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THE DEVIL-CONCEPTION IN PROTESTANT COUNTRIES.

BY DR. PAUL CARUS, CHICAGO.

LUTHER'S NOTION OF THE DEVIL.

THE Reformation, although in many respects a great advance, changed little the belief in the Devil. Luther was, in his demonology, a real child of his time. He saw the Devil everywhere; he struggled with him constantly, and overcame him by his confidence in God. He sang of him:

"And were this world with devils filled
That threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us.

"Our ancient vicious foe
Still seeks to work his woe.
His craft and power are great,
And armed with cruel hate:
On earth is not his equal.

"The Prince of this world
His banner has unfurled;
But he can harm none,
For he is all undone:
One little word defeats him."

The Devil was to Luther a real, living power, a concrete personality, and he used to characterize him as "the good Lord's hangman," and the instrument of his anger and punishment (Walch, "Tischreden, v. 849; v. 1109; viii. 1234; x. 1257; xii. 481 and 2043). God needs the Devil for a servant, and utilizes his malignity for the procreation of the good (x. 1259).

Luther's belief in the Devil was not only very realistic, but also almost childishly ingenuous. When at work, he was prepared for his incessant interference, and when going to rest, he expected to be disturbed by him. Luther was not afraid of him, yet the efforts he made in conquering the Evil One are sufficient evidence that he regarded him as very powerful. He protested he would go to Worms, though every tile on the roofs of the city were a devil; he saw the fiend grinning at him while he translated the Bible, and threw the inkstand at his Satanic Majesty.*

* The story has been doubted, yet, considering the character of Luther, it is not only possible, but probable. If Luther did not throw the inkstand at the Devil, the anecdote is *bona fide*. It characterizes excellently his attitude towards Satan.

By and by, the familiarity between Luther and the Devil increased. "Early this morning," Luther tells us in his "Tischreden," "when I awoke the fiend came and began disputing with me. 'Thou art a great sinner,' said he. I replied, 'Caust not tell me something new, Satan?'"

Luther was inclined to believe in the Devil's power of assisting wizards and witches in their evil designs. Following St. Augustine's authority, he conceded the possibility of *incubi* and *succubæ*, because Satan loves to decoy young girls in the shape of handsome young men. He also accepted the superstition of changelings, and declared that witches should suffer death; but, when once confronted with a real case, he insisted, when his counsel was sought, on the most scrupulous circumspection. He wrote to the judge:

"I request you to explore everything with exactness, so as to leave no trace of fraud . . . for I have experienced so many deceits, frauds, artifices, lies, treacheries, etc., that I can scarcely make up my mind to believe. Therefore, see and convince yourself to your own satisfaction, lest you be mistaken and I may be mistaken through you."*

Although it is true that Luther's views of the Devil were as childish as those of his contemporaries, it would be rash to denounce the Reformation for having done nothing to suppress the barbarous superstition of demonology. Luther's God-conception was purer and nobler than the God-conception of the leading churchmen and Popes of his time, and thus his faith, in spite of its crudities, led, after all, to purer conceptions, which were destined gradually to overcome the old traditional dualism.

Luther demanded that Christ must not only be recognized as the Savior of mankind, but that every man should be able to say: "He has come to save me personally and individually." Luther thus carried the religious life into the very hearts of men, and declared that there was no salvation in ceremonies, absolution, or sacraments; unless one had individually, in one's own nature and being, vanquished the temptations of Satan. The most dangerous idols, according to Luther, are the pulpit and the altar, for sacraments and ceremonies cannot save. They are symbols instituted to assist us. Those who believe that ceremonies possess any power of their own are still under the influence of the pagan notion that evils can be averted by sacrifices and exorcisms.

LUTHER'S SUCCESSORS.

While Luther instinctively abhorred persecutions of any kind, he still retained those beliefs which were the ultimate cause of witch persecution. We must, therefore, not be astonished to see even in Protestant countries a revival of the horrors which had been inaugurated by the Inquisition.

The most curious work of Protestant demonology is the "Theatrum Diabolorum," by Sigmund Feyerabend, a voluminous collection of the

* "Angeli Annales Marchiæ Brandenburgicæ," p. 326 (quoted by Soldan, p. 302). The original reads: "Rogo te, omnia velis certissime explorare, ne subit aliquid doli . . . Nam ego tot fucis, dolis, technis, mendaciis, artibus, etc., hactenus sum exagitatus ut cogar difficilis esse ad credendum. . . . Quare vide et prospice tibi quoque ne fallare et ego per te fallar."

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orthodox views of Luther's followers concerning the existence, power, nature, and demeanor of devils. Luther's belief in the Devil was crude, but he was even here morally great, strong in his religious sentiment, and serious in his demand that every one personally should honestly wage a war with the powers of evil, and that no church, no intercession of saints, no formulas or rituals had any saving power. Luther's followers retain all the crudities of their master, and to some extent his moral seriousness, but they fall below the manliness of his spirit.

Feyerabend's "Theatrum Diabolorum," which, as the title says, "is a useful and sensible book," contains a great number of essays written by such prominent little authorities as Jodocus Hockerus Osnaburgensis, Hermannus Hamelmannus, Andreas Musculus, Andreas Fabricius Chemicensis, Ludovicus Milichius, and others. The Reverend Hocker, in forty-eight chapters, explains almost all possible problems connected with devils, whose number in chap. 8 is, according to Borrhaus, calculated to be not less than 2,665,866,746,664. Almost all these treatises, poor though they may be as literary, theological or pastoral exhortations, yet show the rationalistic tendency of discovering the devil in the vices of man, and this method became more and more established, until in these latter days Satan himself was boldly and directly declared by Protestant theologians to be a mere abstract idea—a personification of evil. Yet this step was not taken at once, and mankind had to pass first through a long period of wavering opinions, conflicting propositions, uncertainties, venomous controversies, and anxious research for the truth.

SHAKESPEARE'S IDEA OF THE DEVIL.

The Protestant Devil became somewhat more cultured than the Catholic Devil, for the advancement noticeable in the civilization of Protestant countries extended also to him. Says Mephistopheles in "Faust:"

"Culture, which smooth the whole world licks,
Also unto the devil sticks."

To note the progress, let us compare Wytoun, who wrote early in the fifteenth century, and Shakespeare. Wytoun's witches are ugly, old hags; Shakespeare's, although by no means beautiful, are yet interesting and poetical; they are "so withered and so wild in their attire, that they look not like the inhabitants o' th' earth, and yet are on it." It is a poetical fiction representing temptation. And in this same sense the very word devil is frequently used by Shakespeare. We are told, "'tis the eye of childhood that fears a painted devil;" and one fiend is the invisible spirit of wine. "The Devil," so we read in "Hamlet," "hath power to assume a pleasing shape." And the meaning of this sentence is plainly psychological, as we learn from another passage in which Polonius says to his daughter:

"With devotion's visage
And pious action do we sugar o'er
The Devil himself."

MILTON'S SATAN.

The Protestant Devil as a poetical figure received his finishing touches from Milton. And Milton's Devil acquires a nobility of soul, moral strength, independence, and manliness which none of his ancestors possessed, neither Satan, nor Azazel, nor his proud cousins the Egyptian Typhon and the Persian Ahriman. The best characterization of Milton's Satan is given by Taine. Taine ridicules Milton's description of Adam and Eve, who talk like a married couple of the poet's days. "I listen and hear an English household, two reasoners of the period—Colonel Hutchinson and his wife. Heavens! Dress them! Folk so cultivated should have invented first of all a pair of trousers." The picture of the Good Lord is still more severely criticised. He says: "What a contrast between God and Satan!" Taine continues:

"Milton's Jehovah is a grave king, who maintains a suitable state, something like Charles I.

"Goethe's God, half abstraction, half legend, source of calm oracles, a vision just beheld after a pyramid of ecstatic strophes, greatly excels this Miltonic God, a business man, a schoolmaster, a man for show! I honor him too much in giving him these titles. He deserves a worse name.

"He also talks like a drill-sergeant. 'Vanguard, to right and left the front unfold!' He makes quips as clumsy as those of Harrison, the former butcher turned officer. What a heaven! It is enough to disgust one with Paradise; one would rather enter Charles the First's troop of lackeys, or Cromwell's Ironsides. We have orders of the day, a hierarchy, exact submission, extra duties, disputes, regulated ceremonials, prostrations, etiquette, furbished arms, arsenals, depots of chariots and ammunition."

How different is the abode of Satan. Taine says:

"The finest thing in connection with this Paradise is hell.

"Dante's hell is but a hall of tortures, whose cells, one below another, descend to the deepest wells."

Milton's hell is the asylum of independence; it may be dreary but it is the home of liberty that scorns abject servility. Milton describes the place as follows:

"'Is this the region, this the soil, the clime,
Said then the lost Archangel; 'this the seat
That we must change for heaven? this mournful gloom
For that celestial light? Be it so, since he,
Who now is Sovran, can dispose and bid
What shall be right: farthest from him is best,
Whom reason has equalled, force hath made supreme
Above his equals. Farewell, happy fields,
Where joy for ever dwells! Hail, horrors! hail,
Infernal world! and thou, profoundest hell,
Receive thy new possessor: one who brings
A mind not to be changed by place or time.
The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.
What matter where, if I be still the same,
And what I should be; all but less than he
Whom thunder hath made greater? Here at least
We shall be free; the Almighty hath not built

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Here for his envy ; will not drive us hence ;
 Here we may reign secure ; and in my choice
 To reign is worth ambition, though in hell ;
 Better to reign in hell, than serve in heaven."

It has been frequently remarked that Milton's Satan is the hero of "Paradise Lost," and, indeed, he appears as the most sympathetic figure in the greatest religious epic of English literature. His pride is not without self-respect which we cannot help admiring. Satan exclaims :

"Is there no place
 Left for repentance, none for pardon left ?
 None left but by submission : and
 That word disdain forbids me..."

And how noble appears Milton's Satan ! Milton personifies in Satan the spirit of the English Revolution : Milton's Satan represents the honor and independence of the nation asserted in the face of an incapable government. Satan's appearance shows strength and dignity :

"He above the rest,
 In shape and gesture proudly eminent,
 Stood like a tower."

And his character is distinguished by love of liberty. Taine describes him as follows :

"The ridiculous Devil of the Middle Ages, a horned enchanter, a dirty jester, a petty and mischievous ape, band-leader to a rabble of old women, has become a giant and a hero.

"Though feebler in force, he stands superior in nobility, since he prefers suffering independence to happy servility, and welcomes his defeat and his torments as a glory, a liberty, and a joy."

The Devil naturally acquires noble features, which make him less diabolical and more divine in the measure that the God-conception of an age becomes the embodiment of the conservatism of the ruling classes. When the name and idea of God are misapplied to represent stagnation, our clergy ought not to be astonished to see Satan change places with God. A new sect of Devil-worshippers might arise and aspire for advancement and progress in the name of Satan. Protestantism, however, —decided centuries ago as the work of the Devil,—has gained so much influence now, that it has itself become a great conservative power in the world, and its noble aspirations, at first attributed to the influence of the Devil, are only preserved in verse and fable.*

* Reprinted from THE OPEN COURT, Chicago.

CO-OPERATION — WHAT IS IT?

BY M. EMILY ADAMS, MONTREAL.

THAT we may gain some idea of what co-operation meant to those who have worked hard for its promotion, I will quote some definitions from writers on this subject. The earliest I give is from the pen of Dr. King, of Brighton, who, writing about 1830, said :

" Co-operation is the unknown object which the benevolent part of mankind have always been in search of for the improvement of their fellow creatures."

Later, the " unknown object " began to take form, and in 1844 it was said :

" Co-operation is a scheme of shop-keeping for the working people where no credit is given or received, where pure articles of just measure are sold at market prices and the profits accumulated for the purchasers."

Still later, after some trial of its benefits, its sphere was widened, and we are told that

" The main principle of co-operation is, that in all new enterprises, whether of trades or manufactures, the profit shall be distributed in equitable proportions among all engaged in creating it."

George Jacob Holyoake says :

" A co-operative society commences in persuasion, it proceeds by consent, it accomplishes its end by common efforts ; it incurs mutual risks, intending that all its members shall mutually and proportionately share the benefits secured. . . . Co-operation begins in mutual help, with a view to end in a common competence."

