

THE WEEK:

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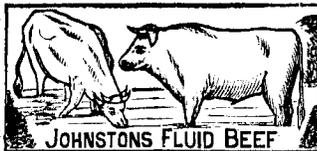
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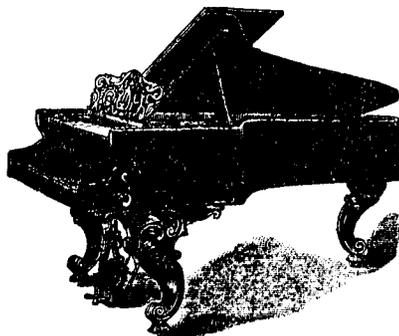
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All articles, contributions, and letters on matters pertaining to the editorial department should be addressed to the Editor, and not to any other person who may be supposed to be connected with the paper.

A VERY excellent movement has lately been set on foot by the Lundy's Lane Historical Society, under the presidency of Rev. Canon Bull, M.A., in offering prizes for the best essays on Canadian history, to be written by pupils of the High Schools in the county of Welland, and dealing with the War of 1812 as the first epoch they may take up. That such a movement will arouse a widespread interest in the history of their country among the young people goes without saying, but it will do more, for it will awaken anew the patriotic memories of their elders, so many of whom were connected in their youth with the very events it is sought thus to commemorate. Thus an enthusiasm will be awakened that must undoubtedly bear valuable fruit to the country. We do not wish to encourage the multiplication of text books for our schools, but there is a suggestion in the following note from an esteemed correspondent that may be worthy of consideration: "The want of a good school history of Canada is becoming more and more pressing. Something after the manner of the Goldsmith or Markham of our own school days is much needed. We have enough of a mere record of 'facts,' bare and hard. What is wanted is not a mere skeleton, but a lively presentment of the times and events with which the historian deals. Politics should be entirely eschewed, and events more vividly painted. The value of historical study to the youth is the cultivation it gives to his nobler emotions, his finer feelings, his worship of virtue and his love of country. A bare record of facts and dates can certainly not accomplish this much."

THE very natural wish of the Canadian public to hear from Sir John A. Macdonald in reference to the failure of the Fisheries Treaty and the threatened retaliation has been, to some extent, gratified. In his speech at the opening of the Kingston Exhibition the Premier referred to the subject, though, of course, in a cautious and guarded manner. If the report of an interview published by Mr. Blakely Hall in the New York Sun is reliable, it affords a fuller exposition of the views and purposes of the Leader of the Government. The general purport of both statements is that the Canadian policy is to be one of dignified delay. The present fishing season having closed, there can be no occasion or pretext for President Cleveland or his successor to take hostile action for eight months to come. Within that period the Presidential contest will have been decided,

and the Government of the United States will have entered on another brief period of comparatively smooth sailing. The circumstances, so far as this aspect of the quarrel is concerned, certainly commend Sir John's favourite Fabian policy. It is difficult to see how the Government could, consistently with Canadian self-respect, do otherwise than calmly await American action. It is extremely improbable that either President Cleveland or his Republican successor, should such an one be elected, would be guilty of the discourtesy of putting in force the harsh measures contemplated in the Retaliation Act without giving due and formal notice of the specific grounds of action, and thus affording the Canadian Government a fresh opportunity of re-considering the situation and re-stating its case. It is hard to believe, however, that Sir John is correctly represented as saying that there can be no further discussion concerning the Treaty of 1818. To shut off discussion as to the meaning of that Treaty, and the extent to which its interpretation should be affected by the changed circumstances wrought by railroads, international courtesies, and the changed spirit of the age, would be to render reconciliation and a future good understanding hopeless.

