish selves.

Another proof of the inspiration of the Fifth Gospel is the calm and rational view which it enables us to take of death. To remove the fear of this has been a leading aim of all former revelations, but it is to be doubted whether they have not rather intensified it, as they all unite in characterizing it as the King of Terrors, the bitterest of evils, and the great enemy of the race.

The new light pierces these grisly, ghostly draperies, woven of fear and darkness, and shows behind them a gentle, painless, grandly-beneficent process of nature, by which the old is tenderly and reverently laid away to dissolve and reappear in the new.

Bracken dies and enriches the mold, so that the anemone, the violet, and the primrose may lift their dainty heads and scatter their perfume through copse and glen. Here is the Resurrection of the Body. Nothing is lost, but much is gained by the change.

The Mexican aloe lives a century, scatters its myriad seeds, then peacefully fades and dies, but its seeds take root upon its very grave, and give birth to other winged seeds, and so on through thousands of centuries. The vital spark has never once gone out, but burns with a brighter, richer, intenser glow in each succeeding generation. The primitive aloe is still

alive and in a fuller, richer sense than ever before. This is Life Eternal, and what is better, Life Improving. Is not this a nobler, higher, more unselfish conception than that of an indefinite prolongation of our own petty, personal existence? This is an immortality worth having, for it provides for progress.

We are immortal physically in the course of nature, and mentally and morally in our influence, so far as this is for good. All that is true, all that is good in us and in our influence, will survive to all the ages: all that is false and base will be ruthlessly crushed and destroyed, ground into powder by the mills of the gods. It is not a question of whether we, as a whole, will be "saved" or "lost," but of how much of us.

Even if I have been heard this far without indignant interruptions, a dozen voices which can no longer be restrained, now burst out with the question, "But what possible claim to the title of a 'Gospel,' a 'Good News,' can be made by a revelation, the chief factor and very essence of whose 'plan of salvation' is a fierce conflict of physical force, a contest of tooth and claw, in which of necessity mere brute strength and selfishness must prove the victorious qualities?"

But is this last apparently self-evident conclusion, a logical one? It most certainly is not! And, further, strange as it may seem, it is flatly contradicted by the facts. Not only has the decrease of selfishness and the growth of the affections been one of the most prominent features in the upward development of the forms of being, but it has also been a most important factor in that progress. The supremacy of intelligence in the struggle for existence is universally admitted, and the chief training-school, if not the very birth-place of this intelligence, is in the care for others, first inspired by parental affection.

Nothing but the lowest degree of intelligence or development is possible without affection. The crocodile, the shark, and the viper are models, not only of cruelty and ferocity, but of stupidity and dulness. It is no mere coincidence that that great kingdom of living forms whose distinguishing and proudest characteristic is the possession of a milk-gland (a purely *altruistic* organ) should far out-rank all others in beauty, vigor, and cerebral development. If they could be said to have any rivals in this last characteristic, it would be those patient but brilliant little toilers, the ants and the bees, whose whole existence is literally a slavery to, or martyrdom for, others.

War and conflict are extraordinary breeders of intelligence, but co-operation and protection are even greater. Not only are mammals far superior to all the other classes of living forms because they suckle their young, instead of leaving them to the tender mercies of the waves and the sun, but among them by far the most intelligent and most secure from hostile attack are those which group themselves together in more or less firmly-organized packs or herds.

Compare for a moment the dog, the horse, the elephant, with the tiger, the bear, the wild boar. Indeed, an accurate classification of the

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intelligence and perfection of living forms could be made upon the basis of the degree of care they take of their offspring, and of unselfish interest in their kind. The same truth holds good through the different grades of the human family itself. The mere fact that the weak cannot command justice, not only stamps any tribe as barbarous, but just as certainly keeps it so; and as we go down the scale, we finally reach a point where justice, humanity, and even family affection sink to the very lowest ebb, and with them inexorably culture, intelligence, and fighting power. The very name of the "man-of-the-woods," the "*homo sibiricus*," "salvage," "savage," has become a synonym for cruelty and ferocious indifference to the rights of others. The savage is the very incarnation of aggression, remorseless selfishness, the *beau ideal* of the man most likely to "survive in the struggle for existence" according to popular and theological conception, but does that make him even the best fighting-man in the world? The question answers itself. A mere handful of civilized troops can scatter swarms of savage bowmen or even riflemen, simply by virtue of their confidence in one another. Selfishness is a great force, but affection is a greater. Sweetness, and light, and love, and beauty abound in the higher types, both animal and human, because they are emphatically the winning qualities in the upward struggle.

Stronger far than the crashing sweep of the hurricane or the thunderous rush of the storm-stirred Atlantic, keener and more penetrating than the blackest and bitterest frost or the jagged spear of the lightning, is the sweet, golden sunshine, the loveliest and the strongest thing in the world. Beauty and morality are abundantly able to take care of themselves in even the fiercest struggle, without any assistance from either academies or religions.

Let no one, however, imagine for a moment that a flabby aestheticism or a weak amiability can fill the requirements for survival. Far from it. Valuable and powerful as are love and beauty, the one virtue which is absolutely indispensable, and separated from which they are of little avail, is courage: clear, indomitable, inexhaustible. Though the former are unquestionably the controlling and molding influences of progress, the latter is the great positive motive force. The one unpardonable sin is cowardice. Kind intentions, without the courage to carry them into effect, are of but little value either to their object or to their possessor. Courage is not only the basis, but the very mother of the virtues. The thoroughly brave man is hardly ever cruel, treacherous or untruthful. It is cowardice that literally makes the liar, the cheat, the traitor.

One of the strongest claims of the Fifth Gospel is the light which it throws upon that problem, "The Origin and Relations of Evil." By its rays evil is seen, and can even be demonstrated to be mainly one of the necessary accompaniments of the development of Good into Better. If movement is to occur, it must be possible in all directions, and the power of advancing inevitably carries with it the possibility of retreat. The possibility of growth must include that of decay. Evil is the shadow

thrown by the sunlight of the good. Good is positive and absolute; evil is negative and relative. Almost every evil, viewed broadly and attentively, is seen to be at bottom mainly a relative or temporary absence of good, and in many cases, repulsive as it may be at first sight, to be ultimately beneficent in its nature.

Of all the innumerable forms of evil, probably none is so obtrusively self-evident, or so universally denounced and deplored by philosophers of every system, priests of every creed, and observers of every age, as pain. On its presence and frequency alone have been founded most of the doubts and denials of the goodness of God or the benevolence of the universe. It is generally accepted as almost pure evil, and by its mere presence, a standing reflection upon the intelligence and competence of the Great Architect. The sight, or even the thought, of suffering is abhorrent to us, and we are sure that "Providence" ought not to "permit" it in any form. But is not this, after all, a somewhat short-sighted and childish way of regarding the question? Pain is indeed hard to bear and harder to look upon, but is there no harvest which its sharp sickle reaps? Of a surety there is, and a golden one, which can be gathered by no other means.

First and foremost of all, pain is the great danger-signal of nature—the spark struck from the clash of the organism against its environment. Heed its warning, avoid or remove its cause, and all will be well; neglect it, and a worse thing will befall us. It is the cry of the frightened tissues for help, and there is usually plenty of time for this to reach them if we send promptly on hearing the alarm. Without pain, in time of danger, we should be half dead before we knew we were ill. Cut the nerve that supplies a rabbit's eye and lids with common sensation, leaving everything else untouched, and what is the result? The eye soon becomes suffused, then the crystal cornea becomes clouded, next inflamed, and finally suppuration sets in, and the eye is lost. What can have caused this, for the sight was still perfect, the lids uninjured and active as ever, and the circulation unimpaired? Simply the fact that, sensation being destroyed and pain prevented, the lids did not know when or how to close, nor the lachrymal glands when to secrete, and the delicate cornea was dried and cracked by the air and rasped by the dust till it blazed up into fatal inflammation. The presence of pain is distressing, but its absence is fatal.

Again, it is impossible, from a philosophic point of view, to ignore the fact that pain, or the dread of it, has been, and yet is, an extraordinary and most powerful and constant stimulus to progress. Take, for instance, the milder forms of it, such as discomfort, hunger, cold, etc. What an important part of our actions do they even yet determine! How much work would we do if we were suddenly removed from all fear of them? Most of that magnificent pile which we call modern civilization has been reared under the lash of those stern but beneficent task-masters. As a motive power alone, hunger has few equals.

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If necessity be the mother of invention, then pain is the father of scientific discovery. So long as the influences of our surroundings and the workings of our own internal mechanism are productive of pleasant or indifferent sensations, we are content to lie at ease, like a cat basking in the sun, or like the lotus-eaters, "careless of gods and men," without troubling our heads for a moment about the nature, structure, or causes of these things. "Let well enough alone" is our motto. Let discomfort occur, however, and we are at once acutely interested in finding out all about them, and science is born. The healthy man does not know he has such a thing as a stomach; the dyspeptic does not know he has anything else. In the realm of morals, the "sweetness" of the "uses of adversity" has been universally admitted, while in that part of the physical field which terms itself the spiritual, the value, nay, even the essential meritoriousness of suffering has been so sadly exaggerated, that I almost fear to bring discredit upon my argument by alluding to it.

And here it is where the Fifth Gospel gently but decidedly parts company with the Fourth. Although it goes even further in the direction of proving the necessity and even the beneficence of pain, it stops far short of exalting mere suffering into a virtue, or regarding it as the dominant and commonest element in the lot of mankind. The essential benefit of pain lies in the avoidance of its cause, and the reward is to be reaped from the thorny barrens of discomfort by determined effort and incessant struggle, and not by tame and pulpy submission. It has no sympathy whatever with the morbid delusion that suffering is *per se* purifying and exalting, and the mere endurance of it a grace; still less, that submission to it is the one principal duty of man. It declines to regard this sun-kissed, grass-carpeted, flower-gemmed world of ours as a "vale of tears" or a "wilderness of woe," and, instead of holding that the more distasteful a thing is, the more likely it is to be "good for us," it would deem the fact of any object or action being repugnant to our natural tastes and instincts as at least presumptive evidence of its injuriousness.

It furnishes a scientific and rational basis for Pestalozzi's dictum that "We do not desire certain things because we believe them to be good, but we hold them to be good because we instinctively desire them." It unhesitatingly declares enjoyment (harmony with environment) to be the normal condition of organized being, suffering the abnormal—comfort the rule, pain the exception: and, in short, that our appetites, impulses, and instincts are the exquisite fruits of the experience of myriads of ancestral generations. If anything about us be divine, they emphatically are, and they may be freely, boldly, joyfully followed, instead of being sternly repressed and distorted.

That strange distortion of the teachings of the Master known as orthodox Christianity, which is really a mixture of one-fourth Christ, one-fourth Paul, and one-half pure superstition, regards our passions and appetites as our chiefest enemies, necessary evils, only valuable for the discipline gained in fighting them, permits their indulgence only

under protest and with a sort of an air of sneaking apology, and would like to crush them out entirely were it not for the trifling drawback that life itself would be destroyed in the process. And even this consideration has been, alas, no bar to its zeal, especially in the case of other people. From this belief, more than from any other, have sprung those dark and disgraceful shadows of monasticism, self-torture and persecution which have always dogged and too often utterly dimmed its shining course.