The wide difference there is between this kindly, helpful mode of conducting business and the monopolistic *regime* of to-day does not need to be dwelt on : it is too evident. From time to time in the world's history attempts have been made to carry out the principles of co-operative living. We are told that the believers in the days of the apostles " had all things in common." The Essenes lived in communities with certain regulations for the good of all. Plato, in his Republic, dreamed of a good time when the State should own all things, and when there should be neither rich nor poor, for all should be supplied according to their needs. Sir Thomas More, in his Utopia, drew a picture of a similar state, in which many excellent ideas were depicted. These forecasts of good to come were all opposed to monopolies and in favor of co-operative living. Man's education on this subject has been but slow, as all evolution must be, and many, growing impatient at Nature's slow methods, would like to turn the evolution into revolution ; but that would be as useless as tearing open a rosebud in order to make the flower bloom the quicker.

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There are three lines on which Co-operation has developed in different countries. Each country has experimented, and has attained success on the lines that have suited its own conditions. In France, it has taken the line of co-operation for production (farming chiefly); in Germany, co-operation for credit (banking); in England, co-operation for distribution and manufacture.

The first important attempt at co-operation in England was made in 1810, by Robert Owen, a Welshman. He was the owner of mills at New Lanark, near Glasgow, and, being a philanthropist, he desired to help his workers, whom he aimed to educate in self-help. Knowing that self-help needed intelligence as its foundation, and that it is not easy to change adults, he began with the children, and opened the first infant school ever established. What he aimed at and what he accomplished can best be shown in his own words from his report to Lord Brougham :

"I believe it is known to your lordship that, in every point of view, no experiment was ever so successful as the one I conducted at New Lanark, although it was commenced and continued in opposition to all the oldest and strongest prejudices of mankind. For twenty-nine years we did without the necessity for magistrates or lawyers; without a single legal punishment; without any known poor's rate; without intemperance or religious animosities. We reduced the hours of labour, well educated all the children from infancy, greatly improved the condition of the adults, diminished their daily hours of labor, paid interest on capital, and cleared upwards of £300,000 of profit."

Let us keep the items of this report in our minds, that we may realize that a very progressive man that must have been who could inaugurate such wise changes so long ago as seventy years. The world at large has by no means caught the light that his genius offered to mankind.

Robert Owen was an enthusiastic exponent of the doctrines he had espoused, and in order to prove their truth on a large scale he applied for the government of Coahuila and Texas, and the Mexican Government actually conceded to him a tract of territory 1,500 miles long by 150 miles broad in which to establish his millennium of peace and plenty. Unfortunately, the world was not ready for his schemes of philanthropy, and they died out, but they left their impress on the world, and have helped on the cause of education and of good government, making possible other improvements, which have been introduced as the world became ready for them.

It would be impossible to speak of all the attempts that have been made to introduce co-operation since that time. In ten years between 1820 and 1830 there were seventeen co-operative societies in and around Manchester alone. London, we are told, established ten times as many such societies as any other city; and in the United Kingdom, 200,000 persons were enrolled in 266 societies. The co-operators published newspapers, distributed large numbers of pamphlets, and held congresses to educate the nation. At one of these congresses, held at Manchester in

1837, the name of "Grand Society of All Classes and All Nations" was adopted, and from this grandiloquent title has sprung the shorter one of Socialists, which has been one of their names ever since.

In 1830 was formed the nucleus of the Rochdale stores. The flannel weavers, to the number of 7,000, were out of work, and at the best they could earn no more than 4s. to 6s. per week. Their case was desperate, but even out of their desperation and their poverty began their improvement, for there, on Cronkeyshaw Moor, in the drenching rain, was started by contributions of 2d. a piece a fund for self-protection, which was perhaps the first step for them in the great lesson in co-operation that they have since so ably carried out.

In 1854 was started the now famous Rochdale Co-operative Store—famous as being the first of its kind—a really co-operative store, in which the wealth created was equitably distributed to *all* who had helped to make it. Its progress and success are watched by all interested in the industrial movement, for it is a landmark showing present progress, and a beacon lighting the way for further steps in the advancement of freedom. The store was started in a small house in Toad Lane, with 28 members, £28 of capital, and no profits to be divided that year; but its progress was steady, and in 22 years (1876) there were 8,892 members, a capital of £254,000, and profits amounting to £50,668. My figures do not cover the remaining twenty years, but I know the undertaking has prospered.

"The original Toad Lane store has expanded into fourteen or more branches, with news-rooms in each branch. Each branch is a ten times finer building than the original store. The Toad Lane parent store has long been represented by a great Central Store, a commanding pile of buildings which it takes an hour to walk through, situated on the finest site in the town. The Central Store contains a vast library, and maintains a permanent librarian. The store spends hundreds of pounds in bringing out a new catalogue when the increase of books needs it. Telescopes, field-glasses, and microscopes exist for the use of members. Their news-rooms abound in daily and weekly papers, magazines, reviews, maps, and costly books of reference. They sustain science classes. They own property all over the borough. They have established a large corn-mill, which, after many vicissitudes, has proved a success; and they have set the good example of maintaining an educational fund out of the profits."

This is the description of the Rochdale stores given by George Jacob Holyoake. They are still prospering, and are the parent of many similar institutions.

In the Western States at present there is much interest taken in Co-operation, which has developed in the line of Labor Exchanges, where all goods may be freely exchanged or bartered. There are societies there that spread information and endeavor to introduce Co-operation in many phases of life, such as life-insurance, farming, etc. They look to Rochdale as the fountain-head of their inspiration.

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Rochdale or says:

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Geisdale ones, though bearing the same name. As Mr. G. J. Holyoake says:

"A co-operative society proper divides whatever savings it makes among all its customers who buy from it. It permanently increases the means of the poor by saving their profits for them and teaching them the art of thrift. An imitative one (such as the London Civil Service or Army and Navy stores) merely gives partial reduction in price to the purchasers, and awards the remainder as personal profit to managers, directors or shareholders. These societies, organized chiefly to supply goods at a cheap rate and make a large profit for the shareholders, are not co-operative in the complete sense of the term, since the managers have an interest distinct from the shareholders and the shareholders an interest distinct from the purchasers."

Many attempts have been made to organize plans for co-operative living. The family of Pinon maintained, near Thiers, in France, a community of wealth and property so successfully, that after more than a century they were living in great affluence, owning large estates and even whole villages, and in point of education ranking with the best. They were the descendants of a farmer who advised his children to adopt this plan of making their property common to the family, instead of scattering it to individuals. This description was given of them in 1762 by the Marquis of Mirabeau.

A society was formed at Queenwood, in Hampshire, which lasted a few years and then perished. A high price had been paid for the land and houses, and many unlooked-for discomforts arose which the members were not willing to endure; they therefore disbanded.

The Ebenezers founded a society in Germany more than 200 years ago; when they removed in 1842 from Hesse Darmstadt to America, they numbered 600 persons, and in 1877 they had increased to 1,300. They live in comfort, are well educated, are free from crime, and all disputes among them are settled by arbitration. Their first home in America was at Buffalo, N.Y., but, having outgrown that place, they moved to Amana, on the Iowa River, 70 miles from the Mississippi.

Ann Lee founded in 1774 the Community of the Shakers, of which 18 still exist. Robert Owen founded New Harmony, in Indiana, which perished for a time and then died. Such has been the fate of numerous similar attempts in Europe and America. Societies for farming, for printing, for publishing, and for manufacturing have been founded, but most of them have passed away. It has been hard for human nature to find the right means of carrying out this beautiful millennial dream of brotherly love instead of fratricidal war. The advocates of Co-operation have set before themselves from the first these aims, to be aspired to even if they could not at once be attained:

1. Equal chances of education for all, because ignorance is the parent of disease and crime. So they have been pioneers in the educational advance that has been made of late years.
2. Equal chances of living for all, shorter hours of labor, and no

monopolies, that all may enjoy some leisure, and be free from the grinding cares of poverty.

3. Equal governmental rights for all, men and women alike.

From these principles a new political party has grown up in England, —the Isocrats, or party of equal power. We have had the Aristocrats, power of the rich, and the Democrats, power of the people; and now have appeared the Isocrats, power of the equal. Robert Blatchford says this new development "is Socialism and something more than Socialism. It is a new religion, which is the result of the labors of Darwin, Carlyle, Ruskin, Dickens, Thoreau and Walt Whitman. It is from these men that the north of England has caught the message of love and justice, of liberty and peace, of culture and simplicity and of holiness and beauty of life."

The growth of this party in recent years has been remarkable. Five years ago there were not 500 Socialists in Manchester; now there must be 30,000. It has a literature and a press of its own; and its paper, *The Clarion*, has a circulation in the north of England of 40,000. Their aims I will give in the words of Herbert Burrows:

"Adult suffrage; every man and every woman, married or unmarried, having a voice in the making of the laws by which they are bound.

"The largest possible development of the movement for shortening the hours of labor.

"The limitation of child-labor, and the stringent improvement of the conditions of the labor of women.

"The housing of the poor in commodious, artistic, and as far as possible co-operative municipal dwellings.

"Free, compulsory, secular, and technical education for all classes of the community, with the free meal in the State schools.

"The municipalization and nationalization of gas, water, trams, railways and docks.

"Direct employment by all public bodies of labor in all their departments, with no sweating.

"The collective employment of the unemployed nationally and municipally, in town and in country, on useful public works, at a reasonable, living wage.

"Side by side with these will go the opening out to the people, in towns and villages of every possible avenue of culture, of science, of art, of literature. With this also will inevitably go the direct control of the liquor traffic."

These are their present aims, as given in a book published by them in 1893. What they may lead to I can best give in a sentence from Arnold Toynbee's last speech, when death was very near to him:

"When we have solved the great problems of our own reconstructive social administration, nay, as we are determining to solve them, we shall as a nation try to redeem our past: we shall try to rule India justly; we shall try to obtain forgiveness from Ireland; we shall try to prevent subject races from being oppressed by our commerce; and we shall try to spread to every clime the love of man."

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Free-thinker.

This is a lovely glimpse of the poetic Golden Age of the past, or a prophecy of the millennial age of the future, when "the leopard shall lie down with the kid, and none shall hurt and destroy." We have been frightened by the names of Socialism and Communism, fearing from the talk of some that the horrors of the French Revolution were in store for us; but more light has brought better growth, and as the desire of the party which has hitherto borne the names of Co-operative, Socialist or Communist now stands, it is a wish for

"PEACE ON EARTH—GOOD-WILL TO MAN."

M. EMILY ADAMS.

IN THE TRUE REPUBLIC

All will be free and equal, men and women alike; fleets will be disarmed, the death penalty abolished. The means of life being within the reach of all, crime will disappear, and love take the place of the grasping greed of the present time.

The world is not ready for this as yet, but each must set his face toward the goal, and dwelling on these things that will be, sooner perhaps than some think, seek to help on the better day that is dawning in THE TRUE REPUBLIC.

WILLIAM DENTON.



FROM HEINE.

(*Aus allen Märcchen winkt es*)

FROM ancient stories beckons

To me with snowy hand,

A singing and a ringing

From an enchanted land,

Where gay, bright flowers are blowing

In evening's golden light,

And fragrantly are glowing

In bridal garments dight.

And leafy trees are singing

The songs of long ago,

The breezes softly ringing

With birdies' warbling flow;

And cloudy pictures greet me

From earth's remotest clime,

And dance in joyous mazes

In wondrous choral time.

And azure sparks are flashing

On all the leafy sprays,

And rosy lights are dashing

In whirling, twirling maze;

And bubbling springs are breaking

From ev'ry rocky height,

And weirdly in the brooklets

Gleams the reflected light.

Ah! could I only reach thee,

And ease my aching heart,

Ah! free from care and sorrow,

I'd never from thee part.

O distant land of rapture,

I see thee in the gloam;

But when the morning breaketh

Thou vanishest like foam.

FRANK PAYNE.

"CHRISTIAN SCIENCE:" ITS LITERATURE, PHILOSOPHY,
AND THERAPEUTICS.

BY W. F. MUNRO, TORONTO.