WITH regard to the other half of the difficulty, Sir John A. Macdonald's position is neither so clear, nor so satisfactory. He is represented as saying that "of late Canada had not discriminated against American vessels." It may be assumed that the words "of late," seeming to imply that such discrimination had been practised at an earlier period, were not so used by him as to convey that impression. The reporter proceeds to give, as from Sir John, the staple defence of the Government's course in respect to the tolls as follows: "According to his view they have a perfect right to go ahead if they choose; that is to say, they can, by going to Montreal, obtain the rebate just the same as Canadian vessels, and a Canadian vessel going elsewhere, say to Oswego or Kingston, does not get the rebate any more than the American. Canada can hardly be held responsible for the disinclination of American trade to drift toward the principal city in the Dominion. Canada is the smaller and the United States the bigger brother in the contract, and until the big one acts differently the young one will continue to do as before, but, at the same time, Canada resents the imputation that there has been any unfair treatment toward American vessels." The language, for which the reporter is no doubt responsible, is not lucid, but the meaning is, so far, unmistakable. Those Canadians who would have their country observe the spirit as well as the letter of a treaty obligation will regret to see the Premier offering a defence which is little better than a quibble. All parties to the Treaty of Washington must have known perfectly well that, as a rule, American vessels passing through the canal would be bound for American, not Canadian ports. Can it be supposed that the American Commissioners would have thought of accepting this article of the treaty in question, as it now stands, if they had for a moment supposed it would leave the Canadian Government free to discriminate against all the ports on their side the water, and in favour of those on the Canadian side. That such discrimination has been made in favour of but the one Canadian port and against others, does not in the least affect the principle involved. It is hard to reconcile the foregoing statement, that Canada will continue to do as she is doing, with the paragraph following, in which Sir John is represented as saying that Toronto and Kingston are interested in the abolition of all canal tolls, and that "if this advantage is gained, American vessels will share equally with those of Canada in the boon." The easier, and it may be hoped the correct, interpretation is that the abolition of all tolls is foreshadowed as the policy of the Government. This will, of course, settle this difficulty. Sir John is further represented as saying that, though the Commissioners of the Erie Canal have on several occasions "passed resolutions and made special arrangements for through traffic with the distinct and plainly expressed object of placing Canadian shipping at a disadvantage," the Canadian Government have not made it a cause of international trouble. To this the natural rejoinder is that, perhaps, in the defence of Canadian interests with which the Government is intrusted, it should have at least earnestly remonstrated, but that, in any case, one wrong can never justify another.

PREMIER MERCIER and his Nationalist supporters in Quebec are evidently preparing for a vigorous and determined resistance to the exercise of the veto by the Dominion Government in the matter of the Magistrates'

Court Bill. The line of defence to be taken, as indicated in Mr. Mercier's speech at the indignation meeting in Montreal East, is somewhat peculiar and can hardly fail to prove embarrassing to the Dominion authorities. "You must know," said he, "that no veto can have any power until a proclamation has been issued by the Lieut.-Governor. I have no right to say more." The hint is ominous. One result of the tactics indicated must be to place the Lieut.-Governor in a very awkward position. As the appointee of the Dominion Government, to which he is supposed to stand in a relation similar to that occupied by the Governor-General towards the British Government, he will, of course, be duly informed of the veto, and directed to make the proclamation accordingly. But as the constitutional ruler of the Province he can take official action only as prompted by his responsible advisers. What would be his duty in case he should be instructed by the Ottawa Government to issue the proclamation in question, and at the same time advised by the Quebec Government to refrain from issuing it. The difficulty of serving two masters would be brought home to him in a very direct and practical manner. The possibilities of the situation are curious. Whatever may be the issue, the struggle is a fresh illustration of the desirability of having the veto power vested, if vested at all, in an authority whose use of it will be above suspicion of partisan bias. But, given a tribunal with functions purely judicial to pronounce on all questions of interpretation and constitutionality, what need of any power of absolute veto?

THE Conservatives of Cardwell having at length agreed on a candidate, the election will no doubt be fixed for an early day. It is one of the anomalies of Canadian constitutional practice that the election of a member to represent a vacant constituency may be deferred *ad libitum* to suit the whim or the political exigencies of the Government of the day. It is idle to say that no harm results from keeping a constituency open so long, as Parliament is not in session. Whatever tends to facilitate wire-pulling, or to deepen the impression that politics is a partisan game in which the party in power hold the trump cards, is mischievous and demoralizing. It is high time that the opportunities of both Dominion and Provincial Governments for the manipulation of elections were still further limited by the adoption of a rule fixing the limit of time after the occurrence of a vacancy within which the writs must be issued and made returnable. The issuance of the writ is the Speaker's function. There is no good reason why his action should not be required to be prompt and uniform in all cases. Why should the Governments have anything to do with the business, directly or indirectly?

It is announced that the Manitoba Government have decided to aid the Hudson Bay Railway to the extent of two and a half millions of dollars. No doubt the United States' threat of non-intercourse has wrought in favour of this scheme. Few will doubt the wisdom of the people of the Northwest in seeking to secure this alternate outlet for their products, though it could be wished that the feasibility of the scheme had been more clearly demonstrated. Still, in view of the facts that the Bay has been navigated in the past, and that shipbuilding science is making constant progress in its struggle against natural obstacles, there seems good reason to hope that the Hudson's Bay route may yet be proved available to a much greater extent than is at present believed. In the event of freer intercourse with the East and the South by the multiplication of railways, there would still be always great advantage in having the short cut to Europe. In the event of non-intercourse with our neighbours, the opening up of the route would be almost a matter of absolute necessity.