Nature's revenge for this contemptuous treatment of her heralds and prophets is swift and signal, and the carrying out of this belief must logically, and always has, resulted in either asceticism or hypocritical licentiousness, and generally in both.

From the standpoint of the Darwinist, our passions are our best friends and truest servants, and our instincts and appetites our safest guides. The one may be humored too far, and the other followed too blindly; but in the long run they will be found to have done us at least ten times as much good as harm. Like Solomon's "virtuous woman," they will "do us good and not evil all the days of our life." This once recognized, the pleasure which comes from their legitimate gratification becomes something to be freely and frankly enjoyed as a mark of nature's approval, instead of a thing to be ashamed of, to be acknowledged with apologies, and to be indulged in with grave misgivings.

In short, Joy becomes an integral part of the Fifth Gospel, as Grief is of the Fourth. The grand old Greek "joy of living" comes back in broader, manlier, more enduring form, and is itself a sufficient reason for existing. Once more the mellow glow of the golden sunlight becomes the smile of the great heart of the universe. The mist-wreath upon the blue mountain, the silver flash of the rushing river between the rich green of the reeds, the gorgeous crimson pageantry of the western sky, and the amethyst light in the eye of woman, are but reflections of His beauty: the warbling of birds, the song of the wind in the pine-forests, and the murmuring of pebbly brooks, are the echoes of the music of the spheres, and the joyous response which all these stir up in us is part of the grand sympathy of the universe, the love between those of one blood and one lineage.

Nor does "Lebenslust" stop here: far from it. Deeper, but even sweeter and more lasting than any of these is the stern joy of battle, the warm throbbing which answers the touch of the frost-king, the breath of the storm-wind, the dash of the salt-spray over the bulwarks, the plunge of the frantic steed. Best of all, the glorious ecstasy of taking our lives between our teeth, and, looking danger and death in the face, of daring everything in defence of our loved ones, the fierce music of the clash of swords, and the rattle of musketry, the sweet "smell of the battle afar off." Life is a brave, red-blooded, warm-hearted, joyous thing, which needs no sickly phantasmic "after-world" to render it worth the living.

A CHAT WITH AN ENGLISH LITTERATEUR.

BY F. J. GOULD.

"I AM not a book-worshipper," Mr. Pieton said to me as I chatted with him in his study. "I am more interested in human life than its portrayal in literature. So far as any particular literature strongly, or tragically, or hopefully, or inspiringly, represents the evolution of human affairs, in just that proportion it interests me. The plays of Æschylus, for example, the 'Agamemnon' and the 'Eumenides.'"

The allusion reminded me that, on a former occasion, I had surprised Mr. Pieton in the act of reading a Greek play in the original tongue. One would not usually associate Radicalism with a passion for the classics. But the ex-M.P. for Leicester talks with enthusiasm of the Greeks, their language, genius, architecture, sculpture. When I hinted at the question of deleting Greek from the syllabus of the public schools, he looked almost horror-stricken.

"It would be an unspeakable loss to education. I don't say that all boys and girls should learn either Greek or Latin; but, for all those who are to pursue culture for its own sake, or be the means of conveying it to others, classical literature, as the embodiment of some of the greatest thoughts, is absolutely essential."

We went on to compare the ethics of the Greek drama and of Christianity.

"Look," said Mr. Pieton, "at the 'Antigone' of Sophocles. More than four hundred years before the Christian era the proud independence of conscience was set forth as heroically and ideally as among the early Christians. Think of the speech in which Antigone defends her refusal to obey the orders of Kreon, who had forbidden the burial of her brother. He draws just that distinction between mere human ordinances and the eternal laws of God which forms so high a note in the Christian Gospels."

And Mr. Pieton let fall the very just observation that there was a tendency in Christianity to under-value the importance of self-assertion.

Still keeping company with the Immortals, we turned to Lucretius and his "De rerum natura."

"A most comprehensive poem, an inspired poem," remarked Mr. Pieton, "in which we hear the voice of a man from the depths of lonely thought in an age entirely unappreciative of such thought. He realized the mystery of existence, and gained his evil reputation for irreligiousness simply through his passionate contempt for the misrepresentations of religion in the pagan practice and ritual. Lucretius realized that the forces and processes of evolution were transcendental, and far greater than ordinary men conceived."

Our dialogue touched on the later poets—Shakespeare, Blake, Browning, Tennyson, etc.

“Yes, I am one of Shakespeare’s worshippers,” confessed Mr. Picton. “Of all English authors, there are two, Shakespeare and Lord Bacon, who seem to me to compress more meaning into a few words than any others do. It is perfectly marvellous to count up the number of thoughts contained in a few lines of their writing.”

“Shakespeare *and* Lord Bacon?” I interposed, thinking of Ignatius Donnelly and his cryptograms.

Incredulity beamed in Mr. Picton’s smile.

“Shakespeare *and* Lord Bacon,” he repeated. “I think Bacon would have written plays with much more care for literary form and precision than Shakespeare shows. The plays were the productions of a stupendous genius, but yet a genius working for a livelihood, complying with the rough necessities and conditions of the popular theatre, and appealing by quip and joke to the popular taste.”

As we conversed of William Blake, Mr. Picton threw out a luminous suggestion which immediately found its way to my note-book. Readers of Blake’s biography will remember how the artist-poet had the singular faculty of seeing faces in the air, and mysterious spiritual presences. Why not, in a similar way, explain the early Christian visions of a risen Christ?

Then we came to the thorny topic of Browning.

“I have very carefully read ‘The Ring and the Book,’ and not many people have done that. I don’t think Browning pays sufficient attention to rhythm; and, in my opinion, rhythm is essential to poetry. I question very much whether his work will live.”

“And Tennyson?”

“A master of rhythm, of course; though, as I think, his ideas of humanity and history do not reach the highest level. I have, however, the warmest sympathy with his view of what I think will be the future form of religion, as indicated in his ‘Higher Pantheism.’ Early in life I was a fervent admirer of ‘In Memoriam,’ and could recite every word of it from memory. That and ‘Maud’ are his greatest works—‘Maud’ for its music of passion, and ‘In Memoriam’ for its music of thought.”

Thence we easily slid into the subject of Spencer and the Unknowable.

“Spencer,” said Mr. Picton, pointing to a copy of “First Principles” on the bookshelves, “was the foundation on which I built up a great deal of my progress in thought. I believe his doctrine of the Unknowable affords ample scope for religion.”

“Religion with an apparatus of ritual?”

“Certainly, if the ritual is a symbol of truth rather than of sacerdotalism. I once attended a meeting held in the Jerusalem Chamber in the time of the late Dean Stanley. My friend Mr. Edward Clodd was there, he and I being the only two laymen present. The Dean received me very cordially. He had read my ‘Mystery of Matter.’ To my surpris-

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he asked me to address the meeting. I did so, and spoke on ritual, drawing a distinction between symbolic ritual and sacerdotal. The Symbolic, I said, suggested spiritual truths in forms suitable to the imperfection of humanity; the Sacerdotal sought to express the miraculous power of the clergy. My protest against sacerdotalism met with the entire sympathy of the audience."

With Spencer one readily links the name of Stuart Mill. Mr. Picton told me how he had diligently studied the "Logic," and "Political Economy." He could not aver that he particularly admired the "Logic," and he considered Stanley Jevons's attack on Mill was well justified.

My eye wandered towards a volume of Sir William Hamilton's "Metaphysics." Perhaps, I hinted, that cloudy science had opened up very few useful truths. Mr. Picton dissented, and affirmed that Coleridge's metaphysical essays were full of suggestions of very profound truths.

I ventured to quote Buckle against the metaphysicians. Of Buckle, however, Mr. Picton expressed no unalloyed admiration. His "History of Civilization" contained many excellent things, and displayed great intellectual power; but he projected his work on too large a scale, and lacked a sense of proportion. In a strain of higher eulogy Mr. Picton referred to Gibbon.

"Gibbon's 'Decline' is one of the greatest historical works ever written. To put Thucydides beside it is altogether absurd. It displays one of the finest conceptions ever embodied in literature—the connection of the fall of the old world with the rise of the new, and the gathering into one view of the almost innumerable lines of influence that have played and interplayed to evolve the modern world. The greatest generals, it has been said, are they who make the fewest mistakes; to some extent, the saying may be applied to historians; and Gibbon made very few. But I don't think he appreciated the moral side of Christianity, and his explanation of the rise of that religion is comparatively futile. He did not appreciate the capacity that exists in human nature, and which Christianity gave voice to, for aspiration after a simpler and purer morality."

Neander's "Church History," which I caught sight of, had now, I thought, gone out of fashion.

"Naturally, because Neander did his best to conserve the supernatural theory of the Church, and that has now become impossible. But you can learn from Neander the history of the development and transition from one theological point of view to another."

"And here is Westcott's 'Study of the Gospels.'"

"That, too, is behind the age; but it is a very intelligent book. And one of Westcott's arguments will endure. He attaches importance to the idea of an oral gospel, an early Synoptic tradition which existed a generation or two before it took written form. I think that is in the highest degree likely to be true."

"Of course you like 'Supernatural Religion'?"

"A very important book," replied Mr. Picton; "but I cannot help feeling that its author is a good deal animated by prejudice. One ought not to assume a hostile attitude towards Christian origins. Whatever corruptions its professors may be responsible for, the original impulse, I am persuaded, was purely good. As to the gospel literature, it is impossible to assign its substance to the second century. True, the first Christians wrote very little and talked much; but their tradition remained in the memory of succeeding generations, showing, no doubt, enormous differences in tone, spirit, and form. Though Paul's epistles came earlier than the written gospels, they read like the compositions of a much later period, because the gospels retained the character of their source in loose oral communication."

"Renan shows more sympathy?"

"I am a very great admirer of Renan. He had a kindly human sympathy with the originators of Christianity which is often wanting in the German critics—in Zeller, for example. He realized that at the birth of a new age, and amid the excitement of new ideas, thought would take unusual forms, and natural events would be magnified into miraculous occurrences. At the same time I don't regard Renan as a sound critic."

Talking of unsound critics, I may find a place here to record Mr. Picton's opinion of Mr. A. J. Balfour and Mr. Gladstone. Of Mr. Balfour's "Foundations of Belief" Mr. Picton said it was one of the most sceptical books he had ever read; it shook the foundations of all belief whatever in either morality or religion.

"The argument comes to this—that you cannot have satisfactory evidence of anything, and therefore it is the best to believe what is fashionable."

Of Mr. Gladstone, Mr. Picton's judgment was summed up epigrammatically: "One of the greatest speakers, and one of the poorest writers."

Presently we happened upon Mr. John Morley's "National Education."