The distinguished author of "The Dawn of Life" and "The Story of the Earth and Man," who in the latter work undertakes to combat the Darwinian theory of the origin of species, is often referred to as a *Christian Scientist*. An enthusiastic reviewer of his latest work, "Eden Lost and Won," set him down the other day as "the foremost Christian scientist on this continent, if not in the world;" but it is needless to say that Sir J. W. Dawson, the eminent geologist, naturalist, and anti-Darwinist, is not a "Christian Scientist" of the type which the curious reader will find presented to him in these articles. The science which was taught by such writers as Paley, and Dick, and Chalmers—the science of the *Bridge-water Treatises* and "The Testimony of the Rocks"—has been somewhat loosely called "Christian," in contradistinction to what has been termed, even more loosely, "infidel" science; to wit, for example, that of the *Origin of Species* or the *Descent of Man*; but the truth is, nothing can be more unscientific than to speak of science as being either Christian or un-Christian. As well speak of a virtuous circle or a revengeful straight line. Science is but knowledge adjusted and systematized—knowledge of that which is knowable in the sense in which the human mind can be said to *know*. All that the mind of man can be said to know, either about itself and its operations, or about the universal order of things and events amounts to no more than a knowledge of *states of consciousness*. As to the mind, whether we regard it, with the metaphysical psychologist, as an entity of itself, or, with the physiological psychologist, as an endowment of an organic structure, we can only study its operations in *consciousness* which is therefore the source of all the knowledge we have concerning mind. But the great battlefield of metaphysics is the question of an external world. From our sense-impressions and "stored-up sense-impressions," however we come by them,—whether we get them from an external world or "from the will of a more powerful spirit," as Berkeley supposed,—we are said to form "constructs" of the things *sensed*, things they be, but such "constructs" are still reducible to the same thing—states of consciousness. "Behind the veil of sense impression we cannot penetrate and *know*." It is perhaps the most interesting of our limitations that the only evidence we can ever have of the existence of anything, material or immaterial, consists of these states of consciousness. It is on this fact alone, as a foundation, that every form of idealism rests—the mind-constituted universe of Berkeley, and the vulgar travesty of it known by the name of Christian Science. It is strange that the idealist who says, "All is mind, there is no matter," should so easily forget that we have no better evidence for the existence of mind than

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have for the existence of matter. For the existence of matter, at least, the bulk of mankind have the so-called "evidence of the senses," and if that fails, as it must with those who have the metaphysical faculty in excess, there remains for us all the conviction that the material universe, of which we have formed some glimmering "construct," is a verity in itself, apart from us. This conviction, says Spencer, "remains with us as a permanent and indestructible element of thought."

Kant, the Prince of Metaphysicians, taught that our knowledge begins, at least, with sense impressions. "For how is it possible," he asks in the Introduction of his "Kritik," "that the faculty of knowing (cognition) should be awakened into existence otherwise than by means of objects which affect our senses, and partly of themselves produce representations, partly rouse our powers of understanding into activity, to compare, to connect, or to separate these, and so to convert the raw material of our sensuous impressions into a knowledge of objects, which is called experience?" But Kant's philosophy has nearly all to do with a knowledge which the faculty of cognition itself supplies, and which is absolutely independent of experience. "In this transcendental or supersensible sphere, where experience affords us neither instruction nor guidance, lie the investigations of pure reason." It is said that we owe to this great thinker our entire metaphysical material; that whatever metal of speculation is anywhere turned, the ore of it was his. But Kant's *a priori* knowledge, transcending all experience, is not recognized as knowledge, or science in these days. About God, the soul, immortality, and nature as a whole, we may have conceptions, intuitions, or beliefs, and these we may regard, with Kant himself, as superior to knowledge, but knowledge we have none. Knowledge (or science) can only be about the *how* of things, not the *why*. Written or spoken, it can only be a description, not an explanation, of the facts of existence—the registrations in consciousness of the order, co-existences, and sequences of phenomena, including the phenomena of life and mind. In the search for knowledge, it is true, knowledge is often assumed, but only provisionally, as a working hypothesis, until, as frequently happens, it becomes verified, and can be expressed in terms of the rest of our knowledge: then, and only then, does it become science in the true sense of the term.

That heat is a mode of motion, light a wave motion in a universal medium, and that all mental processes are paralleled by brain action, are held to be examples of good working hypotheses in a more or less advanced stage of progress towards the dignity of true science. That these hypotheses have obtained for the most part but a provisional acceptance is because the true scientist, in obedience to the golden rule of Descartes, gives unqualified assent to no propositions but those the truth of which is so clear and distinct that they cannot be doubted. "When," says Frederick Harrison, "you confront us with hypotheses, however sublime and however affecting, if they cannot be stated in terms of the rest of our knowledge, if they are dispartate to that world of sequence and sen-

sation which to us is the base of all our real knowledge, then we shake our heads and turn aside."

Christian Science confronts us with hypotheses which are neither sublime nor affecting, because they are not representable in the coin of rational thought. Its conceptions and propositions, for the most part, are unintelligible, and believers in Christian Science themselves will readily grant you that they are unintelligible to what they call the "material sense." On the other hand, they claim that to the "spiritual sense," everything in Christian Science is simple and manifest. Man, it seems, has one kind of faculty by which he is capable of apprehending Christian Science theories; for example, the theory of the non-existence of matter, and a separate and distinct faculty for apprehending, say, the theory of the non-existence of abstract ideas, which is a well-established theory of mental science. Both theories are Berkeley's, and it will be admitted that Berkeley fully apprehended them. Did he apprehend the one by virtue of the spiritual, and the other by virtue of the material sense? Berkeley not alone apprehended, but maintained with unassailable argument, both theories. Is the spiritual sense ratiocinative? or does it only apprehend, and then hand the argument over to the other "sense?"

If Christian Science is to be taken seriously, and the question put, What is it the science of? the inquiry had better proceed in the old-fashioned way by showing, first of all, what it is *not* the science of. One would imagine that "a Christian Science," in the popular acceptation of the term, even if it did eschew such questions as Hugh Miller and other "reconcilers" attempted to settle, would at least have something to say on questions belonging to the Higher Criticism, or on the problems of Christian origins. What more appropriate or inviting field for research? Who can help being interested in even speculations as to the rise of Christendom, the origin of the Christian Symbol, and the growth of its explanatory tradition? Did it begin in verifiable fact, or was it the natural outcome of the cravings, imaginations, and aspirations of man's nature? What is right or wrong in the modern "constructs" of the divine man—those, for example, of Strauss or Neander, of Ernest Renan, Canon Farrar, or James Freeman Clarke? What about the enigmas of early Christian literature, of contemporaneous Roman and Alexandrian literature—the silence of Suetonius, Philo's obliviousness of his cotemporary Jesus, and yet his Messianic notions and speculations about the Logos? How explain the presence of these speculations in the Fourth Gospel? A very slight acquaintance with the literature of Christian Science is sufficient to prove that it was not invented, or, to adopt its own phraseology, "discovered and founded," with a view to the study of any such questions.

Attempts have been made from time to time, both by "scientists" themselves and others, to define exactly what Christian Science is, or what it is the science or knowledge of; but I am aware of no definition,

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even by the "discoverer and founder" herself, that conveys any comprehensible idea. Any definition attempted by one who is not a Scientist would be likely to fail by the mere effort to make it intelligible. An instance of this kind is on record in the proceedings of the Christian Science convention at Chicago during the Fair. The general president of the Congress Auxiliary of the World's Fair was one C. C. Bonney, whose duty, it seems, was to introduce the various religious bodies forming what was called the "Parliament of Religions." In opening the Christian Science convention, Mr. Bonney (according to the official report published in the *C. S. Journal* of Dec., '93) delivered himself as follows:

"When science becomes Christian, then the world indeed advances towards the millennial dawn. We had come to the state of the world in which science was called infidel, although true science could never look otherwise than up through nature to nature's God. . . . To restore a living faith in the efficacy of prayer, to teach everywhere the supremacy of spiritual forces, to teach and emphasize the fact that in the presence of these spiritual forces all other forces are weak and inefficient,—that I understand to be your mission."

This was a clear case of mistaken identity. The President was never more deceived, and, from all that appears, he was allowed to remain deceived; but, if he had waited to hear the papers read by the leading "Scientists," he would surely have confessed his mistake. As these papers may be taken as fairly representative of the teachings of Christian Science, short extracts from a few of them may be given. The first was the inaugural address of Mr. E. J. Foster Eddy, publisher of the copy-righted works of Mrs. Mary B. G. Eddy, the "discoverer and founder" of Christian Science. The main object of the address was to show—but it only asserted—that the spiritual development of mankind had attained its culmination in the advent of Mrs. Eddy and her "discovery" of Christian Science. "The world has had its revelators and discoverers," he said, and with this profound remark he went on to say:

"Moses was hidden away, nourished, and prepared by the aid of woman. The Messiah was discovered by the pure thought of woman. Christopher Columbus, through the sacrifice and influence of woman, discovered a new country; Plymouth Rock becomes the stepping-stone to a new home," etc.

Now for the climax:

"As of old the small twinkling starlight appeared in the east, and led the wise men to where the sun of righteousness was revealed to them, so again the lesser light led westward until it stood over the land destined to be free. In it has sprung up the GREAT LIGHT, again conceived and brought forth by a woman, who has made it possible for all men to come to it and be freed from sin, disease and death, the enslavement of personal material sense, and be renewed in the image and likeness of Spirit, *Good*. This greater light is scientifically Christian, or Christian Science."

The *lights* are somewhat confusing in these extraordinary statements, it must be confessed, but not so the drift of the interested advocate of Mrs. Eddy and her works.

The "discoverer and founder" was not present at the convention, but contributed a paper which was read by one of her "students." It was called an "allegory," though this was surely the time and place for plain speech. Allegory is not the method of science. There is only one allegory that has even a human interest, according to Macaulay, "all others only amuse the fancy," and this came far short of even doing that. It began with a description of a "mountain above all clouds, in serene azure, and unfathomable glory." A stranger is seen wending his way down the mountain-side to the valley below; when he gets there he finds all kinds of people, each individual intent on his own affairs. The stranger begins to exhort the people to ascend the mountain. "Wilt thou ascend this mountain and take nothing of your own with you?" "He alone ascends the *hill* of Christian Science who follows the way-shower—the spiritual presence and idea of God." This is the sum and substance of the allegory, the plain meaning of which is that Mrs. Eddy is a second Messiah, and her "science" a new gospel. This monstrous pretension is elsewhere less thinly veiled, as we shall see.

The Rev. D. A. Easton, "pastor of the First Church of Christ, Scientist, Boston," dealt with the "Resurrection." The objective reality of this extraordinary event was assumed without question, and the embarrassment which the gospel narratives present to those who hold the orthodox opinion that Jesus expired on the cross, was wholly unfelt, inasmuch as the rev. gentleman could account for the phenomenon on a purely realistic principle. "Jesus rose from the dead *because he realized that he never died.*" It was a little different in the case of another resurrection, that of Lazarus. Lazarus did not rise on account of himself realizing that he was not dead, but on account of Jesus doing it for him. This causal efficacy of the function of *realizing* is the whole secret of the therapeutics of Christian Science. Proceeding with his subject, the rev. gentleman said, "The ultimate and ideal of Christian Science is to overcome death in the same way as Jesus did," namely, by realizing that we are not dead. "We know," he said, "that healing sickness and sin by science enables us to scale the lower rung in the ladder that leads from sense to soul, and that we have only to continue along this line of demonstration in order to plant our feet on the higher rungs of Life, Truth and Love, and stand with Jesus before the great white throne of Principle"—with a big P.

The Rev. Ruth B. Ewing, "pastor of the First Church of Christ, Scientist, Chicago," chose for her subject the question of all the ages—"Spirit and Matter." Since the days in which this great question was discussed in the Stoa, and the Groves of Academe, was there ever a time or place like this wherein to "unsphere the spirit of Plato," and hold high converse with his successors, equal with him in renown—with Neo-Platonists, schoolmen, Descartes, Leibnitz, Locke, Berkeley, Hume, Kant, and last, not least, Herbert Spencer? But the Chicago lady did not rise to the occasion. On the other hand, her blissful ignorance made

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her say what the great masters, who were sure they had exhausted the subject, would have heard with astonishment, or with a pitying smile. "This subject, spirit and matter, is one, the discussion of which belongs in a very especial manner and, indeed, in the sense of absolute finality, wholly within the sphere of instruction in Christian Science." How that is, we are not told, nor is any example given of the method by which absolute finality on a subject that is insoluble is attained. All is assertion, nothing more. This is her conception of metaphysics. "True metaphysics had not been discovered, practically stated, and demonstrated, until set forth in the present age as Christian Science." The next passage is worth noting, as it is an attempt to define what Christian Science is the science of. "It is in the discernment of the real nature and infinity of spirit, and its absolute non-relationship to matter, that the originality, truth, and efficacy of Christian Science consists, and it is this which confers upon it the distinction of a great discovery." So, after all, the discovery is only for those who can discern *the real nature of spirit*. But who can fathom the profound no-meaning of the next passage: "In Christian Science, the ascription to spirit of all good, in quantity and quality, necessarily implies that finite mind and matter are evil. The declaration of the all-presence, power, and intelligence of Good leaves no room for finite error, evil, and matter, in the realm of Truth and Reality." But there is no mistaking the drift of what follows. "A vast weight of human testimony is already accumulated, and becoming more weighty every day, to the effect that 'Science and Health,' (Mrs. Eddy's text book, price \$3.00), in its adoption of such a conception of infinite Good to the capacities and needs of humanity, does not fall short or disappoint any of the auguries of divine inspiration and truth held in regard to ancient signs of God's power, by his prophets, apostles, and Jesus the Christ, and why should it be counted preposterous and absurd to claim the same, or a further revelation and knowledge of God in this age?" There is nothing ambiguous here but the name of God. When we come to understand what God means in Christian Science, we shall not be deceived, as we are apt to be, with such passages as the above. Real science must have an exact terminology; Christian Science is better served by one of a fluid character.

When Christian Scientists are reminded that their science is not taken seriously in the world of rational thought, they are usually ready with a reply writ—without the spiritual interpretation—to show that the despised and rejected of men is the accepted with God—the orthodox God being meant here again, not Principle, Mind, Good. At the same time they brist with pride to certain alleged scholars among them, of whom one was supposed to have made a great hit at the Chicago convention. His subject was, "Not matter, but mind." The Christian Scientist is always at home in the "palpable obscure;" the more obscure it is, the more Christianly scientific or scientifically Christian it is likely to be, and *vice versa*. In this instance, however, the learned lecturer was luminously

logical. "If,"—starting in regular wrangler fashion with an hypothetical premiss—"if it be a fact that all is mind, it precludes the possibility of the existence of matter as an integral part of the universe, or as having any real existence. . . . Mind, or intelligence, must be life or alive. Life, then, or that which is alive must be the only entity. . . . That which is lifeless is extinct; if matter, therefore, is lifeless, or does not contain life, matter is extinct." Q. e. d. It is not to

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Of Locke and Bacon, antiquated fools!

that we must go for a parallel to logic like this, but to the Eton stripling, training for the law, who could prove that an eel pie was a pigeon. But the discourse, if too severely scholastic at the beginning, redeemed its close by the following magnificent example of bathos. "They,"—the managers of the religious congresses, on the programme of which was the motto, "Not Things, but Men; not Matter, but Mind"—"they have emblazoned these great truths on the pages of that greatest of all histories, the history of the new religious era. They have implanted them for ever in the hearts and consciousness of men. They have sent them ringing through the corridors of time, down the vistas of human thought, around the cycles of the ages. Nor will their music cease, until in sweeter symphony and grander diapason, they shall swell the angelic chorus whose harpstrings are touched to the eternal refrain, Not Matter, but Mind!!"

It is thus with no middle flight that these "scientists" affect to soar. Another speaker undertook to unveil "The Scientific Universe." First we were told that *unus* means one, and that *vertere* means to turn; hence the word, universe. This looked like business. To those who did not know the speaker it seemed to promise that the subject would be handled rationally; but it was only a flash in the pan, for we were at once carried into the "void and fathomless infinite." Having quoted the first three verses of the first chapter of Genesis, we were told oracularly that "the beginning is to us individually when we conceive that the universe is spiritual." "The firmament means expanse, and expanse is from the Latin *expandere*, *ex* out, and *pandere* to spread." "The deep means the deep things of God." "The waters are the lower condition of thought—and so on, till we come to the sixth day, when "the very image of God is unfolded." "The very image of a self-existent God could not be a finite person; there is no likeness between finity and infinity; the man made manifest must, therefore, have been a *limitless expression of Good!*" "So, we find the scientific universe is a turning of thought and things into one, and that one has been found to be Good"! Shade of Newton and Laplace!

(To be continued.)

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IS SPACE FINITE OR INFINITE ?

BY D. F. UNDERWOOD, CHICAGO.

SIR ROBERT BALL, F.R.S., is of the opinion that we are in the presence of about equal difficulties, whether we attempt to think of space as infinite or as finite. If you try to conceive a boundary of space, the imagination will suggest that there is something on the other side of that boundary from which you can commence again ; and yet it seems impossible to suppose that the journey could be carried on for ever. We are referred to Kant's view, that space is "a form in which the human mind is compelled to regard objects, and not a self-existing fact of external nature." We have, therefore, no power in our own consciousness to surmount the difficulties of conception to which reference is made, since they arise from conditions of our mental constitution. Reasoning about space will do no more to remove these mysteries than it will to give the man who is born blind a definite notion of the various colors. We know space, from the standpoint of common sense, only as room—that which holds all things ; and yet this definition, in the light of philosophy, has very little value, as Kant and other distinguished thinkers, including Spencer, have abundantly shown.

An interesting part of Mr. Ball's article is that in which he refers to a recent discussion, occasioned by an extract from a work written by Prof. A. E. Dolbear, in which the positions of the higher geometry were criticized very freely and vigorously.

Mr. Ball says that Euclid's notion of parallel lines is so far from being an axiom of the same character as that "If equals be added to equals, the wholes are equal," that it is quite possible to doubt this notion without doing any violence to our consciousness. The principle assumed in this so-called axiom, he says, cannot be proved, and he declares that nearly all of our difficulties in connection with our conceptions of space have their origin in the ambiguities arising from the assumption which this axiom about parallel lines implies.

Some modern mathematicians, he mentions, have gone so far as to deny the existence of this axiom as a truth of nature, and he says that, when freed from the embarrassment which the assumption of Euclid involves, geometry emerges which removes our difficulties. This inclined him to the view that space is finite rather than infinite, so far as we can assign definite meaning to the word finite. He says that all known facts concerning space can be reconciled with the supposition that, if we follow a straight line through space, using for the word straight the definition which science has truthfully given to it, that then, after a journey which is not infinite in its length, we shall find ourselves back at the point from which we started. In referring to the attribute of straightness, he says that "it is quite compatible with the fact that a particle moving

along a straight line will ultimately be restored to the point from which it departed." He admits that this seems to be paradoxical, but says it is not so considered by the geometer, to whom it is a familiar doctrine.

But what is not so familiar to mathematicians is the idea that the restoration of the travelling particle to the point from which it started need not involve a journey of infinite length, occupying infinite time; but suppose that the twelfth axiom of Euclid (about parallel lines) is not true, or suppose that the three angles of a triangle are not indeed equal to two right angles, then neither an infinite lapse of time nor infinitely great speed is necessary to enable the traveller to come to the point from which he started, even though he is moving in a straight line all the time. According to this view, space is clearly finite, for the particle travelling in a straight line with uniform speed in the same direction is never able to get beyond a certain limited distance from the original position, to which it will every now and then return. Those who remember their Euclid, says Sir Robert Ball, may be horror-struck at the heresy which suggests any doubt as to the sanctions by which they believe in the equality of the three angles of a triangle to two right angles. Let them, he says, know now that this proposition has never been proved and never can be proved, except by the somewhat illogical process of first assuming what is equivalent to the same thing, as Euclid does in assuming the twelfth axiom.

"Let it be granted that this proposition is to some very minute extent an untrue one; there is nothing we know which shows that such a supposition is unwarrantable; no measurement that we can make with our instruments, no observation we can make with our telescopes, no reasoning that we can make with our intellect, can ever demonstrate that the three angles of a triangle may not as, a matter of fact, actually differ from two right angles by some such amount as, let us say, the millionth part of a second. This does no violence to our consciousness, while it provides the needed loophole of escape from the illogicalities and the contradictions into which our attempted conceptions of space otherwise land us."

These speculations discussed by Sir Robert Ball are deeply interesting to those who are familiar with the higher mathematics. For one who is wholly unacquainted with what is called the new geometry, and who has not been accustomed to question any of the so-called axioms of Euclid, most of the reasonings like these of Sir Robert Ball seem to be wild and nonsensical; but they have validity among the greatest mathematicians of to-day, which fact justifies this reference to them.

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AN INDIAN SHAITAN.

BY MELISSA.

MANY years ago—exactly how many I hardly like to recall, but it was about the time of the Great Mutiny—I was stationed at Bellary, a place some hundred or more miles west of Bangalore, in the Madras Presidency, and here I became in a way acquainted with an Indian Shaitan. Of devils generally my acquaintance is of a very meagre character; but it is my rule to speak of even devils as I find them, and this particular Shaitan turned out to be such a very friendly one, that I am induced to record the circumstances of our very limited, if to me very pleasing, acquaintance.

Bellary is one of the hottest stations in India. At that time there were several regiments stationed at Bellary: the 74th Highlanders, the 3rd Madras Cavalry, a detachment of artillery and two regiments M.N.I. Captain Doveton was an officer in the cavalry regiment. He had recently married a young French lady of Pondicherry. The young couple lived in a house built as usual in the centre of a compound. The house rejoiced in one upper room, the walls of which were made of pantiles. Such an arrangement gave to the fresh air and the mosquitoes "an easy entrance night and day." Having been educated in a Swiss school (Vevey, Canton de Vaud), I understood French, a knowledge of which language was not then so common among Anglo-Saxons as it is now. Consequently, I was often invited to the Dovetons' house. After a month's tenancy, the Captain and his wife removed into another residence. On my inquiring why they had made the change, I was told that one Sunday evening, on returning from church, they found seated in the drawing room an elegantly shaped young lady, heavily veiled and clad in deep mourning. Much astonished, the Captain advanced towards his visitor; the lady rose, lifted her veil, and bowed low to her hosts. Her face was extremely beautiful, but of a deadly pallor. Her eyes were black; large, lack-lustrous, but of unutterable sadness; her lips like those of a dead person. She essayed to speak, but no sound proceeded out of her mouth. Suddenly turning, she seemed to glide rather than walk towards the staircase which led to the upper room. The Captain followed the lady upstairs. There was no entrance into or exit from that room except by the one staircase, and yet the lady was nowhere to be seen! This adventure happened every Sunday evening during the month; and Mrs. Dove-ton became so frightened that she refused to live any longer in the house.

The next tenant was Dr. Jackson, of the 30th Madras N. I. To him no lady appeared; but every night mysterious knockings were heard. These knockings were so loud and continuous that the good doctor could not sleep a wink. Dr.

Jackson was a clever and brave man ; he was not the least afraid. He had a revolver and he blazed away in the direction of the noises, but the knockers knocked on. After a few sleepless days and nights, the doctor removed into other quarters. Then the house remained empty for several months.

One day the owner, a native merchant, came to me and said that he had heard I was not afraid of shaitans. I gave him to understand that I should greatly like to make the acquaintance of a respectable shaitan. Whereupon he assured me that such a shaitan haunted his house ; and if I would only dare to live in it, I should have the house rent free for as long a time as I chose to stay in it. I duly thanked him—and the shaitan ; and at once removed my furniture to the haunted house. There I remained for several months ; until, in fact, I left for England. During my occupancy of the house I saw no beautiful lady on Sunday evenings, nor did I hear any mysterious knockings. Not only did the landlord not ask for rent, but nearly every day he sent me presents of flowers, fruit and vegetables. The only discomfort I experienced was that the native servants all forsook me and fled on the approach of night, but returned in the morning. The shaitan had his headquarters in the day time on the top of a high tree in the compound. He was invisible, but that did not prevent the natives from doing poojee to him every day and offering him flowers and fruit. Why the shaitan did not trouble me I cannot tell, unless, perhaps, he felt pretty sure of meeting me later, when he may go in for his innings at his leisure.