"Published in 1873," sighed Mr. Picton, as he looked at the title-page: "and how far are we now from realising the ideal that he put forward! And it is mainly because of the unfaithfulness of the Nonconformists to their own principles. They had always declaimed against taking public money for religious purposes, until they secured the abolition of church rates. Two years after that a proposition was made to take public money, in the form of rates, for teaching the Bible in elementary schools, and, with a few exceptions, the Nonconformists supported it. They were confident that the Bible instruction would amount to teaching their own doctrines. I consider that one of the greatest inconsistencies and treacheries to principle that the history of parties can show. I advocate secular education, not because I don't appreciate the high value of the Bible in education, but because I do not believe, in the present state of opinion, that it can be usefully employed in the public elementary schools."

"Huxley advocated its retention?"

"Yes, but he did not do so out of any truckling to public opinion. I sat on the School Board with him. His motive, I am sure, was thoroughly genuine. He looked upon the Bible as a great classic, and he believed its stories formed a useful means of conveying moral instruction to children. He had no idea that it would be used as it has been. He told me afterwards, in the course of conversation, that he was disappointed with the result, and that he was inclined to think my point of view was the right one."

We sailed into calmer waters when we took from the shelves the "Imitation of Christ" and "Theologica Germanica."

"I believe," said Mr. Pieton, "the 'Imitation' has a universal significance. Whatever your idea of the supreme sanction of morality may be, that book teaches and inspires the thought of absolutely unconditional surrender and subordination of self to something transcendently greater. I don't wonder it is so favourite a work even with the Positivists. A similar lesson is impressed in the 'Theologica Germanica.' It teaches that the finite being has the same relation to the Eternal as the radiance of a candle to the candle itself."

In Brown's excellent "Life of Bunyan" we found a common interest; and I learned that Mr. Pieton took a willing part in facilitating and forwarding its publication. A very different biography was that of the late Charles Bradlaugh, by Mrs. Bradlaugh Bonner. Of the famous member for Northampton Mr. Pieton spoke in terms of admiration. And yet another biography arrested my attention, that of the late Sir James Pieton, written by Mr. Pieton himself. Sir James climbed to his knighthood, his Liverpool town-councillorship, his literary reputation, and his affluence from the very valley of the shadow; for, at one time, he was reduced to absolute starvation, and regarded the offer of thirty shillings a week as a splendid opportunity.

From fact to fiction. In other words, we discussed novels and novelists. When I pressed for a list of examples of novels of ethical influence, Mr. Pieton named not many, but these included "Jane Eyre," nearly all George Eliot's, and, last and supreme, the tales of Sir Walter Scott.

Many readers may think me for appending the titles of Mr. Pieton's chief books. The life of his father has just been referred to. "New Theories and the Old Faith," (1870) attracted the appreciative notice of Professor Tyndall, and is quoted in a note to Darwin's "Descent of Man." Other works are: "The Mystery of Matter" (1873); "Oliver Cromwell" (1882); "Rise and Fall of the English Commonwealth" (1884); "Conflict of Oligarchy and Democracy" (1885); and "The Religion of Jesus" (1893). In these books, as in Mr. Pieton's long public career, a spirit of strenuous love of liberty, civil, mental, and ethical, manifests itself in suave reasoning and well-chiselled and forceful language.

HYGIENIC LIVING.

BY ALLEN PRINGLE.

TAKING the common every-day life of the people, the principal mistakes are made in eating, drinking, and breathing. Then comes bathing and raiment—or rather want of bathing and wrong raiment. Take eating first, and the leading article of diet, bread. This is said to be "the staff of life," but, as commonly used, it is really the road to death. That would be a better definition of almost all bakers' bread, and even home-made bread made of "fine" and "superfine" flour. The human throws the best of the wheat kernel to the lower animals and takes the worst for himself. In the "shorts" or "middlings," he throws the gluten, the nourishing and strengthening element of the grain, to the animal and takes the starch for his own food, upon which alone either himself or the animal would starve to death in a short time. It has been proved that a man or a dog would soon starve on fine flour bread alone, while either will thrive almost indefinitely on bread made from the meal of the whole wheat. This is, of course, nothing new, yet people generally go right on eating the stuff and taking the consequences. Such bread is not only innutritious but constipating; and constipation, so prevalent, is the parent of much other mischief in the system. The only way to get good wholesome bread, which you will positively know to be such, is to get good wheat and have your miller grind it for you without any bolting, and then at home sift out simply the coarsest of the bran—the outside husk. Take what's left and bake it into bread or "gems." The latter are the better because they are "raised" and made light by *air* instead of poisonous gases, as is the case with fermented bread. The so-called "aerated bread," if made of the above wheat meal, and really "raised" with atmospheric air, with all fermentation excluded, is, of course, wholesome bread. But you will observe there is an "if" there. The "gems" are really *the* best, and can be made in twenty minutes, and may be eaten warm. Stir the wheat meal rapidly in pure soft water till it becomes so thick that when put in the little "patty-pans" it will not settle to an even surface, and bake in a quick oven. The air incorporated in the dough in mixing it expands in the oven and "raises" the bread, making it light. Eat these with honey, and butter if you must have it—but fresh and without much salt.

As to meat, the less the better for all whose occupations are sedentary without much outdoor exercise. Fat, salt pork is not fit to be eaten by anybody. Fresh beef and mutton from healthy animals, if thoroughly cooked, are perhaps the least objectionable kinds of meat. But the vegetable kingdom affords the best supply—and an ample supply—of human food. Let the lower carnivorous animals eat flesh, and the

"higher" (?) carnivorous animals eat each other, but the civilized man will ultimately rise above it. The physiological argument against meat as human food may be briefly stated thus: The only source of nutriment is the vegetable kingdom, so that when we eat meat to get nutriment, we only get at second-hand that which the animal eaten had previously drawn from the only and exclusive source of nutrition. The moral argument against meat as human food is that it *animalizes* us—stimulating, not the intellect and moral sentiments, but the animal propensities. "What on earth shall I eat without meat?" says the meat eater. Eat wheat, rye, barley, oats, peas, buckwheat, beans, rice, common potatoes and scores of other roots and vegetables properly prepared: and eat fruit of a hundred kinds to your heart's (that is, your stomach's) content. Always provided your stomach is content with a reasonable quantity at the right times—and that means what our system *needs*, not what your perverted tastes clamor for. If your appetite, instead of reason, control you, begin this hour to discipline yourself. It will pay in the end, and you will get more genuine enjoyment in the end too. To drop liquors, tobacco, tea, coffee, confectionery, greases and gravies, condiments generally, fat pork, fowl fish, rich pastries, superfine bread, etc.,—or, for those who have not been addicted to all these evils, to drop only a few of them, is, I admit, no easy matter, and only a comparative few have the will-power equal to the occasion. But those who cannot drop all their bad habits at once can drop one or two at a time and gather strength of mind as well as body as they go along. If human tastes and appetites were normal and unperturbed as in the lower animals in a state of nature, they might be safe guides as to the quantity and quality of food and drink. But when they are not, reason, the will-power, and the moral sense must take charge of and control these appetites and passions. But the fact is the latter are still so much stronger in the mass of mankind than the former that they practically hold sway; and hence it is a discouraging and almost hopeless task, not to convince them of the error of their ways, but to induce them to "cease to do evil and learn to do well," physically as well as morally, after they *are* convinced.

Next to bad food, and food at improper times and in wrong quantities, comes bad drinks. Under the head of bad drinks, commonly used, comes intoxicating liquors of all kinds, impure milk, impure and hard water, tea, coffee, etc. If people but knew how much sickness, suffering and death these are responsible for—even leaving out the liquors—it might cause them to halt a little. Almost all the milk used in towns and cities is more or less impure, and not a little of it contains the fatal germs of disease. The official inspections and analyses are for the most part no protection at all to the consumer. They simply decide as to whether the milk has been watered or not. They do not decide as to the presence or absence of disease-producing germs. Under present conditions, the consumer's only safety is in boiling the milk thoroughly before using, and even that is not an absolute protection. As to water, almost all used,

both in country and city, is impure, and much of it contaminated more or less with the deadly germs of disease. The people have no idea of the amount of sickness and death that comes to them through this cause. They cannot see the deadly spores with the naked eye and hence ignore them. The glass of water which looks pure, clear, and sparkling, so grateful to the thirsty palate, may be laden with disease germs, or it may be so hard—holding so much mineral in solution that, though not having any proximate evil effect, it has its cumulative and more remote effects, producing painful and fatal chronic diseases of the kidneys and other organs. Nearly all well and even spring water is "hard," and hard water is unwholesome even though free from germs and other organic impurities. What, then, must be the effects of the water which is not only loaded with mineral impurities, but with organic, and also spores? I may state here, while in mind, a very important fact which often misleads parents and even doctors, with not unfrequent fatal results. It often happens that one or more in a family are taken with acute disease, or develop chronic diseases which the rest escape—all of them using the same food, drink, air, etc. If the disease is some form of fever, or other contagious disease, it is assumed at once that it was "caught" somewhere outside the household, for, had the cause been in the food, drink or air of the household, all would have been affected. This is a dangerous mistake, for the cause is not then looked for at home and removed. It may have been "caught" abroad and it may have been contracted at home—often the latter. That all were not afflicted is no evidence to the contrary. Here is another stray fact of equal importance: It often happens that one ailment after another, professionally called a "complication," makes its appearance in the patient soon after the medication on the original disease begins. This is apt to occur in the case of fevers. No sooner is the first trouble "cured" than another supervenes, when it, too, is drugged and cured only to give place to another, and so on, the patient losing vitality all the time. These "complications" under the drug treatment are nothing less than drug diseases. They are successively caused or superinduced by the medication. They never occur under proper hygienic treatment. Nearly every ailment known to humanity can be produced in *well people* by the administration of the various drug poisons of the Allopathic Pharmacopœia. Let any competent drug doctor deny this, and he will find me ready in the proper place to substantiate it. Indeed only a few of them know it. If they did they would be wilful murderers in continuing to "cure one disease by producing another" worse one—till the patient dies. This is what happened with Prince Albert, the husband of Victoria, who had but a slight indisposition at first, but the doctors were called, drugs given, the first trouble suppressed, but another induced, and one "complication" after another drugged and drugged till his life was drugged and stimulated out of him—not intentionally, of course, but scientifically (?) and successfully all the same. "The more doctors the more danger" as a rule. Of course the surgeon has his place.

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and the specialist has his; but the average drug-doctor, on general principles, who believes that medicines, instead of the *vis Medicatrix Naturae*, cure diseases, and that a man "ought to be poisoned because he is sick," ought to have no place at the bed-side.

But to return to water. What is the remedy? Take the cleanest soft water you can get and filter it, or boil it thoroughly, for drinking and domestic use. Rain water boiled and filtered is all right. Kaoka (home-made) at meals may be substituted for tea and coffee.