THE " FITTEST " EDUCATION.

THERE are two grand classes of citizens to which all our youth may be assigned, according to their characteristics and conditions of life : those who are brilliant of intellect, or who by their talents and inclinations are fitted for the intellectual pursuits, for the professions in which the brain is the working member, mainly ; and those in which the constructive faculties, the hand working more or less in conjunction with the brain, are the working elements. The work undertaken in the education of youth may evidently be divided into two principal departments. In the one, the student is taught those branches of knowledge which are intended to fit him for a later continuous growth in intellectual power, and in wisdom and knowledge ; the other is that which gives him the essential instruction and training in such technical work as may best prepare him for the pursuit or the profession in which it is expected that he will do his life's work. The one looks to the cultivation of the individual, the other to his preparation for taking his part in the work of the world. It is evident that what I have called the " ideal " education, in which the pupil is given, first, a general preparation and gymnastic training ; then a liberal education—in a broader sense than classical ; and finally a thorough professional education and training, whether for law, medicine, the pulpit, the engineer's office, the work-bench, or the mill, is the natural birthright of every citizen in the ideal commonwealth. This is the " fittest " education.

IT MIGHT HAVE BEEN.

BY WALT. A. RATCLIFFE, LISTOWEL.

OFT sadly say we, " Thus and thus it might have been ! "
 While standing dazed with weary hands and listless,
 With streaming eyes, and hearts all crushed and bleeding,
 We watch our god, Ambition, fast receding
 Before the hands unseen, unknown, resistless,
 That thrust him from the shrine our hands had builded,
 And crushed the fairy fane our fancy gilded.

Oh, woeful, woeful scene !

We scan the wreck and sigh, " Oh, woeful, woeful scene ! "
 Till sunlight dies, dark shadows only leaving ;
 Fair flowers fade beside the way we're treading ;
 We drown their life in salt tears we are shedding,
 And point each thorn with vain and selfish grieving ;
 We mourn that aught our perfect plan should alter ;
 We loathe our lot, in childish accents falter—
 " It might, it might have been ! "

As outbound ships where not a beacon star is seen,
 Or through a cloud, that, weary of its soaring,
 Has sunk to rest upon the billows heaving,
 The seen and unseen, all behind us leaving,
 We drift adown life's current onward pouring,
 But are not tossed by every gale that bloweth
 The log we bear is not a log that showeth
 All ills that might have been.

'Twere well to smile, nor moan, " Oh, woeful, woeful scene ! "
 When vane and tow'r and painted window crumble.
 The past is gone. Why sadness from her borrow ?
 If foiled to-day, we'll victors be to-morrow,
 Or learn from failure to be wise and humble.
 'Twere better far to spend our days in trying,
 Though worsted always, than in idly sighing,
 " It might, it might have been ! "



CHRISTIANITY'S "MILLSTONE."

I. PROF. GOLDWIN SMITH.

AT the recent English Church Congress held at Norwich, the Canon of Manchester affirmed that the increase of scientific knowledge has deprived parts of the earlier books of the Bible of the historical value that was generally attributed to them by our forefathers. The story of the creation in Genesis, and the stories of the Flood and of the Tower of Babel are, he said, incredible in their present form. This affirmation is characterized by Prof. Goldwin Smith, in the December *North American Review*, as "a bold and honorable attempt to cast a millstone off the neck of Christianity." Professor Smith says that a veil which has long hung before the eyes of free inquiry is removed by the Canon's renunciations. He then gives his own experience as a student at college, recalling, among other things that then awoke his reason, the "desperate shifts" to which a certain lecturer was driven in his efforts to reconcile the facts of his science with the Mosaic cosmogony. In this connection he says: "From the conceptions of science, geocentricism, derived from the Mosaic cosmogony, may have been banished, but over those of theology its cloud still heavily hangs. The consecrated impression has survived the distinct belief, and faith shrinks from the theological revolution which the abandonment of the impression would involve." He adds:

"The history of every nation begins with myth. A primeval tribe keeps no record, and a nation in its maturity has no more recollection of what happened in its infancy than a man of what happened to him in his cradle. It is needless to say that the first book of Livy is a tissue of Fable, though the Romans were great keepers of records and matter of fact as a people. When the age of reflection arrives and the nation begins to speculate on its origin, it gives itself a mythical founder, a Theseus, a Romulus, or an Abraham, and ascribes to him its ancestral institutions or customs. In his history also are found the keys to immemorial names and the origin of mysterious or venerated objects. It is a rule of criticism that we can not by any critical alembic extract materials for history out of fable. If the details of a story are fabulous, so is the whole. If the details of Abraham's story—the appearance of the Deity to him, so strangely anthropomorphic, the miraculous birth of his son when his wife was ninety years old, his adventures with Sarah in Egypt and afterward in Gerar, arrested by the angel, with the episode of Lot, the destruction of the Cities of the Plain, and the turning of Lot's wife into a pillar of salt—are plainly unhistorical, the whole story must be relegated to the domain of tribal fancy. We cannot make a real personage out of unrealities or fix a place for him in unrecorded time."

Professor Smith asserts that the texture of the history of the other patriarchs is the same as that of the history of Abraham, and says:

"They are mythical founders of a race, a character which extends to Ishmael and Esau. In fact, the chapters relating to them are full of what, in an ordinary

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case, would be called ethnological myth. Of contemporary or anything like contemporary record, even supposing the Pentateuch to have been written by Moses, there can be no pretense. Thus it is in the absence of anything like evidence that we have been called upon to accept such incidents as the bodily wrestling of Jehovah with Jacob, and the appearance to Jacob in a dream of an angel who is the organ of a supernatural communication about the speckles of the rams or he-goats."

He proceeds to review a great number of events recorded in the Old Testament, such as "the strange episode of Balaam and his colloquy with the ass," the stopping of the sun and the moon that Israel might have time for the pursuit and slaughter of his enemies, etc., and to question the possibility of their actual occurrence. Further on he says:

"Such examples as the slaughter of the Canaanites, the killing of Sisera, the assassination of Eglon, the hewing of Agag in pieces by Samuel before the Lord, Elijah's massacre of the prophets of Baal, the hanging of Haman with his ten sons, commemorated in the hideous feast of Purim, have, it is needless to say, had a deplorable effect in forming the harsher and darker parts of the character which calls itself Christian. They are responsible in no small degree for murderous persecutions, and for the extirpation and oppression of heathen races. The dark side of the Puritan character in particular is traceable to their influence."

Professor Smith relates that he recently heard a very beautiful sermon on the purity of heart in virtue of which good men see God. "But," says he,

"The lesson of the day, read before that sermon, was the history of Jehu. Jehu, a usurper, begins by murdering Joram, the son of his master Ahab, King of Israel, and Ahaziah, the King of Judah, neither of whom had done him any wrong. He then has Jezebel, Ahab's widow, killed by her own servants. Next he suborns the guardians and tutors of Ahab's seventy sons in Samaria to murder the children committed to their care, and send the seventy heads to him in baskets to be piled at the gate of the city. Then he butchers the brethren of Ahaziah, King of Judah, with whom he falls in on the road, two-and-forty in number, for no specified or apparent crime. On his arrival at Samaria there is more butchery. Finally, he entraps all the worshippers of Baal by an invitation to a solemn assembly, and massacres them to a man. At the end of this series of atrocities, the Lord is made to say to him: 'Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab all that was in my heart, thy children unto the fourth generation shall sit on the throne of Israel.'"

Expressing admiration for David's loyalty, his valor, his chivalry, tenderness, and other qualities manifested in some of the Psalms, Prof. Smith continues:

"But he is guilty of murder and adultery, both in the first degree; he puts to death with hideous tortures the people of a captured city; on his death-bed he bequeaths to his son a murderous legacy of vengeance; he exemplifies by his treatment of his ten concubines, whom he shuts up for life, the most cruel evils of polygamy (2 Sam. 20: 3). 'The man after God's own heart' he might be deemed by a primitive priesthood to whose divinity he was always true,

but it is hardly possible that he should be so deemed by a moral civilization. Still less possible is it that we should imagine the issues of spiritual life to be so shut up that from this man's loins salvation would be bound to spring."

In conclusion, Professor Smith says :

"That which is not a supernatural revelation may still, so far as it is good, be a manifestation of the divine. As a manifestation of the divine, the Hebrew books, teaching righteousness and purity, may have their place in our love and admiration for ever. But the time has surely come when, as a supernatural revelation, they should be frankly though reverently laid aside, and no more allowed to cloud the vision of free inquiry, or to cast the shadow of primeval religion and law over our modern life, as they do when Sabbatarianism debars us from innocent recreation on our day of rest ; for it is the Jewish Sabbath that is really before the Sabbatarian's mind. An inspiration which errs, which contradicts itself, which dictates manifest incredibilities, such as the stopping of the sun, Balaam's speaking ass, Elisha's avenging bears, or the transformation of Nebuchadnezzar, is no inspiration at all."²

II. REV. DR. G. C. WORKMAN, COBOURG.

THE article entitled "Christianity's Millstone," by Prof. Goldwin Smith, has made considerable stir throughout the continent. Dr. Smith is a practised writer as well as an accomplished scholar, and his article is both interesting and stimulating ; but his treatment of the Old Testament is disappointing and unsatisfactory. The aim of the essayist is, apparently, to foster a more rational view of the Scriptures, which is certainly a consummation devoutly to be wished ; but the way in which he seeks to accomplish his object is extraordinary. Were a Biblical critic to discuss history as this critic, who is an adept in history, discusses Scripture, the distinguished historian would undoubtedly complain of unfairness, if not of incompetence. No impartial scientist would treat the subjects of his department as Professor Smith has treated the writings of the Old Testament.

The method he has adopted is peculiar. Assuming that Biblical inspiration is equivalent to dictation by the Holy Spirit (*a theory which no scholar holds*), he shows that the Old Testament contains some things which are incompatible with such a view (*a truism which no scholar doubts*), and then he asks if these things are inspired (*a supposition which no scholar entertains*). Pursuing this plan throughout his article, he presents perhaps the most misleading, if not the most mischievous, critique of the Hebrew Scriptures that has ever been written by a reverent, religious scholar : so that to the superficial reader his essay seems like a formidable arraignment of the Old Testament, whereas it is simply an arraignment of an obsolete theory of the Old Testament. That is to say, he arraigns the difficulties connected with an old-fashioned view of Scripture, which a recent but truly evangelical review removes. To use the results of criticism, as Dr. Smith does, to arraign the misconceptions of traditionalism, without showing the elements of truth which the latter contained, is as unwarrantable as to take the established facts of chemistry to demolish the absurd superstitions of alchemy, without showing the important service which it rendered in the development of the more perfect science. By such an unfair use of facts, a modern specialist could make almost any ancient department of knowledge appear ridiculous.

* Reprinted from THE LITERARY DIGEST, New York.

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Professor Smith is too profound a student not to know that the account of the Fall in Genesis, which was once regarded by theologians as literal history, is now regarded by Christian scholars as *religious allegory*, an allegory, like a parable, being a form of narrative employed by the sacred writers to illustrate and inculcate spiritual truth. This portion of Scripture is an allegorical or a parabolical representation of the beginning of moral evil in human nature. While Paul uses the familiar form of Genesis in introducing the doctrine of Atonement, and, in that sense, connects it with the fall of Adam, the Apostle really connects the doctrine with the entrance of sin as a moral fact into human nature. When the essayist suggests that "the first step towards a rational appreciation of the Old Testament is to break up the volume, separate the acts of Joshua or Jehu from the teachings of Jesus, and the different books of the Old Testament from each other," he must certainly know that what he so sagaciously proposes is just what Christian teachers are doing and just what they have been doing for a great many years. Modern scholars do not put all the books of the Bible on the same level, or attach to all parts of it the same importance.

The story of Balaam is a *traditional account* of an ancient angelic appearance, belonging to a time when the idea of animals talking to men was practically universal, and is to be interpreted in harmony with that fact. The account of the sun and moon standing still also belongs to a time when men had no strictly scientific conception either of the nature of a miracle or of the constitution of the universe, so that physical phenomena which would now be called extraordinary would then be considered miraculous. The citation from the Book of Jasher, to which Dr. Smith refers, is part of an ancient Hebrew poem, which must be interpreted as Oriental poetry. Hence, consistently with the character of the account, the best modern expositors regard the extraordinary phenomenon it describes as a prolongation of the daylight by the ordinary laws of atmospheric refraction.

It is not the Hebrew Scriptures regarded as a sacred literature, however, but these Scriptures regarded as a supernatural revelation, which renders them, in the estimation of the essayist, a millstone to Christianity. "The time has surely come," he says, "when as a supernatural revelation they should be frankly though reverently laid aside." These Scriptures are now acknowledged by all scholars to be the record of a revelation which was received during a long period of time by a large number of men, who spoke or wrote on religious subjects as they were moved by the Holy Spirit, but who made use of a great variety of materials, traditional, historical, and philosophical, according to the fullest knowledge they had and the soundest judgment they possessed. Though he rejects the Hebrew Scriptures as a revelation in the obsolete sense which no modern scholar holds, yet, toward the conclusion of his article, he grants that the Old Testament may, so far as it is good, be a manifestation of the Divine. "As a manifestation of the Divine," he says, "the Hebrew books, teaching righteousness and purity, may have their place in our love and admiration for ever." In making this admission, he allows substantially the very thing which Christian scholarship maintains. If these books are a manifestation of God, they must not only, in some sense, be an inspired literature, but also, in some degree, contain a divine revelation. It is this divine element in them which distinguishes them from all other ancient writings.

In their inner spiritual contents, the Hebrew Scriptures are an organic part of

the Christian Scriptures. The divine element in the Old Testament was the spiritual germ from which the Gospel evolved, the rudimental teaching out of which the doctrine of Christ was developed. Instead of being Christianity's millstone, therefore, the Old Testament is rather Christianity's foundation-stone, because it forms the spiritual groundwork, so to speak, from which the Christian superstructure rises, or on which the Christian system rests.*

* Reprinted from PUBLIC OPINION, New York (condensed from North American Review).

III. T. ARNOLD HAULTAIN, TORONTO.

To the Editor of the Mail and Empire.

SIR,—In a leading article of May 9th, you characterize Dr. Workman's reply to Mr. Goldwin Smith's article as "remarkable." Remarkable it is; but remarkable, not so much because it meets Mr. Goldwin Smith's objections to the Church's view of the Old Testament, as because, coming apparently from a Churchman, it, in reality, supports and enforces those objections.

Dr. Workman's line of fire, probably quite unknowingly to himself, is—he will pardon me for saying so—entirely misdirected. Throughout his article he presents, not the Church's view of the Old Testament, but the "modern scholar's," that of "respectable scholarship," the "competent instructor's," the "true apologist's," the "judicious teacher's." But not the particular opinions of "modern scholars" and "judicious teachers," but the general doctrines of the Church, as at all events these are weekly taught from pulpit, and Sunday-school and reading-desk, were, it seemed to me, the objects of Mr. Goldwin Smith's criticism. The "modern scholar" is often quite heterodox, judged by the ordinary standard of the orthodoxy of the Church. "The Church," says the 19th Article of Religion, "is a congregation of faithful men, in which the pure Word of God is preached." Let us see how "modern scholarship," in the person of Dr. Workman, interprets the "pure Word of God."

Dr. Workman looks upon "what was once regarded by theologians as literal history" as now merely the "misconceptions of traditionalism"; he does not think the story of the Fall "teaches the primeval personality of evil"; he rejects what to many has seemed the fundamental doctrine of the Church, the vicarious sufferings of Christ (in face of Article II. of the Articles of Religion, of the Collects for the First and Second Sundays after Easter, of the Anthem for Easter Day, of the Proper Prefaces, and of the Prayer of Consecration in the Communion Service; in face of Section V. of Chapter VIII. of the Westminster Confession of Faith; and in face of Article III. of the Doctrine and Discipline of the Methodist Church), for he denies that the New Testament writers anywhere "represent God as punishing Christ for the sins of men" (despite John 10 : 49-52; Rom. 3 : 25-26; Rom. 5 : 8-10; Rom. 8 : 3; 1 Cor 15 : 3; Heb. 9 : 11-15, 22, 26, 28; Heb. 10 : 10, 11, 14, 19, 20; 1 John 1 : 7; 1 John 2 : 2); he regards "the earlier chapters of Genesis" as "traditional narratives" as "myths," and as "allegorical pictures"; "some features of the story of creation," he frankly admits, "are not to be taken literally"; he will not "attempt to correlate Genesis and geology"; he emphatically states that "Old Testament writers did not duly discriminate between a natural sequence and a divine design"; he distinctly asserts that "the ethnological statements of the Book of Genesis are imperfect"; "The Biblical account of the Creation, the Fall, the Flood, and the Tower of

Babel," he version" of Lord's app of an an calls "a tra daylight by of the Pent chronology, left for the Bible on th theory that originally h not to say d of those an All this, s like proving Mr. Goldwin

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Babel," he tells us, are merely a purified and spiritualized and monotheized version "of a pre-existing Assyrian, and assumptively heathen, account; the Lord's appearing to Abraham he explains as "an anthropomorphic representation of an ancient manifestation of the Divine presence"; the story of Balaam he calls "a traditional account," and the stopping of the sun "a prolongation of the daylight by the ordinary laws of atmospheric refraction"; the "later narratives of the Pentateuch," he says, do not "furnish a perfect modern scientific ethnology, chronology, cosmogony, or synopsis of history" (though there is not much else left for them to furnish); he does not dream of "putting all the books of the Bible on the same level" (presumably of inspiration); he altogether discards the theory that "inspiration consists in a miraculous communication of facts as they originally happened"; in a word, and that, it seems to me, a most disingenuous, not to say disagreeable, word—he "does not insist upon the perfect 'historicity' of those ancient narratives."

All this, surely, is more like chipping off bits of Christianity's millstone than like proving it to be "Christianity's foundation-stone," and accordingly supports Mr. Goldwin Smith's contention, not refutes it.

T. ARNOLD HAULTAIN.

PROTECTION AND CRIME.

BY H. WASHINGTON, OTTAWA.

In a letter to the press issued in your April number I drew attention to certain facts and figures proving beyond doubt that the imposition or increase of protective duties in any country is invariably followed by an increase in the average number of convictions, and the remission of such duties by a decrease in the average number of convictions; taking in each case the aggregate number of convictions as the index of such increase or decrease.

As it is generally acknowledged that protection forces the wealth of the community into the hands of a decreasing percentage of the people, necessarily increasing the percentage of poor, I asserted that this increase of crime which always follows the increase of protection arises from the increase in the percentage of poor, that protection necessarily entails.

Mr. Ellis, of Stratford, in an effort to defend protection from the aspersion thus cast upon it, has taken a good deal of trouble to point out in your June issue many well-known causes for crime, but makes no attempt to explain why it was, that in France between 1850 and 1885, where all these causes he speaks of are at work, a decrease of 40 per cent. in the average number of convictions followed a decrease in protective duties, and that a remarkable increase in the average number of convictions followed the re-imposition of such duties.

Before answering Mr. Ellis I would like to call your readers' attention to two points that confirm my assertion that protection is responsible for the increase of crime that always follows its introduction or increase in any country.

The surroundings of any observant man living in a town or city will teach him that there are always a number of human beings on the fringe of the community,

to whom a few cents added to the cost of their frugal fare means famine. All authorities agree that from this fringe a large percentage of criminals are recruited. Years of observation of the criminal statistics of Berlin, Prussia, taken in conjunction with the price of bread there, proved beyond doubt that an increase in the price of bread was always followed by an increase in the average number of convictions. Now, as the imposition of protective duties is known to exalt prices, and gradually to increase the percentage of poor by forcing the wealth into fewer hands, it follows that the introduction of such duties must not only increase the depth of this ever-present fringe of people in want, but instantly intensify their misery by increasing the cost of living.

Thus we have as the necessary result of the imposition of protective duties an increase in the percentage of that section of the community from which many criminals are recruited, and an instant intensification of one at least of the leading incentives to crime among them,—viz., actual want.

When we analyze the facts that the great statisticians have given to the world, and apply a little common sense to the observation of our surroundings, it is not difficult to understand why crime is increasing most rapidly in those countries where the highest protective tariffs prevail, and is decreasing in those countries where such tariffs are being abolished. The former system necessarily increases the number of poor and adds to their burdens, the remission of these imposts lightens their burdens, thus lessening the incentive for crime, and at once secures a more equitable distribution of wealth by leaving it in the pockets of those who earn it.

The importance of this question of the increase of crime may be judged when we consider that the only excuse for the existence of any government is the security it affords for the lives and property of the governed; there would be no necessity for such an appendage to our civilization were all humankind honest and good. We pay our taxes to obtain security in the peaceful possession of the fruits of our toil and protection for our lives, therefore, in the absence of calamities such as befel Japan in 1889, '90 and '91, and ourselves in 1876, '7 and '8, when crops failed, the efficiency of a government may be judged by the criminal records of the community covered. Increasing crime involving decreasing security for life and property, decreasing crime indicating increasing security.

The fact that the downfall of the civilizations of the past was preceded by a long-continued and persistent increase of crime, should warn us of the danger that looms ahead, if the shallow mind that now dominates the home Government succeeds in foisting on the whole empire this poverty and crime producing system of protection, that at present is but disintegrating some of its minor parts, for increasing crime is an infallible sign of the disintegration and decay of a nation, no matter what its advancement in other respects appears to be.

Mr. Ellis asserts on the authority of Mr. Lea and Mr. Morrison that crime increases with every increase of wages and that "the increase of wealth among all classes is a cause for the increase of crime." Broad facts disprove these assertions.

For instance, in England, during the last fifty years, wages advanced 50 per cent. while cost of living fell 50 per cent., thus improving the material position of the wage-earners 200 per cent.; her affluent class, those who pay income-tax increased eight times faster than population, and her paupers decreased 50 per

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cent. These figures indicate an increase of wealth in all classes. During this period her criminals decreased 71 per cent., in spite of the fact that convictions under the head of "Drunkenness" increased 50 per cent.

In the United States, during the same period, and in spite of a long-continued fall in wages, a decided decrease in the drinking habit, a vast increase in the percentage of her poor class, and corresponding concentration of wealth in the hands of the few, she increased the inmates of her prisons 500 per cent. faster than population. According to Mr. Ellis and his authorities, these conditions should have reduced her prison population.

An analysis of the last U.S. census report shows that 10 per cent. of the people now own 90 per cent. of the wealth. The authorities Mr. Ellis quotes write, I fancy, in the interest of this fraction of humanity who, owning so much of the wealth, no doubt feel quite virtuous in the thought that the increasing poverty among the people who surround them tends to decrease crime; for if increasing wealth among all classes increases crime, decreasing wealth among 90 per cent. of all classes would have the opposite effect.

Without wishing to minimize the acknowledged evils of the drinking habit as a factor in the creation of criminals, I would like to draw Mr. Ellis's attention to the evidence stated above of a marked increase in drunkenness having occurred in England contemporaneous with a marked decrease in crime generally. This certainly indicates the presence of a greater preventative of crime than decreasing drunkenness. As this period was notable for a general increase of wealth among all classes, and as drinking entails considerable expense, we may conclude with some reason that the increased affluence of the masses was at once the cause of the increasing drunkenness and the decreasing crime. This view is confirmed when we recall the fact that in the United States, during the same period, poverty and crime increased while the drinking habit decreased.

Mr. Ellis, in the third paragraph of his letter, makes an appeal to the prejudices of our wage-earners by insinuating that I offer them "an uncalled-for insult" when I state the well-authenticated truth that "poverty and crime increase and decrease together in all countries and times."

In reply to this part of his communication, I need only point out to the workmen of Canada, that those who think themselves above workmen, and who in all ages found such appeals the most successful way of opposing any measure that tended to uplift them. By such appeals the laborers of England were incited to riot against the repeal of the Corn Laws—a measure that increased their wages 50 per cent. and doubled its purchasing power. It was such appeals that made the slaves of the south eager to tar and feather the abolitionists who were trying to secure for them their freedom.