We now come to *breathing*. Everybody breathes, but hardly anybody knows just how to breathe or what to breathe. And the evils arising from this ignorance are tremendous and lamentable, because this is the most vital function. We may live for days without eating, but not long without breathing. How to breathe: Breathe through the nostrils—not the mouth—and breathe deeply. What to breathe: Breathe as pure air as possible, night and day, summer and winter. Many people say by their actions that pure air is necessary through the day, but not at night. They close every opening to their sleeping-rooms and keep the fires agoing. What with the lungs of the stoves and the human lungs in the room—all consuming oxygen—the air is soon positively poisonous, and this they breathe till morning, when they find themselves feeling heavy with headache, etc., wondering what the cause of it all is! They would be dead in the morning only for the key hole and little cracks where the air finds its way in. Let everybody remember, and never forget it, that air breathed once or twice is no longer fit to breathe again, and that the worst kind of so-called "night air" outside the house is not one-tenth as bad as the vitiated air inside. Many people imagine, too, that cold air is pure. Not necessarily; it may be just as foul as the heated air.

I cannot go into the "bathing and raiment" and other matters here, as this article is perhaps already too long.

The gist of hygienic living and hygienic medication may be summed up briefly thus: First, exercise the faculties of mind and body as evenly and normally as possible, avoiding the excessive action of some and the deficient action of others, for health consists in a *balance of function*. Second, use plain, wholesome food, proportioning the amount to the amount of exercise; in other words, let the eating correspond with the breathing, as the food taken into the stomach must be oxygenated in the lungs or it is worse than useless—clogs the system and impairs the blood. The less fresh air, exercise, and breathing, the less food can be properly assimilated. Third, breathe pure air, and drink pure water as a beverage, and leave all stimulants alone, such as liquors, tobacco, tea, coffee, and condiments generally. Fourth, keep the skin clean and the pores open by regular bathing, frequent change of linen, and exercise. Fifth, use raiment for the comfort and protection of the body rather than for show, and keep the head cool and the feet warm. Sixth, if you get sick give nature a chance, for it is nature that cures every time. All the best nurse or doctor can do is to assist her. Rest, quiet, cleanliness, pure air

and water, comfortable temperature, cheerful surroundings—these are the hygienic remedial influences for the sick room, with special application as the case may require. A general principle of treatment may be stated here of vast and vital importance which applies in all diseases, but which is usually ignored in popular practice. It is this: *Balance the circulation.* In all acute diseases—in all fevers, inflammations and congestions—the circulation is unbalanced—there is too much blood in some parts of the system and too little in others. The first thing to do in such cases is to restore the balance as far as possible—not by barbarously drawing the blood out of the system altogether, but by drawing it from one part to another by warm applications, as a rule, where it is deficient and cool where it is excessive. Disease is simply an effort of the system to purify itself—to cast out poisons and obstructions, and repair damages. This remedial action is sometimes too concentrated and violent, as in high fevers, inflammations and congestions, and should be distributed by balancing the circulation. If your doctor is not doing this and attending to the hygienic conditions noted above, but is simply giving you poisons to “cure” you, discharge him, and take your chances with *Hygieia*, as you will be better without him. Seventh and last, do what good you can to your fellows, and keep a clear conscience that you may enjoy life and sleep abundantly.

Scoby, Ont.



D U T Y.

BY MYRON H. GOODWIN.

WERE I to know beyond dispute
 This life ends all,
 I would go on, nor change my way
 From this same path I tread to-day,
 Whate'er befall.
 Duty is ever duty still;
 Nor need we care
 What lies across the great divide;
 There's work enough upon this side
 For all to share.
 To do some good deed every day,
 To lift mankind
 From lower depths to higher planes,
 Are worth far more than sordid gains
 Of any kind.
 Yea, even to have brought one soul
 Into the light
 Of hope and love, is better far
 Than wealth and fame and glory are
 To any knight.

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MOON-LORE.

BY J. M. WHEELER.

THE wide prevalence of lunar superstitions tends to show their antiquity. Mr. W. F. Mayers ("Notes and Queries on China and Japan," p. 123) says: "No one can compare the Chinese legend with the popular European belief of the 'man in the moon' without feeling convinced of the certainty that the Chinese superstition and the English nursery tale are both derived from kindred parentage, and are linked in this relationship by numerous subsidiary ties. In all the range of Chinese mythology there is, perhaps, no stronger instance of identity with the traditions that have taken root in Europe than in the case of the legends relating to the moon." The Rev. J. Doolittle, in his "Social Life of the Chinese" (vol. ii., p. 65), mentions their making moon-cakes. In Jeremiah 7: 18 we read: "The women knead dough to make cakes to the Queen of Heaven." According to Rashi, an image was stamped on these cakes. Our hot-cross buns probably commemorate the worship of the moon—Diana of the crossways. The Greeks made, for Selene, cakes called *selenai*—moon-shaped; and moon-cakes used to be made not so long ago in Lancashire.

The Virgin Mary has been, by some, connected with the moon. She is depicted standing on a crescent, and surrounded with stars. She is called in the Missal "Santa Maria, cœli Regina, et mundi Domine." Her first worshippers were the female Collyridians, who sought her favor by libations and offerings of cakes. In the Apocryphal Gospel of Matthew, and in the Gospel of Mary's Nativity, we read that when the Blessed Virgin was an infant she ran up the fifteen steps of the temple at full speed, which may, perhaps, describe the progress of the new moon to the full.

What Tacitus says of the Germans, that they believe that certain things are best undertaken in the new moon, or before its full, is applicable to the peasant to-day; and not to the Teutonic race only, but to Slavs, Kelts, Chinese, and Central Africans. Tusser, in his "Five Hundred Points of Good Husbandry," writes:—

Sowe peason and beanes in the wane of the moone—
 Who soweth them sooner, he soweth too soone—
 That they with the planet may rest and arise
 And flourish, with bearing most plentiful-wise.

In Cornwall people still gather their medicinal plants when the moon is of a certain age, and pigs must always be killed when the moon is coming to the full. By performing all sorts of operations at stated times and seasons, unlettered people kept themselves in time with the lord of growth, the light of darkness, and great time regulator, the moon. While

the calendar remained lunar thirteen was a lucky number, but when solar reckoning came in it became a feminine symbol and unlucky.

Aubrey, in his "Remaines of Gentilisme" (p. 83), says: "In Yorkshire, etc., northwards, some country woemen doe worship the New Moon on their bare knees, kneeling upon an earth-fast stone. And the people of Athol, in the Highlands in Scotland, doe worship the New Moon." Camden, in his "Britannia" (vol. ii., p. 380), writes of the Irish: "Whether or no they worship the moon I know not; but when they first see her after the change they commonly bow the knee and say the Lord's Prayer; and, near the wane, address themselves to her in a loud voice, after this manner: 'Leave us as well as thou foundest us.'" Halliwell Phillips mentions, among his "Popular Rhymes"—

I see the moon, and the moon sees me;
God bless the moon, and God bless me.

This looks like a Christian adaptation of older moon-worship. In Devonshire it is lucky to see the moon over the right, but unlucky to see it over the left shoulder. To see it straight before you is good fortune to the end of the month.

T. Thiselton Dyer says: "Various forms of moon-worship survive in the divinations and superstitious rites still associated, here and there, with its changes, many of which are supposed to influence the affairs of daily life. Thus the peasant considers it unlucky to have no piece of silver money in his pocket to turn for prosperity when he first sees the new moon. In Yorkshire the only way of averting this ill-omen is at once to turn head over heels." "I have known persons," says Mr. Hunt, ("Popular Romances of West of England," p. 429), speaking of Cornish superstitions, "whose attention has been called to a clear new moon, hesitate: 'Hey, I seed her out a'doors afore.' If not, they will go into the open air, and, if possible, show the moon a piece of gold, or at all events turn their money."

In Berkshire and other counties, says Mr. Dyer, at the appearance of a new moon, young women go into the fields, and, whilst looking up at it, repeat the following rhyme:—

New moon, new moon, I hail thee!
By all virtue in thy body,
Grant this night that I may see
He who my true love is to be.

Georgina F. Jackson, "Shropshire Folk-Lore," p. 256, says: "I was myself accustomed in my childhood, on the first sight of the new moon, to curtsey three times, turning round between the curtseys in the expectation of receiving a present before the next moon. Some require nine bows or curtseys without the mystic turns, and some Shrewsbury friends simply perform the ceremony 'for luck,' without the definite expectation of a gift. The rite prescribed by a lady at Ruyton is to curtsey three times, saying, 'Pretty moon, pretty moon, pretty moon!' It is also lucky to get someone to kiss you when you see the new moon."

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Mr. F. E. Sawyer, in his "Sussex Folk-Lore and Superstitions," mentions a Sussex girl admitted to one of Dr. Barnardo's Village Homes who ("Night and Day," 1881) says she had no knowledge of God; "the only thing she had any reverence for was the moon." She said: "You mustn't point at the moon like that, and you mustn't talk about it." A clergyman of Shrewsbury says he was instructed in childhood that it is wicked to point the finger at the moon! In Germany it is held wicked to point at the stars, "because they are angels' eyes." Mrs. Latham says that in West Sussex they bow or curtsy to the new or lady moon, as she is styled, to deprecate bad luck. The Rev. Mr. Parish says little girls curtsy three times to the new moon, and adds that it would be useless to remonstrate with his churchwarden for trying to catch sight of the new moon over his left shoulder, "especially as he might detect me in turning over my money three times at the same moment." Here I must pause and explain. In old symbology the left side is feminine, the right masculine. To look over the left shoulder has a totally different significance from looking over the right, being the proper way to regard a lady. Turning money in the pocket comes simply from the idea that the increase of the moon causes other things to increase, for which spitting on them is also efficacious.

At the first appearance of the first new moon of the year Sussex girls go out, and, looking on the moon, repeat these lines:—

All hail to thee, Moon, all hail to thee!
I pray thee, good Moon, reveal to me
This night who my lover or husband will be.

In many parts there is a practice of divination by counting the reflections of the moon in the water. This is to tell when the lover, husband or baby will come. Somerset folk, I believe, are called "moon-rakers" from this practice. In days gone by, it was a common practice among peasants to say, at full moon, "It is a fine moon, God help her."

An astronomer showed some Sussex laborers the moon through his telescope. One, being asked his opinion, replied: "Well, sir, it be a gashly sight. Tester, he said so, when he see it; and he wur quite right; for you know, sir, that he haint never been to say well since."²



HEAVEN AND HELL.

I SENT my soul through the invisible,
Some letter of that after-life to spell;
And by-and-by my soul returned to me,
And answered: "I myself am heaven and hell.

"Heaven, but the vision of fulfilled desire,
And hell, the shadow of a soul on fire,
Cast on the darkness, into which ourselves,
So late emerged from, shall so soon retire."

— Omar Khayyam.

² Reprinted from London FREETHINKER.

ON LIFE'S OCEAN.

SHORELESS and measureless, restless eternally,
 Ever the same to the left, to the right ;
 Darkness in front of us, uplooming dismally,
 Darkness behind as the blackness of night !

Here it is calm as a pool in the prairie-land,
 There it is white in its rage with a reef ;
 Here it is bright as a phantom of Fairy-land,
 There it is dark as the gloom-land of Grief.

Now it is slow, and again it is currentless,
 Then it is swift as the Ottawa's tide ;
 Now not a breeze bellies sails that hang motionless,
 Then shrieks a gale that no sailor may ride.

Fierce though the storms that anon bellow over it,
 Frail are the vessels that over it glide ;
 Tossed like its spray are the shallops that cover it,
 Toys of its tempests, its calms and its tide.

Oft must they drive through the mist that is shrouding them
 Straight on the rocks where no warning bell tolls ;
 Oft must they sail where a beacon gleams crowding them
 On to the treacherous sands of its shoals.

They who are weak labor wearily, wearily,
 Helplessly buffeted, glad to be gone,
 Sinking at nightfall 'mid winds sighing drearily,
 Never once missed, and the billows roll on.

Many a seaman wrecks wilfully, wilfully,--
 So say the prudent whom Fortune has cheered ;
 They see where he foundered, and steered from it skilfully,
 But know not the breakers his strong arm had cleared.

Sometimes one sinks, and some sigh for him mournfully,
 Sad he no longer their sea-mate may be ;
 But what of the words they had uttered so scornfully
 When half his vessel was under the sea ?

Better a cheer when the white waves were tossing him ;
 Better a light when the gloom gathered round ;
 Better a line when the current was crossing him,
 Than cannon to boom when his keel is aground.

Shoreless and measureless, restless eternally,
 We are the foam of thy dark billow's crest ;
 Borne from his mane on the wind moaning dismally,
 Whither ? What matter, if only to rest ?

WALT. A. RATCLIFFE.

Listowel, Feb., 1896.

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WOMAN'S POSITION IN PAGAN TIMES.

BY PROF. H. H. BOYESEN.

I HAD heard so many times, both in and out of the pulpit, that woman owed to Christianity her social elevation and the amelioration of her lot, that I had come to accept it as a truism. At all events, it had never occurred to me to question the postulate until, one day, I read in the "Germania" of Tacitus that among the ancient Teutons a kind of sanctity seemed to pertain to women. Truly remarkable, considering the time when it was written, is the statement that the German women were not permitted to regard themselves as standing outside the world belonging to the men, nor were they unconcerned in their warlike pursuits. If the above statement of Tacitus is to be trusted, I am inclined to believe that the Germans, amid all the rudeness of a pastoral and militant life, possessed elements of a higher civilization than did the fastidious and over-refined Romans. The chief evidence of this superiority is, I think, to be found in their attitude towards women. Among the ancient Germans, apparently, men conceded all that women demanded. There is to me something very noble in the comradeship of husband and wife which appears to have existed among these rude and hardy warriors,—a comradeship half resembling that of boy and girl before the consciousness of sex has markedly differentiated them. Not even from the tribal council were women excluded. Tacitus expressly states that they were attentively listened to, and that their advice was never left unheeded.

Paganism in the North did, undoubtedly, tend to evolve sturdier types of womanhood than Christianity has done; and it accorded a recognition to female intelligence which Christianity has been far slower in according. I cannot but think that the Oriental view of womanhood, implied in the Bible, has had an enormous influence in forcibly checking the normal development. The Catholic church not only adopted, but immensely exaggerated the disabilities under which the sex had labored in Semitic lands; and the result was that the free-born, sagacious, and nobly self-dependent daughter of the Teutonic forests was dwarfed, subdued, and spiritually crippled until she became the commonplace, insignificant, obedient *Hausfrau* of to-day.

It would be an exaggeration, perhaps, to maintain that Christianity is alone responsible for this undoubted degeneration of womanhood, as regards civic worth, weight of personality, and strength of character; but that it has been the strongest of a number of co-operating factors is beyond dispute. Social refinement, increased security of life,—in a word, civilization, with its changed ideas,—is responsible for the rest. And the two are so closely intertangled that it is impossible to say where the one begins and the other ends. It is customary to comprehend under the term "chivalry" that radical change of sentiment which about the

time of the Crusades, or a little earlier, began to revolutionize the social position of woman. The frank and unsentimental comradeship of pagan antiquity was superseded by an exaggerated, mawkish, and artificial homage which implied a lessened respect under the mask of a heightened one. The Emperor William II. (if he has not been misquoted) is, to be sure, liberal enough to recognize a third virtue, viz, skill in cooking. Woman's sphere, he said recently, is bounded by the three K's—Kirche, Kuche, Kinderstube (church, kitchen, nursery). It did not trouble him to consider how untrue he was to the best German tradition in making this foolish declaration. It is against the worn-out ideals of the age of chivalry that the women are now beginning to revolt; and although I am æsthetically shocked at their rebellion, my intelligence justifies and approves it. Let them reconquer the right to be physicians, priestesses, and, if they like, prophetesses,—all of which they were in pagan times.

I cannot close the present reflections without correcting the very general misconception that during pagan times the position of women was practically that of slaves. It will, perhaps, surprise many to learn that the legislation regarding marriage and divorce was in Iceland and Norway far more mindful of the wife's interest than it has ever been during the Christian era. The old Icelandic law stipulated, for instance, that if a man were divorced from his wife (even though she were the offending party) he had to return her dower intact. Divorce was legally obtainable if both parties desired it; and the law did not, as in Christian times, insist upon publicly humiliating and disgracing every man and woman who in youthful folly had committed themselves to a choice that made every breath a blight upon the face of life, and the hours a burden to be dragged through the weary length of day. Love was not held to be woman's only concern. Marital affection was rarely of the wildly romantic sort, but a mutual hearty good-will, esteem, and devotion, often amounting to tenderness, bred by habit and a community of interests. Generally speaking, love was not all of life to them, but an episode, though a highly important one. But it did not engross and possess them to the exclusion of all other interests. Primarily they were human beings; secondarily, women.

We fill the brains of our daughters with current conventional catch-words, as we fill their pockets with the current coin of the Republic, and it would no more occur to most of us to furnish them with the materials for forming independent opinions than it would to supply them with the tools for coining their own money. So long as this system remains in vogue, the happy comradeship between men and women which prevailed in pagan times is out of the question. For you cannot make a comrade out of a cackling flirt, or a simpering fashion-plate, or an amiable echo. Until we cease to teach our girls the pernicious folly that they have to live only to love, they will, in my opinion, not be worth loving,—besides being exceedingly trying to live with.

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PROTECTION AND CRIME.

BY H. WASHINGTON.

The following suggestive letter appeared in the *Montreal Witness* of January 23, 1896 :

Editor WITNESS.

SIR,—The following figures and facts culled from various authorities seem to point to one condition over which, in a free country, the community have control, the presence or absence of which would seem to be contemporaneous with the increase and decrease of crime in all countries. The increase of crime, so painfully apparent of late years in Canada, the United States, France, and other countries, and which is popularly attributed to increased drunkenness, particular forms of education, the presence or absence of certain religious beliefs, would seem in addition to these aggravating or ameliorating conditions to be affected by circumstances more immediately under our control, and for which we as citizens of Canada are directly responsible.

A comparison of the criminal statistics of the above named and other countries, where protection prevails as their fiscal system, with the criminal statistics of England and Japan, where free trade obtains, shows that crime increased rapidly after the increase of protection in the first named countries and decreased in England and Japan after they abrogated protection.

The criminal statistics of France are very significant in this connection, as she had ten years' comparative free trade under the "Cobden Treaty" (signed in 1860, abrogated in 1870 or 1871), preceded and followed by periods of high protection. The following figures give the number of convictions in France for the years named :

1850	..	..	..	736,600, or 21.0 for every 1,000 population.
1860	..	..	..	894,000, or 24.2 for every 1,000 population.
1870	..	..	..	549,000, or 14.4 for every 1,000 population.
1880	..	..	..	995,000, or 26.5 for every 1,000 population.
1885	..	..	..	1,111,000, or 29.5 for every 1,000 population. (a)

From these figures it appears that a decrease of crime, equal to 40 per cent. followed the abrogation of protection, and its re-imposition was followed by a serious increase of crime of over 100 per cent. in 15 years. It will be noticed also that the increase between 1870 and 1885 was over 300 per cent more rapid than between 1850 and 1860. These figures are very significant, when we consider that the protective duties were much higher between 1870 and 1885 than between 1850 and 1860.

A glance over the criminal statistics of the various protected countries

reveals the curious fact that crime shows the most rapid increase in those most highly protected, and is decreasing in England and Japan, and in those countries only since they abrogated protection.

The well known tendency of protection to force the accumulating wealth of the community into the hands of an ever-decreasing percentage of the people, which necessarily involves an increasing percentage of poor, no matter how great the aggregate increase of wealth, accounts for the increase of crime under the system of taxation; for the poor and crime increase and decrease together in all countries and times. This effect of protection on the distribution of wealth is well illustrated by comparing the statistics of the United States under protection with those of England under free trade.

Thirty-five years ago 40 per cent. of the people of the United States owned 90 per cent. of the wealth; and according to their last census 10 per cent. of the people owned 90 per cent. of the wealth. (b)

Since England abandoned protection she has increased her affluent class (those subject to income tax) eight times faster than population, and decreased her poorest class (the paupers) 50 per cent. (c.) These facts prove that the accumulating wealth of England is being disseminated amongst an increasing percentage of the population, in spite of the laws of entail and primogeniture still in force there—the design and effect of such laws being to check such dissemination.

Although such laws are not in force in the United States a vast decrease in the affluent and consequent increase in the poor class are apparent, since they adopted protection in the sixties, though the aggregate increase of wealth was greater than in England, owing to the new land brought under cultivation; all the land of value in England was cultivated long before she abandoned protection.

In the United States, between 1850 and 1890, the inmates of their prisons increased in number 500 per cent. faster than population. (b)

In England between 1841 and 1889 the number of convictions decreased 71 per cent. (c) In Japan (free trade since 1866), the total convictions for the following years indicated the improvement going on there:

	1886.	1887.	1888.	1889.
Serious crimes	.. 5,940 ..	4,397 ..	3,174 ..	2,451
Lesser crimes	.. 86,474 ..	79,723 ..	73,279 ..	86,555 (d)

In 1889 a serious failure of crops occurred in Japan, followed in 1890 and 1891 by earthquakes and fires, the most disastrous since 1854. During 1891 the horrors were aggravated by storms and pestilence. The destruction of life and property was of appalling magnitude, involving the ruin of many and the impoverishment of millions of her people. (e) This series of visitations and the sudden increase of poverty they necessarily entailed were followed by a serious increase of crime, especially of the lesser sort, during 1890 and 1891; but this increase of crime was little if any more pronounced than took place in France, the United

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States, Canada and other countries since they re-imposed protection ; and where an army of Christian teachers and philanthropists devote their lives and means to the amelioration of the condition of the poor and weak, where bountiful harvests and profound peace have prevailed for years, with almost a total absence of any adverse visitation ; thus indicating that this self-imposed and evidently vicious system of taxation created more poverty in these countries and consequently caused more crime, than resulted in Japan from the most awful visitations of Providence.

Ottawa, Jan., 1896.

(a) Mulhall's Dictionary of Statistics.

(b) U. S. Census, 1850 to '90.

(c) Mulhall's 50 Years of National Progress.

(d) Statesman's Year Book.

(e) Appleton's Journal.