From the days of Gracchus to the present such appeals to the prejudices of the masses by their oppressors have been the greatest bar to the amelioration of their condition. Fortunately for us in Canada, the intelligence of our workmen makes such appeals abortive, and they reflect little credit upon the honesty of those who make them.



CURRENT OPINIONS.

SWEET are the uses of adversity. To take a licking like a gentleman should be part of every polite education. You never know when you may want to exercise the graces of resignation and patience. Eighteen years of prosperity is no guarantee that evil days may not befall one, and even the profound consciousness of being right is not an absolute safeguard against the dangers that beset us every five years or so. . . . Although the turn over is a great one, Mr. Laurier's majority is not so great that any of his lieutenants will be tempted to tell his old antagonists, the manufacturers, to go to perdition. . . . Mr. Laurier is now given his opportunity. He can get together a capable and clean Ministry, and need not mistake the strength of his own popularity and the universal desire to "give the other fellows a chance" for a mandate against the protective system.—*Montreal Star*.

Mr. Laurier's declaration in regard to the Manitoba school question is a noble one, and one that should ring in the ears of the electors on polling day. "As I will not be coerced, so I will not coerce." There is no need of coercion. Mr. Laurier's policy of conciliation will bring about that best of all settlements—the settlement of the question by Manitoba itself. Both the minority and majority of Manitoba will be better satisfied and better served by a settlement between themselves, and they will have learned to give and take, and be all the better brothers as a result of a mutual agreement.—*Montreal Witness*.

Quebec expects one mode of settlement, Ontario another. Between the two, Mr. Laurier may find himself in as tight a place as ever confined the Conservative Premier when dealing with the same question. . . . It is not at all improbable that the Manitoba issue will be the rock upon which the Liberal party will be finally shipwrecked. The fatal day may be staved off for a year or two by means of a commission or some other convenient device, but the music will have to be faced before long.—*Toronto World*.

Here are two or three points for consideration. First, Mr. Laurier and his friends can do nothing with the tariff at the coming session of Parliament. . . . There will not be another session until February or March, 1897. This gives us nine months of undisturbed business under the present favorable conditions. Mr. Laurier is pledged to send to Washington and to get reciprocity. . . . Thus another year may be successfully tided over. . . . The Ministers, as the elections draw near, will be very sensitive to public opinion. . . . We may, in fact, stay the hands of the Government to a very large extent.—*Mail and Empire*.

As far as the result affects the United States, we should say it meant a more cordial policy generally on the part of the new Government, and in particular an excellent disposition to return to the generous treaty of reciprocity, such as the arrangement of 1854, which was repealed to mutual disadvantage and under a good deal of false pretence in 1886.—*N. Y. Evening Post*.

It is to be expected a lower tariff and closer commercial relations with the United States will be urged by the new Government. The details of this portion of the Liberal policy, however, must be worked out. What is definitely settled once and for all by this election is that Manitoba is to be allowed to manage its school system in its own way. Separate schools will not be re-established.—*Buffalo Express*.

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THE STAGE AND ORCHESTRA.

It is not surprising, after such a bad theatrical season as has been experienced all over this continent, that the financial future of the stage is the subject just now of earnest discussion in the press. The *New York Herald* has recently devoted much space to interviews with managers, actors, actresses, and others prominently connected with the business, and the result has been, of course, many widely diverging opinions. Managers say that the leading artists receive an exorbitant salary; to this the artists usually make no answer, but continue to exact the highest amounts for their services which the competition of entertainers and the caprice of the public enable them to obtain. The grievance is a old one—about as old as the grievance between authors and publishers—and about as impossible of satisfactory solution. We are also told that the public taste is changing, that more elaborate and brighter—or, perhaps, it would be better to say more expensive—entertainments are necessary to fill a house; again it is declared that the extraordinary popularity of “the wheel” has heavily handicapped the stage and concert business; that the star system is held accountable for much of the mischief; next it is declared that there are too many companies on the road each year, that long journeys and short “stands” make work wearying, receipts small, and travelling and hotels expensive; it is said we shall have to return to the old plan of stock companies if the stage is to prosper; and a few of those who have spoken have had the courage to say that bad acting is the cause of much of the trouble.

Now, I take it that there is reason in all the causes enumerated above, but the most forcible contention is the last one: that bad acting is largely responsible for bad business. The stage everywhere—and especially the American stage—is weighted down with a plethora of ambitious mediocrity. Now-a-days, every errand boy who can make grimaces and any scullery maid who can squall (never so inharmoniously) aspire to the stage, and often get there; and if by luck or impudence they can run through a season we see next year that they are on tour with a company of their own as stars. The result is usually disastrous enough to all concerned, but the effect on the public who patronize theatres is also bad. We have been bored with so much bad acting for the past few years that people have become sceptical as to any unknown company being worth seeing, and so have gradually ceased to patronize a show that has not either in itself or its leading members an established reputation. This is, in my opinion, the first cause of the apparent lessened interest taken by the public in the theatres. The abuse of the star system has also much to answer for; when we see a man of such marked ability as Mr. Felix Morris fail, and fail badly, what can we expect from the crowds of lesser lights which attempt to twinkle in the histrionic firmament?

In reference to the often exorbitant salaries paid to prominent professionals, *The New York Musical Age*, in a recent issue, writes thus: “Close upon the heels of the proposed re-organization of the firm of Abbey, Schoeffel, and Grau, one of the critics hinted that next year might not be characterized by the enormous expenditure in artists’ honoraria that marked the season of 1895-1896. The money so expended by the various managers in this city is something appalling when one comes to compute it. The De Reszkes, securely intrenched behind a contract calling for fifty performances at the rate of \$1,800 apiece, and percentage on receipts, must have earned all of \$100,000 each. Calve and

Melba were each to receive \$1,500 per opera, so that \$225,000 is about the amount these ladies carried off between them. Nordica and Scalchi were each engaged for six months; the former appeared about sixty times, and got \$30,000; the latter made \$18,000. Plancon carried away \$30,000 in his wallet, and so on down the list. Even on the vaudeville stage the prices paid have been something enormous. Chevalier, the 'coster' singer, is to make \$18,000 at the close of his three months' engagement, and we all remember Yvette Guilbert, who pocketed her cool little \$4,000 a week during the time of her stay."

This matter of excessive payment is one difficult, probably impossible, to regulate. A professional man or woman is of course perfectly justified in taking the highest price to be obtained in the market, without troubling about the financial result to the speculator. A combination of managers and *entrepreneurs* is proposed to regulate prices; but experience must have taught many of those sanctioning the suggestion the futility of such a course. The agreement might be signed to-day, and it would be broken on the morrow by any one of the attestors if he or she thought there was money in it. The plan has been so often tried and failed: the letter of the agreement can be held to, and the spirit so easily broken. It is also maintained by many experienced managers that the high-priced artists ultimately pay if managed aright, and they will point to the balance-sheet of Messrs. Abbey and Grau, where it is shown that the money made was made on the highest-price artists engaged by them—Madame Sarah Bernhardt and Sir Henry Irving. That these artists were not overpaid is apparently conclusively established by the fact that their employers made a handsome profit out of them both, while—judged by the same standard—Lillian Russell and many of the American artists were overpaid, because they all resulted in a heavy monetary loss.

There is no doubt that bicycling has interfered somewhat with entertainments everywhere, but not to the extent many people seem to imagine. It is true that many young men and women have to economize to pay for their wheel, and that some of them are "out for a spin" when otherwise they might be at a place of amusement. To a certain extent this is true; but, on the other hand, it must be remembered that the patrons of the best theatres are not as a class people of restricted means, nor are they people as a class who will miss a good concert or play; their wheel is with them always, but the good show only comes along sometimes. So that, after making due allowance for all the side issues, I have no hesitation in saying that the cause of any recent decadence in the theatrical business is due primarily to the number of utterly incompetent men and women who—from motives of economy or by "influence"—have been allowed to fume and fret before an outraged public, to the injury of men and women who can act, and to the serious deterioration of the stage in general esteem. Until these people are relegated to their proper positions as dressers, or supers, ushers or what not, managers will continue to gaze on an empty treasury and suffer severely from diliousness and chagrin.

A course of summer opera has been tried at Boston and New York, and has been discontinued in both cities for lack of support. At New York the most popular resort now is the roof garden. The "roofs" at Madison Square, at the Casino, at Koster and Bial's, at Hammerstein's, the Olympic, and several other places, are in full swing; Marion Manola and Maggie Cline are among the prominent attractions. Though a comparatively new thing, these "garden

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are now an essential part of New York summer life; and they are certainly attractive and lively resorts.

In London, Sir Augustus Harris' season of grand opera at Covent Garden was magnificently inaugurated by "Romeo e Juliette." The title roles were filled by Jean de Reszké and Madame Eames; both of these artists have—by the admission not only of the English but of the leading European press—achieved a marvellous success.

In Toronto, the season has wound up with the usual number of pupils' recitals, about which nothing need be said but that they were maintained on much the usual plane of excellence. Our best known musicians are away or preparing to go away.

The recent failure of Thomas's orchestra to secure even a fair audience in Toronto has caused much comment. Actually the receipts were not sufficient to cover the expenses of 65 artists from New York and back. Thomas's orchestra first appeared in this city about twenty years ago; the organization was comparatively unknown then, but sixty musicians came here then, and they played to a grand total of just sixty dollars! Are we progressing backward in these matters?

PROFESSIONAL NOTES AND GOSSIP.

On the 27th of last May the statement was published that Lillian Nordica had been married the day before to Zoltan F. Doehme at the Denison Hotel in Indianapolis. This forms the end of a pretty romance, begun not long after the death of the prima donna's former husband, F. A. Gower. Gower was an electrician, and died in 1887 while attempting to cross the English Channel in a balloon. His body was never recovered. Two years ago Mme. Nordica announced her engagement to Herr Doehme, a talented tenor, who comes of distinguished Austrian stock. Nothing further was heard of the matter, and the prima donna's friends began to think the engagement was off, but it culminated in the marriage at Indianapolis.

When Mme. Nordica, a week after the above interesting event, disappointed Toronto by pleading illness as a cause for breaking her contract to fulfil an engagement in this city, people would persist in saying that it was odd a few days of matrimony should make a widow sick. The statement just issued of Abbey and Grau's liabilities explains the matter. Among several other prominent artists I see Mme. Nordica is down for heavy arrears of salary.

A woman at the London Aquarium fixes a loaded rifle at one side of the stage, goes to the other, places an eggshell on her head, and fires with a second rifle at the trigger of the first. In nearly every case the bullet from the fixed weapon smashes the eggshell.

Here is a cast it would be, I fancy, rather difficult to beat; it was that of the performance of "Hamlet" for the benefit of Lester Wallack in New York on May 21, 1888. The Hamlet was Edwin Booth; Ghost, Lawrence Barrett; King, Frank Mayo; Polonius, John Gilbert; Laertes, Eben Plympton; Horatio, John A. Lane; First Grave-digger, Joseph Jefferson; Second Grave-digger, W. J. Florence; Francisco, Frank Mordaunt; Ophelia, Modjeska; Queen, Gertrude Kellogg, and Player Queen, Rose Coghlan.

According to a London theatrical paper, there are nearly 25,000 actors and actresses in England.

A despatch from Athens the other day says the Americans who are making excavations at Corinth in search of archæological treasures have discovered a large ancient theatre. The discovery is regarded as being highly important.

"Lord and Lady Guilderooy" is the title of a new play by Hamilton Aide, which Mr. and Mrs. Kendal are trying in the English provinces.

A famous home for histrions has passed away. Miss Fisher's boarding-house on Bullfinch-place, Boston, was celebrated all over the States as a rendezvous for theatrical people, and here the late William Warren passed many years of his life. It was a favorite resort of Joseph Jefferson, and its walls have echoed to the anecdotes and reminiscences of scores of distinguished men and women.

Adelina Patti made her first appearance in London this season last month at the Royal Albert Hall. She was assisted by Ada Crossley, Edward Lloyd, Reginald Brophy, and Alexander Tucker. The accompanists were Wilhelm Ganz and F. T. Watkins; Isabel Hirschfeld was the harpist, Jacques Forbes the violinist, Clara Eissler, harpist, and John Lemmone the flutist.