THE NATURE OF LIBERTY.

BY WILLIAM D. HOWELLS.

We are still deluded with the antique ideal of liberty, which lords it over the imagination in politics, as the antique ideal of beauty lords it over the imagination in aesthetics. Liberty is never good in itself, and is never final ; it is a means to something good, and a way to the end which its lovers are really seeking. It is provisionally a blessing, but it is purely provisional ; it is self-limited, and is forever merging into some sort of subjection. It no sooner establishes itself than it begins to control itself. The dream of infinite and immutable liberty is the hallucination of the anarchist, that is, of the individualist gone mad. The moment liberty in this meaning was achieved, we should have the rule, not of the wisest, not of the best, not even of the most, but of the strongest, and no liberty at all.

Liberty is merely choice. When a man is not free to choose he is not free at all. The earliest use that the citizen of a liberated state makes of his freedom is to give up some part of it for the common good, to exchange his advantages for rights, to find his own happiness in the well-being of others. We are false to our trust and in danger of losing our treasure even if we content ourselves with the greatest good of the greatest number ; we must not mean less than the greatest good of the whole number, nor cease to strive for it.

Liberty, whose supreme expression is self-sacrifice, is only another name for choice ; the essence of choice is freedom ; and in adverse conditions a man has no choice ; he does this or he does that because he must, not because he will.

The vices of a slave are hateful, but we do not blame the slave for them, and we do not praise him for obedience, meekness, abnegation, which are virtues in the free man. Liberty is not only the power of self-sacrifice: it is the responsibility of self-sacrifice too.

There seem to be as yet no free countries in the world; there seem to be only freer countries; and not every citizen of a freer country is a free man. He is a free man if he has the means of livelihood, and is assured in their possession; if he is independent of others. But if he is dependent upon some other man for the means of earning a livelihood, he is not free. Freedom, in fact, which in its highest effect is self-sacrifice, and of the skies, is chained to the earth in the question of necessity, as certainly as the soul is chained to the earth in the body.

The workingman out of a job can have little joy of his vote; and if he is very poor, if he is not making both ends meet, he can hardly will good to others, the sovereign act of the freeman, because he has none to will. It is true that he may rebel, that he may renounce his employment when he has one and does not think himself justly paid; but without the means of livelihood he has no choice except to seek some other employment, and this choice is scarcely freedom.

Till a man is independent he is not free; as long as he must look to the pleasure or the profit of another man for his living he is not independent.

Slavery was none the less an evil because most slaveholders were kind and good people, or because there was now and then a heroic slave. The man who is in danger of want or even in dread of want is not a free man; and the country which does not guard him against this danger and this dread, or does not assure him the means of livelihood, is not a free country, though it may be the freest of all the freer countries.*



TOUT PASSE.

A SUNBEAM, flickering through a garret's gloom,
Provoked the simple prattle of a child.

A widow, listening, crossed the sordid room,

The faded curtain drew, then turned and smiled.

"Mother, those specks of gold!" the urchin cried.

"Those dancing specks of gold are—dust!" she sighed.

—[H. A. VACHELL, in *Overland*.

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FROM OUR OWN OBSERVATORY.

THE MANITOBA SCHOOL QUESTION.

The Ottawa Debate.

THE windy debate at Ottawa will be a memorable event in the history of Canadian politics, though it can hardly reflect much credit on the ability or statesmanship of the rulers of our country. It was certainly regrettable that the circumstances were such that the Ministers were enabled to practically shut out Mr. McCarthy from the debate, though nothing that he could have said would have affected its result. The question now is, Will the Bill be forced through Parliament before the 25th of April, or will its progress be arrested by the acceptance of a compromise at Winnipeg? As to the latter event, scarcely a hint was given by any speaker during the debate of anything which could fairly be called a compromise, and this is the necessary result of the political and religious subdivisions of the members of the House. First, the straight supporters of the Government cannot accept any compromise which will keep the schools away from clerical control; Separate schools are thus a *sine qua non*, and compromise impossible, unless Mr. Greenway is willing to give up all that he has been contending for—National, not sectarian schools. This is clearly shown by the attitude of the hierarchy, without whose aid the Government would collapse. Archbishop Langevin has just declared (so says a Winnipeg despatch of March 24th) that "nothing but Roman Catholic Separate schools, pure and simple as they existed prior to 1890, will be accepted by him." This, naturally, is what the Catholic party will scheme for at all times, though some of its ecclesiastics may be willing to accept an instalment. Langevin, however, is the minority just now, and he must be settled with by the Compromise Commission now at Winnipeg.

The second party, those who voted with Mr. Laurier, are probably as much in the hands of the hierarchy as are the Government, if not so openly or consistently; they voted for party, and abstained from hinting at any permanent settlement, though we may reasonably conclude that, should they in the future have the opportunity, any proposal they may make will be less in the nature of a "compromise" and less acceptable to the Manitoba majority than that of the present Government.

The third party voted against the second reading simply because they favor non-interference, but this of course is not a compromise, nor can it be looked upon as more than an expression of approval of the present semi-religious school exercises.

Orangemen Solid Against Remedial Legislation.

Although the Orangemen are not by any means in favor of "secular" schools, still the proceedings at their Provincial Grand Lodge were a

significant sign of the times. The vote condemning Mr. Hughes for his manifesto favoring Remedial legislation was passed almost unanimously; and Mr. Lockhart, of Alliston, was elected Grand Master in his stead. A resolution pledging the Orangemen to vote against all candidates who do not pledge themselves to oppose Remedial legislation was passed with only two dissentients. Of course, it is difficult to say what course the Orangemen will take in the event of the Manitoba Government deciding to eliminate all religious teaching from the schools; but they will stultify themselves in the opinion of all honest men if they allow such a decision to cause them to reverse their policy.

Purely Educational Schools, not Religious Institutions, the only Remedy.

It is, of course, not altogether impossible that Mr. Greenway may be induced to "back-down," but the suggestion contained in this extract from his organ, the *Winnipeg Tribune*, would seem to show that such an event is about the farthest from his thoughts:

"The fact is, that the schools should have been made secular from the first, which was provided for by the Hon. Mr. Martin in the original draft of his bill. An offer from Mr. Greenway to make schools secular would, it seems to us, go a long way to straighten out the tangle in the east, and it might materially assist in defeating the Coercion Bill in Parliament."

To secularize the schools, indeed, seems to be the only way out of the difficulty, unless we are to play into the hands of the extreme sections of the English Church and the Romish parties, who would like to restore the full recognition of their historical status as a State institution. The divorce of Church and State, however, has gone too far, we think, ever to be re-enacted, notwithstanding the supreme and persistent efforts of the Jesuitical sections. There are too many enlightened men among the Nonconformist sections of Protestantism to allow them to enter into a compact with the Scarlet Woman and her English Church imitators. The words of one of these, Dr. Carman, of the Carlton Street Methodist Church, are about the wisest we have heard on this question:

"Speaking as a Methodist, he would be glad if there were harmony enough in this country between the various religious sects to permit of the giving of religious instruction in the schools. Those who called out most loudly for the teaching of religion in the schools, however, were the very ones who, by their bigotry, prevented this being done. Were he a politician he would say to those who are clamoring for religion in the schools, 'Go away and agree upon some system of religious instruction, satisfactory to all, which could be introduced.' Under the state of things which at present existed, he thought a man might well say, Give us national schools, where there is no religious instruction, and let the home and the Church take care of the religious training of the youth of the country. It was a poor comment on both the Church and the home to say that they could not provide all the religious training necessary without looking to the schools."

This is common sense. It is manifestly absurd to expect that anything

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short of sectarian education in the schools can ever satisfy some religious people; and it is but a rational conclusion to come to, that, until some final agreement can be arrived at, as to what should be taught in the schools, the state should sanction no religious teaching whatever. And we may also put on record this resolution, passed by the Toronto Methodist Ministerial Association, similar resolutions having been passed by many other religious bodies:

"Believing that the Legislature of Manitoba is legally and morally competent to advise and manage an educational system for that province, which will be in the best interests of all classes, it is resolved that we, the members of the Toronto Ministerial Association, hereby record respectfully an earnest protest against the interference on the part of the Federal Parliament."

Catholic Laymen do not want Separate Schools.

A correspondent of the *Montreal Witness* gives this conversation between two Catholics, which shows that some of them at least, when free from clerical control, look at matters from a rational standpoint:

"Having occasion to make a purchase in a store kept by Roman Catholics, I entered just as some lively remarks were in progress. One man was saying in a very determined manner: 'By all means, let the children go to school together! What harm will it do them? They will grow up to be much better citizens and much better Christians. Let them learn their geography and do their sums together. Though they mayn't care very much for each other while they are at school, I tell you, when they grow up and meet in business and in other ways, there won't be those snarlings and hard feelings and quarrellings; and I say again, they will be better citizens and better Christians.' 'Yes,' said his companion, 'that is just what I think; it would be much better for them and much better for the country.'"

The Roman Church and Liberty.

What little chance there is for real liberal progress while the Romish Church maintains its dominance in this country may be gauged from the following paragraph in the *Montreal Star*:

"The difficulties in the *Parlement Modele*, arising out of the formation of a so-called Radical party, which was strongly condemned by the authorities of Laval University, who threatened to refuse the use of the University Hall if religious questions were discussed at the meetings, have been settled. This decision was reached at a caucus of the members which was held last evening, and as a result of the advice given to the students by Judge Jette, Dean of the Law Faculty. It is now understood that the Radical party has ceased to exist in the *Parlement Modele*."

To the "professional thinkist," of course, all radical or original thought is necessarily a deadly foe, to be stamped out by all means. "You may think; oh, yes!—think *es* much as you please, so long as you think as we wish you to think," is about all the thought that is allowed in Quebec.

Mr. Mansergh's Report on Toronto's Water Supply.

It cannot, perhaps, be said that Mr. Mansergh's report gives us any wonderful amount of information, but what it actually does for us is to

put in a compendious form, and on the authority of a competent engineer, a common-sense and business-like review of a number of schemes which, without such an authoritative review, would most likely have involved the city in immense losses. Unscrupulous spectators have for years been endeavoring to involve this city in schemes which Mr. Mansergh clearly shows to be absurdly impracticable. It would be more to the honor of the City Council, and more to the advantage of the inhabitants of the city, if the aldermen would at once cease wasting their time over idle discussions of schemes, which have not only been condemned for years by the best men among us, but have now been fully considered and ridiculed by the expert called in for the very purpose of dealing with them. If the aldermen intend honestly to perform their duty to the city, they should at once set themselves to carry out the recommendations of the English engineer, which practically agree with those of Mr. Keating. And it should not be forgotten that not the least important and impressive of those recommendations is that in which Mr. Mansergh warns us that under no circumstances should the water supply of the city be allowed to go out of the hands of the city itself. This is no idle warning, in view of the fact that, apart from the notorious aqueduct scheme, advantage has more than once been taken of some water works irregularities to induce the City Council to part with its franchise to a private company.

The Two Years' Term for Aldermen.

The daily papers, discussing Mr. Hardy's bill, think that allowing the aldermen to remain in office for two years, will simply give them more time for "boodling." Now, if municipal business is to be discussed and settled on such lines as this, the logical conclusion must be, that the aldermen should be allowed the least possible time for "boodling"—in other words, they should not be elected at all. Our idea, however, is, that their election is at present a necessity; and, that being so, it must be taken for granted that they will be equally honest whether elected for one or for two years. They should be treated as being honest; and if found to be dishonest, they should be at once proceeded against, unseated and punished. That is the proper remedy. The argument referred to is illegitimate as against the two-year term, the object of which is to preserve continuity in the city's business, and to prevent confusion and loss—which it should certainly help to accomplish.

The Assessment Bills of Messrs. Garrow and German.

That such a bill as Mr. Garrow's should be seriously considered in a democratic country like Canada is a remarkable sign of the times. We suppose Mr. Garrow and his supporters imagine that the attention of the people is so exclusively absorbed by affairs at Ottawa and in Europe, that almost any Bill can be carried at Toronto. If this Bill, however, should become law, the basis of our voters' lists would cease to be men, and would become money. And, naturally and logically, those who

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owned no real estate or bank shares should be disfranchised. And they ought to be disfranchised, too, if they have not sense enough to look after their own interests. If Mr. German's Bill becomes law, it will show clearly to the Single Tax men what their prospects are: for, instead of attempting to in any way equalize taxation, it will reduce the already unjustly light assessment of vacant lots (held for a rise in price as building land) by from 50 to 75 per cent. It provides, in amendment to the Assessment Act passed last session, that parcels of vacant land in cities of two acres and upwards shall be assessed as farm land, with an addition of *not more than 50 per cent.* In some cases, this will reduce the assessment of some parcels, now held at from \$1,000 to \$3,000 an acre, to as low as \$500 or \$600 an acre. The present act allows the assessor to fix a reasonable increase upon the valuation of the farm land valuation. Strict justice, however, should force all land to be equally assessed, whether vacant or occupied, according to its value *as land*, without improvements. The present law is entirely in favor of the land speculator, and against the interests of the whole city.

Fire Protection in Toronto.

The fire insurance companies have refused to reduce the rates of premiums in Toronto, notwithstanding the improvements made in the protective appliances, and it may be as well to see whether Toronto has done all she should do to satisfy the insurance companies. At a recent meeting of the Montreal council, Ald. Stevenson read a statistical statement of the expenditure on the fire departments of several cities of about similar size, to which we add the figures for Toronto, as follows:

	Estimated Population.	Fire Dept. Expenditure.	Expenditure per head.
Montreal	250,000	\$148,506	0.59
Toronto	180,000	210,085	1.16
Milwaukee	276,000	419,000	1.48
Buffalo	300,000	450,000	1.50
Minneapolis	210,000	330,143	1.57
Providence	150,000	257,395	1.71
Detroit	250,000	583,952	2.33

So that the amount expended in Toronto, although twice that expended per head in Montreal, was still greatly below that of the other cities named. In Montreal and Toronto, too, the salvage corps was included in the expenses, whereas in the other cities this body was maintained by the insurance companies. Naturally, the topographical circumstances of a city may make a considerable difference in the cost of its services. Toronto has a frontage of over eight miles on the lake shore, and this may call for a much larger sum for adequate protection. But the great danger lies in the "congested" district in the centre of the city; and to meet this danger the provision is still said to be inadequate. Certainly, unless such cities as Detroit are unnecessarily squandering large sums on their fire brigades, it would seem that Toronto has yet to bring its fire protection up to a proper standard.

Municipal Fire Insurance.

Apart from the question, however, as to whether Toronto is making adequate provision against fire, or whether the insurance companies are justified in discriminating against Toronto by demanding excessive insurance premiums, the question whether large cities should not conduct their own insurance business is an important one. Unquestionably the companies, on the whole, do make large profits, and a city of the size of Toronto should be able to underwrite its own risks. We have heard no legitimate argument against such a scheme, which in the course of a few years would net the city a large revenue.

The House of Industry.

The March monthly report of this charity showed that from Feb. 17 to March 17, 176 families had been relieved, comprising 352 children, and 970 lodgings had been given. The institution was \$5,315.07 in debt, and a committee was appointed to ask the Executive Committee of the City Council for help in extending the outdoor relief. This is one of the institutions that should be placed under complete control of the City Council. Practically, the city have to foot the bill, including the reckless or extravagant expenditure of "reverend" committeemen. It is only right that, of course, the indigent should be sustained during times of depression; but if these charities were controlled by the city entirely much duplication of officials—and often of "relief"—would be avoided, and the city would be able to get some useful work done in return for the outlay. Indeed, properly managed, there would be very little "charity" at all. The recipients of relief would almost universally be only too glad to earn what they received by hard work, rather than take it as mere charity.

England's Debt and Taxation.

The estimates presented to parliament so far show demands of \$90,000,000 for the army and \$109,000,000 for the navy. The revenue departments require \$69,000,000; and interest on debt a round \$100,000,000. The estimates total about \$5,450,000,000. The National Debt stands at present at £657,000,000 (\$3,285,000,000).

Canadian Indebtedness.

In view of the possibility of war, and the demands being made and likely to be made for such schemes as purchasing large amounts of war material, subsidizing the omnivorous Canadian Pacific Railway Company by giving it \$24,000,000 for its waste lands, and the Chignecto railway, it may be as well to put on record some figures in regard to the present finances of Canada. The Dominion financial statement was issued on March 7th, and shows:

	Comp. with last year.		Eight mo's.	Comp. with last year.		
	February.	Incr. Decr.		Incr.	Decr.	
Receipts . . .	\$2,850,952	\$300,839	—	\$23,871,162	—	\$957,180
Expenses . . .	1,878,156	—	\$326,687	21,377,872	—	1,002,003

		Decr. Feb'y.	Decr. 8 mo's.
Dominion Debt, Feb. 29, 1895	\$318,880,278	.. \$970,186	.. \$909,540
Assets (?)	66,714,891		
Net debt		\$252,165,387	

The weight per head of the debt and Government expenses compared with those of Great Britain may be seen from these figures :

	Population.	Debt.	Debt p. head.	Expenses.	Exp. p. head.
Canada	5,000,000	.. \$252,165,387	.. \$50.42	.. \$41,400,000	.. \$8.28
Britain	40,000,000	.. 3,285,000,000	.. 82.12	.. 545,000,000	.. 13.87

The City Treasurer of Toronto has just issued his statement of the city's debt and sinking funds, which shows :

Gross general debt		\$12,474,509	
Less sinking fund applicable thereto		723,787	
Net debt			\$11,750,722
Local Improvement debt—			
City's proportion	\$3,356,925	36	
Ratepayers' proportion	5,695,345	23	
Total		9,052,270	59
Less sinking funds on hand		3,628,119	12
Net improvement debt			5,424,151
Street Railway debt			1,067,728
Net City public indebtedness			18,242,604

Compared with those of some other cities, the debt of Toronto stands thus :

	Population.	Debt.	Debt per head.
Montreal	225,000	\$25,000,000	\$111
Toronto	180,000	18,242,613	101
Philadelphia	1,046,954	29,622,795	29
St. Louis	451,770	21,625,114	48
Boston	448,477	28,175,496	63
Detroit	205,876	2,215,226	11
Buffalo	255,644	10,843,000	39

These figures show that Toronto and Montreal have need of economical and honest government to place them in line with the average American city; while the Dominion debt is rapidly approaching the burdensomeness of that of the mother country.

The Public and Private Indebtedness of the United States.

The *Scientific American* gives the following statement of the public and private indebtedness of the United States, " from official sources :

Total public debts		\$3,027,170,546
Debts of quasi-public companies, railways, etc.		6,200,000,000
Private debts : Real estate mortgages	\$6,019,679,985	
Crop liens	650,000,000	
National banks, loans, etc.	1,904,167,351	
Other banks, loans and overdrafts	1,172,918,415	
National, state and local taxes	1,040,473,013	
Other net private debts (estimated)	1,212,761,236	12,000,000,000
Total debts		\$21,227,170,546

The average interest paid on the debts is said to be 6.44 per cent.; on the private debts alone, 6.67; but on the crop liens in the south, put on after the war in order to obtain tools, the interest is said to range between 25 and 75 per cent., and even higher. We often hear the story of a financial reformer, who shows how a big chain of debts could be cancelled by the successive payment of one small sum from A to B, then to C, and so on. We are afraid the immense debts shown in this table will never be wiped out by any Aladdin's lamp business. What they actually show is, that a very large proportion of the people have been sold into a slavery from which there is no escape.

The Bell Telephone Co. and Private Monopolies.

The annual meeting of the Bell Telephone Company gives an opportunity of calling attention to some methods pursued by public companies which need amendment by statute. A special meeting had been called to precede the annual meeting, for the purpose of sanctioning an issue of bonds to the amount of \$600,000, bringing the total bond issue up to \$1,200,000, bearing 5% interest; but Mr. John Crawford very justly said that to do this before receiving the reports for the past year and knowing how the company stood would be "going it blind," and the matter was postponed till after the general meeting, which was thereupon commenced. The report showed that the total number of sets of instruments earning rental was 28,809; that the company now owned and operated 345 exchanges and 268 agencies; that 522 miles of poles and 1,760 miles of wire have been added to the long distance system in 1895, making a total of 14,851 miles of wire on 5,884 miles of poles. The financial statement showed:

Paid-up capital ..	\$3,168,000 00	Premium on bonds sold ..	\$10,750 00
Gross revenue ..	1,087,124 28	Total revenue ..	310,624 92
Expenses ..	787,249 36	Dividends paid ..	253,431 33
Net revenue ..	299,874 92	Contingent Fund (total) ..	910,600 00

When the adoption of the report was moved, Mr. Crawford complained that the shareholders had not been supplied with copies of the report previous to the meeting; and we not only fully agree with his complaint, but we think it would only be right that every public company acting under a charter and enjoying monopolies and privileges, should be compelled to furnish a detailed financial report to the Public Accountant's office, where it should be filed for public examination at least one week previous to the holding of the annual meeting. The need for some such provision as this is clearly shown by what occurred at this very meeting. The question was asked, What do the long-distance lines cost to operate? and Mr. Sise, the President, said he "did not think it would be in the company's interest to answer! The company had over 600 offices, and 250 of these derived as much revenue from long-distance lines as from local work." The natural inference is that in the long-distance lines the company have a soft snap and want to keep it quiet. Now, it is clear that if the company were doing a straight-forward, honest business, no such

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hole-and-corner trickery as this would be needed. And the whole business points to the principles on which all such companies should be conducted. That is to say, a maximum interest on capital should be fixed; the accounts should be kept strictly and subject to inspection by public officials; and if the earnings exceeded the fixed interest, the price of the article supplied should be reduced. If successful, the shareholders would get ample returns, and the public would be protected against watering stock and paying excessive salaries and bonuses.

The European Powers in Africa.