Beerbohm Tree leaves the Haymarket Theatre, in London, this summer, and next fall he will take possession of his new playhouse, Her Majesty's, where he will open the season with "Julius Cæsar," he himself playing Antony. There are many conflicting rumors as to the future of the historic house he vacates. Charles Wyndham and Mr. and Mrs. Cyril Maude are spoken of as possible lessees.

The Tavery Opera Company a few weeks ago opened its spring season in New York at the Grand Opera House with Mascagni's "Cavalleria Rusticana" and Donizetti's "Lucia di Lammermoor."

The visitors to Shakespeare's birthplace, at Stratford-upon-Avon, during the year ending March 31, 1896, numbered 27,038. The visitors to Anne Hathaway's cottage numbered 9,598.

The Paris *Figaro* states that Sardou is writing a play for Henry Irving.

"An enemy of the king," the new romantic drama by R. N. Stephens, will be produced by Edward H. Sothorn during his engagement next fall at the Lyceum Theatre in New York.

Proctor's Pleasure Palace, New York, has introduced the novelty of a double stage, the performance upon which is viewed simultaneously by two distinct audiences, seated in a magnificent garden of palms upon one side, and the grand auditorium upon the other.

May Yohe (Lady Francis Hope) returned to the stage in "Mam'zelle Nicotouche" at the Court Theatre, London, on June 2nd. The house was crowded to the doors, and the lady had an immense reception.

Numerous as are the London theatres, they are inadequate to the demand during the season. Among those wanting theatres for the coming season are Madame Bernhardt, Mr. and Mrs. Kendal, and Miss Olga Nethersole.

Felix Morris is giving in London a funny monologue entitled "A Row in the Pit," which describes with droll accuracy the wretchedness of a small boy who is prevented by an enormous hat from seeing the play. The London *Referee* says the sketch is deliciously humorous, and comments upon the probability of two women wearing hats similar to those satirized in the skit sitting in the front row and enjoying the joke immensely.

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THE GENERAL ELECTIONS.

The Great Conservative Collapse.

The following figures will show the turn-over at the elections for the Dominion Parliament held June 23 :

PROVINCE.	ELECTION 1891.			ELECTION 1896.				
	CON.	LIB.	TOTAL.	CON.	LIB.	PAT.	IND.	TOTAL.
Ontario	48	44	92	41	42	3	5	91
Quebec	29	35	64	16	48	0	1	65
Nova Scotia	16	5	21	10	10	0	0	20
New Brunswick	13	3	16	9	4	0	1	14
Prince Edward Island ..	2	4	6	3	2	0	0	5
Manitoba	4	1	5	5	1	0	1	7
British Columbia	6	0	6	2	4	0	0	6
North-west Territories..	4	0	4	1	2	1	0	4
Totals	122	92	214	87	113	4	8	212

Conserv. majority, 30.

Liberal majority, 26.

The School Policy of the New Government.

Speaking at Montreal, Mr. Laurier is reported to have said :

"As to the school question, people are tired of the six years' wobbling of the Government, and I am confident that, by making an appeal to the generosity and sense of justice of the Manitoba Government, we will succeed in restoring to the minority the rights which they have been deprived of."

An expression of opinion such as this leads us to doubt how far Mr. Laurier may be looked upon as an anti-coercionist, or as a statesman who, after a full and impartial study of the question, is prepared to propose a just and rational method of settlement. Certain it is, we think, that any attempt to restore the Separate schools to the minority in Manitoba will be fatal to him who makes it. The apparent verdict of the Manitoba electors is not now to the point. Caesar has been appealed to, and for the sake of his own dignity he cannot allow the decision to go by default. In our view, the new Government has but one safe course,—to cease all talk about conciliation, appealing to generosity, etc., but to appoint, in conjunction with the Manitoba Government, a Commission of Inquiry and Arbitration, which shall sit with open doors and settle the question on public grounds, in accordance with the evidence given and facts proved before it. The case of the hierarchy was bolstered up with so much fraud and misrepresentation, that it is safe to say that an impartial inquiry would put quite a different construction upon the case than that of the late Government.

Facts that Should Not be Forgotten.

In view of the possibilities of the future, and of the talk which is sure to be indulged in, it will be well to keep in mind certain important facts :

1. That the Privy Council decided that the Manitoba Education Act of 1870, abolishing Separate Schools, was a constitutional Act.
2. That the Bill of Rights No. 4, on which the claim was based that a compact existed to establish Separate Schools, is clearly proved to be a forgery.

3. That the clauses in the B. N. A. Act sanctioning Separate Schools, are omitted from the Act of 1870 admitting Manitoba to the Dominion.
4. That the Manitoba Act of 1871 establishing Separate Schools was hurriedly passed under suspicious circumstances in the last few days of the session. It was never put in the hands of the members, there having been only one written copy in the House.
5. That the Privy Council did not decide, either (1) that the Manitoba Catholics had a substantial grievance requiring remedy, or (2) that the Governor-General in Council was under any obligation to interfere; but
6. The Privy Council did decide (1) that, under the case stated, the minority had a right to appeal to the Governor-General; but that (3) it was in the full discretion of the latter to decide whether he would recommend that any or what action should be taken.
7. That the Privy Council also very decidedly gave it as their opinion (1) that the Manitoba Public Schools were in no sense merely "Protestant" schools; and (2) that the Catholics had no real grievance whatever as citizens of a State, but that the hardships under which they labored were entirely the result of their special religious claims, with which the State should have no concern.

These conclusions would be soon settled by the commission, and a decision arrived at which would be satisfactory to all but the clericals and their most bigoted followers,—to satisfy whom, however, is a work for Sisyphus, not for statesmen.

The Financial Policy of the Liberal Party.

Mr. Laurier is reported further to have said :

"As to the tariff, I shall only say that our Canadian industries will have nothing to fear. We are not revolutionists, we are reformers. We will have to make changes, but it will only be after due notice to the parties interested, so that they will not pass unprepared from one state to another. From this day begins a new era, and from this day all Canadians, without distinction of origin, creed, or race, will be equally loyal subjects of Her Majesty."

Enthusiasm is excusable under the circumstances, but it will possibly evaporate when the lobbyists and monopolists have got their work in. It is to be hoped, too, that by that time the members of the new Government will have made up their minds as to the principles on which their proposed changes in the tariff will be made. Commercial men generally seem disposed to place confidence in the new leaders, and we hope and believe this confidence will not be misplaced.

The Collapse of the English Anti-Education Bill.

It is a remarkable coincidence, that while we Canadians have been struggling against the combination which has attempted to carry the Coercion Bill, the English people have been fighting an almost exactly similar array of reactionary forces. Had the Education Bill introduced by the Salisbury Government become law, practically the present public school system of England would have been abolished, and education would have been handed over mainly to the Church of England and the Catholic priesthood. Fortunately, the Liberals, aided by the more enlightened men of all classes, have succeeded in making such a determined stand, that at length the measure of the Government has been

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withdrawn, though with a promise to give the Church schools some additional funds next year. The defeat of the Government is a signal one considering its large majority. The party journals attribute it to the bad tactics of Mr. Balfour, who had charge of the bill. Such an idea, however, is absurd. The Bill, like that at Ottawa, attempted to violate the rights which free men had struggled hard to establish, and met with a deserved fate.

Bigotry Among the Lawyers.

The fact that Judge Falconbridge has resigned his position on the Senate of Toronto University on account of the offering of the LL.D. degree to Goldwin Smith is pretty clear proof that political is almost as hurtful as theological bigotry. Such conduct, too, as that of Vice-Chancellor Mulock in absenting himself from the commencement exercises at which the degree was to have been conferred, seems mean and contemptible. As a man of culture, Mr. Smith towers head and shoulders above his detractors. His opinions may not coincide with theirs, but that, presumably, is so much the worse for the latter. We may all of us differ from him in some of his opinions, but this is not the day or the country in which the open expression of political opinion should lead to social ostracism. Men who act as Messrs. Falconbridge and Mulock have done must think they are living under Queen Bess, not under Victoria.

The Work of Toronto's Board of Control.

It is to be hoped that the just-completed "cutting down" performance of the new Board of Control will not need to be repeated. Doubtless much of the public money has been wasted during recent years, but nothing will be so disastrous to any fair chance of obtaining effective services from employes as an uncertainty as to permanence of employment or sufficient salary. The hurried work and undignified squabbings of the Board have been disappointing. Of course some people will be satisfied so long as the rate is reduced; but we are afraid the Board are endeavoring to obtain credit for economizing at the risk of efficiency. Slicing off a round \$1,000 here or \$5,000 there may reduce the rate but it may lead to the worst sort of extravagance, and throws the onus of adjusting matters upon the shoulders of others. The principle seems wrong. What should be done would be to carry out the Mayor's expressed intention of inquiring into every item separately, getting the evidence of competent men, and then deciding upon it. This would doubtless lead to legitimate and needed reductions; and would save the city from the loss of efficiency which must necessarily result from indiscriminate reductions.

Steady Increase in Britain's Population.

The Registrar-General estimates that on June 30 the population of the United Kingdom will number 39,465,697—England having 30,731,072, Scotland 4,186,894, and Ireland 4,546,756.

Education, Pauperism and Crime in England.

From statistics recently issued we note the following:

Population.		Paupers.		Proportion of Paupers to Pop.		
1842.....	16,000,000	1,429,000		1 in 12	8.33 p. ct.	
1895.....	30,000,000	800,000		1 in 37	2.35 p. ct.	
School Children. P. ct.		Paupers. P. ct.		Criminals. P. ct.		
1850....	1 in every 89	1.12	1 in every 20	5.00	1 in every 700	0.014
1890....	1 in every 8	12.58	1 in every 36	2.77	1 in every 2,400	0.004

GRAVE AND GAY.

PHONETIC RHYMES.

There was a young chappie named Cholmondeley,
 Who always at dinner sat dolmondeley
 His fair partner said,
 As he crumbled his bread,
 "Dear me! you behave very rholmondeley!"

There was an old parson named Beauchamp,
 Who would lecture his flock and bepreauchamp.
 "They must learn their letters
 And bow to their betters!"
 (He said), "and I'm going to teauchamp!"

There lived a young lady named Saint Clair,
 Whose eye was the merriest twaunt Clair.
 She said to her beau,
 I want coals from below;
 "Do you mind agitating the taint Clair?"

A fine old landowner named Marjoribanks,
 Found the summer-heat dry paths and parjoribanks,
 So about his estate,
 To protect his old pate,
 He arranged pine plantations and larjoribanks.

A wealthy old buffer named Saint John
 Had a fire, and went off for an aint John.
 He helped it to play,
 But, alas! the next day
 He was plagued with rhumatical twaunt John!—*London Punch.*

A correspondent assures the *Westminster Gazette* that he has seen the following on a tombstone:—

In Memory of Margaret.
 Erected by Her Grieving Children.
 What Is Home Without a Mother?
 "Peace, Perfect Peace."

Willy told his mother, not long ago, that he was going to call his new hobby-horse "Hallowed." "Hallowed," she repeated, in a puzzled voice. "Why, what made you think of that?" he looked at her in surprise: "Don't you know, mamma?" he said, in a low, somewhat reproachful voice, "It is the Lord's name." As she stared at him in bewilderment he he went on: "You remember how we say, 'Hallowed be Thy name.'"—*N. Y. Times.*

Justice—You are charged with stealing Col. Julep's chickens. Have you any witnesses?

Uncle Moses—I heb not. I don't steal chickens befo' witnesses.

Aged and infirm Old Man (to country parson, who has been reading the Bible to him)—"Lor' now, sir, and how many wives does it say Solomon had?" Parson—"Seven hundred, William." Old Man—"And how many concubines?" Parson—"Three hundred." Old Man—"Lauk a mussy, sir, but what a blessed privilege them early Christians did enjoy."

At a certain recent election some public houses were decorated with placards bearing the announcement—"If Sir W. Harcourt's bill (the Local Veto) is passed this house will be closed." The temperance party obtained two of these placards, and turned the tables on their opponents by affixing them to the workhouse.

In the S—— family desert was some times jokingly called "the afterwards." The kitchen girl, coming in at dinner with a message from the lazy cook, lost the sentence by the way, and announced, "Please, mum, there's no hereafter."