It seems absurd to hear the other nations kicking about the advances made by Britain in colonizing and in civilizing the world, as though they had not all had the same opportunities open to them. Britain, however, having borne "the burden and heat of the day"—much of which has, indeed, been forced upon her by unavoidable circumstances—it seems out of place for others to cry because the field is all occupied, and there are no more worlds to seize. That they would have done the same as Britain had they been similarly circumstanced, is shown by their conduct in Africa, where they have seized all the land they could lay their hands on, and perhaps more than they can properly handle. Be this as it may, however, there is probably something more than mere land-greediness at the bottom of their discontent. Britain's colonies have followed the lines of trade and commerce, and her African possessions—apart from gold-fields—occupy probably most of the finest portions of the continent. The *London Times* recently gave some statistics which show that the commercial value of the English possessions vastly exceeds that of the possessions of any other power—more, indeed, than all of them combined. Here are the figures:

Territories.	Sq. miles.	Imports.	Exports.	Total.
British	1,950,000	£4,715,000	£4,720,000	£9,435,000
French	1,900,000	1,400,000	1,050,000	2,450,000
German	940,000	780,000	710,000	1,490,000
Portuguese	710,000	1,222,000	1,061,000	2,283,000
Italian	547,000	—	—	500,000
Congo Free State.	900,000	400,000	300,000	700,000
	6,947,000	£8,517,000	£7,841,000	£16,888,000

Trade with England in February.

This despatch to the *Montreal Star* would seem to show a substantial revival of trade between England and Canada:

London, March 11.—The imports from Canada in February were four and a half times greater than the imports of February, 1895; the imports for January and February were two and a half times greater than last year. Oxen increased £20,000 since the opening of the year; wheat and flour, £47,000; bacon, £13,000; hams, £6,000; cheese, £11,000; wood, £43,000. The exports to Canada increased 21 p.c. in February.

Defective Registration in Quebec.

The *Montreal Witness* says:

"A correspondent calls attention anew to the defective and unfair system of regis-

tration among the Protestants of this province. Among Roman Catholics a register of baptisms is practically a register of births. In fact, in the view of the teachers of that faith a person is not duly born until he is baptised, as the priest must have his hand in everything. To be the officer of the state and to have the visible sanction of the state behind him, as well as the invisible sanction of heaven, is a state of things which suits the parish priest, and the register which he files with the prothonotary is simply a duplicate of the parish register, and he can collect whatever fee he likes to cover the cost of the service. It is entirely different with those whom the law of this province classes as Protestants, meaning by that all sorts of outsiders from the well-organized polity of the Church of Rome. The mixed multitude so denominated hold all sorts of views with regard to the rite of baptism. Some, like the Baptists and various sorts of Adventists, think it a sin to administer it to children, some ignore it religiously, like the Quakers and the Salvation Army. A great many ignore it irreligiously. Some postpone it for years and some forget it altogether. This is no doubt a very shocking to those who believe that baptism means regeneration, and that without it a child is damned or sent to limbo, but of course the people described do not believe that. Such being the practical facts, and a large part of the people being attached to no minister in particular, the registers kept by ministers are, as far as securing a record of the number of births in the province is concerned, somewhat worse than none. Further, the ministers who keep them are taxed, as our correspondent shows, for doing so, a process which does not render them the more attached to the performance of a fruitless service. The whole system is a fraud."

No one will deny to parents the right to carry out their conscientious notions of religious duty, so long as they do not encroach on the rights of other citizens or endanger the lives and health of their children, and while they comply with the necessary regulations of a civilized community. But the present system is a relic of barbarism, and should be at once replaced by a compulsory system of civil registration. It is one of the essentials of civilized life that accurate vital statistics should be kept, and while these are left in any shape to the care of the priests, accuracy will be out of the question.

Britain's Future.

While some of our friends are predicting all sorts of disasters to Britain, from the attacks of foreign enemies on the one hand, and from internal dissensions on the other, it is somewhat reassuring to find such reasonable sentiments as the following coming from a correspondent of Springfield (Mass.) *Republican* :

"When we consider the many attractions of Australia and New Zealand life, it appears inevitable that they should draw large numbers from other lands. . . . It is estimated that they will have thirty millions in a score of years. Cecil Rhodes is opening to immigration high and healthful table-lands towards the Zambezi. . . . By the end of the first quarter or third of the next century, these lands will teem with fifty millions, and the British Premier will stand at the head of one hundred millions. Picture such a democratic power in close harmony with a United States of still more massive force. What a moral pressure could be exerted on the mediæval nations to treat all men with justice !"

Had Canada been governed during the last quarter of a century by wise and honest statesmen, her population to-day might have been far greater than that of all Britain's other colonies. The slow growth of our population is certainly not due to any natural disadvantages of the country, either in climate or infertility of soil.

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GRAVE AND GAY.

THE MARTYR'S VISION.

MORNING dawns on fair Italia,
From the blue-robed, Adrian deep
Climbs the golden car of Phæbus
Up Albano's glittering steep.
Far above the gray Campagna
Gleets the sun one mighty dome,
Gleaming in colossal splendor,—
Coronet of Papal Rome.

Hark! what sounds within the city
On the matin breezes swell,
Chilling with their slow vibrations?—
'Tis a martyr's funeral knell!
While on Nature's glowing canvas
Morning's loveliest colors vie,
From his cell, by priests attended,
Comes a hero forth to die.

Firmly, and with brow uplifted,
Walks the victim through the throng;
In a smile his lips are parted,
As by notes of voiceless song;
All unmindful of the tumult,
With self-poised, majestic mien,
Wraup in Thought's sublime abstraction,
Bruno contemplates the scene.

They have reached the broad Piazza,
Bound him to the fatal pyre,
And th' unfeeling crowd watch breathless
For the cruel tongues of fire.
Yet the peaceful smile still lingers
On the lips of him they slay,
And a light illumines his features
Like the deep'ning flush of day.

"See, he moves his lips blaspheming!"
Shout th' attendants standing near;
But the whispers of the martyr
Fall upon no mortal ear!
None can catch the wondrous vision
Which the dying hero sees;
None can trace his spirit's triumph
As he murmurs thoughts like these:

"Church of Rome! Truth's worst oppo-
nent!
You may crush me by your might,
But you will not thus extinguish
Heaven's advancing waves of light!

Can you quench the dawn, whose glory
Crowns Frascas's silvered crest?
Just as little can you smother
Truths which glow within this breast!

"Though no 'martyr's crown' awaits me
In a world beyond the grave,
Consciousness of Right elates me;
'Tis enough! No more I crave!
All your curses do not reach me,
For I walk with Truth sublime,
And my perfect vindication
I with calmness leave to Time.

"For as your bright day is breaking
O'er this gloom-enshrouded earth,
So the age of Truth is destined
Here ere long to find its birth.
Resting on a sure foundation,
Based on proven facts alone,
Freed from trammels of tradition,
Reason then shall rear its throne!

"Burn, then, Giordano Bruno!
Give his ashes to the wind!
You can never crush the freedom
Of a Truth-inspired mind!
While my body writhes in anguish
Shall my soul with rapture swell
At its vision of the future!
Age of darkness—priests—farewell!"

Lighted is the ghastly pyre;
Lurid are the flames that rise;
Loud the Church's exultation,
As the man of science dies.

* * * * *

Ah! but from those hallowed ashes
Springs a power which ne'er can die;
For the dawn of Bruno's vision
Gilds the portals of the sky!

J. L. STODDARD.

—*Radical Review.*

Tommy—Paw, what does the paper
mean by "Practical Christianity?"

Paw—Practical Christianity, Tommy, is
the sort that does not interfere with a
man's business.

SUSAN SIMPSON.

Sudden swallows swiftly skimming,
Sunset's slowly spreading shade ;
Silvery songsters sweetly singing
Summer's soothing serenade.

Susan Simpson strolled sedately
Stifling sobs, suppressing sighs,
Seeing Stephen Slocum, stately
She stopped, showing some surpris.

" Say," said Stephen, " sweetest sigher ;
Say, shall Stephen spouseless stay ?"
Susan, seeming somewhat shyer,
Showed submissiveness straightway.

Summer's season slowly stretches,
Susan Simpson Slocum she —
So she signed some simple sketches —
Soul sought soul successfully.

Six Septembers Susan swelters ;
Six sharp seasons snow supplies ;
Susan's satin sofa shelters
Six small Slocums side by side.

— [*Boston Globe*.]

THE PREACHER.

A preacher once fell asleep over his
" work " and began to dream.

He dreamed that a messenger from the
Eternal came to him and revealed to him
all truth.

He was aroused from slumber by the
sound of a bell calling him to dinner. He
knew that he was now awake and that he
had slept ; but, strange to say, he believed
that his vision was real, and, stranger still,
no one has ever been able to convince
him that it was only a dream.

As his delusion was thought by most
people to be a harmless one, he was not
confined in a lunatic asylum, but was per-
mitted to pursue his wonted occupation.

— [*The Federalist*.]

TOO MUCH TO SUEE.

Young Mother (whose baby has been
weighed by the butcher)—And how much
does the little fellow weigh, Mr. Bull-
beefee ?

Butcher—Twenty pounds, mmm.

Mother—Isn't he a splendid specimen ?

Butcher (dubiously)—From my point of
view, ma'am, he runs a great deal too
much to suee.

SAGES OR IDIOTS ?

A philosopher had long vexed himself
with the question as to whether the ma-
jority of taen were wise or stupid, and at
last hit on an idea tending to a possible
solution of the question. Entering a
crowd, he cried out several times :

" Hello, you clever fellow ! " " You
wiseacre ! " " You sage ! "

But no one paid any attention to him.

Then he cried out once : " You idiot ! "
At once, every one within hearing turned
about and looked daggers at him, some
even offering to strike him.

With difficulty he escaped the general
wrath,—but his problem was solved. —
[*Commonwealth*.]

SABBATH OBSERVANCE.

Tourist in Scotland (to farmer's wife)—
Can you let me have a glass of milk, if
you please ?

Milk is produced and consumed, and
Tourist offers the customary penny.

Farmer's Wife—Man, dae ye no think
shame o' yersel' ta'e be buyin' goods on
the Sawbath ?

Tourist (re-pocketing the coppers)—Oh,
well, there's no harm done. I'm sure I'm
much obliged. But I'd rather pay for
what I get.

Farmer's Wife—Na, na ; I'll no tak'
less than saxpence for breaking the Saw-
bath. — [*Tid Bits*.]

Dr. Walt. C. Smith, the popular Scotch
poet preacher, was once explaining to an
old lady the meaning of the phrase, " Take
up thy bed and walk," and told her that
the bed was simply a mat or rug.

" Na, na," replied the old lady ; " I
canna believe that. The bed was a regular
four-poster. There would be no miracle
in walking away wi' a bit o' mat or rug on
your back."

The report of an Irish benevolent so-
ciety says :

" Notwithstanding the large amount
paid for medical attendance, very few
deaths occurred during the year."

She—I hope, dear, you were not think-
ing of business in church this morning.
Your thoughts should be on higher things.

He—Well, I was thinking of that \$25
bonnet of yours. Is that high enough ?