It is pretty clear that the last word has not yet been said, or rather that only the first words have as yet been said, on the subject of close organizations in trade and manufactures. The question at issue is too broad and too far-reaching to be settled by any summary process of legislation. Nor will it do to condemn such business arrangements as those referred to on the strength of disagreeable connotations suggested to the public mind by the use of mere names, such as "monopoly," "trust," "combine," etc. In this, as in most difficult questions of public policy, there is a good deal to be said on both sides. It would be absurd to suppose, as most of us are perhaps too ready to do, that all or the great majority of those who enter into such combinations to regulate and perhaps restrict the production or sale of articles in common use, are utterly selfish, conscienceless schemers. We may indeed believe that some are blinded by self-interest; that others are glad to leave such nice questions of right and wrong in their business transactions to their agents and managers; and that the latter are too often more anxious to commend themselves to their principals by a good financial showing, than to base

their transactions on the moral rock-bottom of the Golden Rule. But it is evident, on the other hand, that the manufacturer or the merchant who finds himself in danger of being ruined through over-supply and consequent over-competition, will not only need to be conscientious and self-sacrificing above the average to prevent him from agreeing, when opportunity offers, with his competitors to limit production or regulate prices, but he will also need to be very clearly shown that such agreement is wrong in principle and injurious in practice. It is, in a word, obvious that, in connection with this matter of trusts and combines, is emerging one of the most difficult and complicated questions with which the political economist, the legislator, and the moralist of the day has to deal. The wonder is, not that here and there a speaker or writer is found approaching the subject somewhat gingerly, but that it has not already become a leading topic in all the papers and magazines.

THE foregoing observations have been suggested by the tone of injured innocence, no doubt sincere, pervading that part of the report of the Combines Committee of the Undertakers' Association of Ontario, presented at its recent meeting, in which reference is made to the manner in which the Association has been spoken of by the Combines Committee of the House of Commons, and by the newspapers. The Report, it is true, does not commit itself to any defence of the principle of combines, but rather, by styling the society a "Mutual Benefit Association," and emphasizing the statement that it is "without uniform price lists, secret understandings or minimum schedules to govern its members in the sale of their goods, leaving every member at liberty to conduct his business according to his own ideas of profit and loss," seems to imply that the depravity of such "understandings" and "schedules" must be taken for granted. If it were necessary to deal with this association in particular, some of the omissions in this negative description of its objects might be rather curiously supplied from that part of the Secretary's Report, which states that "the Dominion Burial Case Association continues its agreement with us to recognize these only as legitimate undertakers who belong to our Association, together with those who were engaged in the business prior to our formation in July 5th, 1884." The mention by the Executive Committee of the long-standing complaints of members of the Association that manufacturers in the United States were supplying persons outside of the Association, is also strikingly suggestive. But the present object is rather to point out the need of an exhaustive discussion of the principles involved in the toleration or prohibition of such monopolies generally, whether partial or complete in their scope. Such a discussion has hardly been commenced as yet. There may be, we believe there can be, little doubt that the ultimate conclusion of political science will accord with the popular instinct in pronouncing against all such monopolies, but that conclusion may carry with it consequences much more sweeping than those at present in view. When, for instance, the Undertakers' Association seek legislation forbidding undertakers to advertise themselves as "embalmers" until they shall have passed an examination, such examination to be no doubt prescribed and held by the Association, they are virtually asking the powers of a close corporation for an object which is ostensibly for the good of the public. On what principle can their request be denied, that will not be equally applicable to the two learned professions which are already legally operating as close corporations, and conducting similar examinations?

THE long-looked for letters of acceptance of President Cleveland and Judge Harrison have at length been given to the public. The most noteworthy and, in fact, the essential feature of the former, which is lengthy and somewhat laboured, is its unequivocal re-affirmation of the economic principles laid down in the famous message to Congress. The letter commits the President, and, so far as he can speak for it, the party to the theory of a revenue as distinctive from a protective tariff. He declares that "unnecessary taxation is unjust taxation." He contends that a protective tariff means that for every million dollars paid to the Government in duties, many millions must be paid into the pockets of private individuals. He distinctly affirms his belief in "the absolute duty of limiting the rate of tariff charges to the necessities of a frugal and economical administration of the Government." In thus boldly maintaining his former position, in the face of the "hedging" attempted by so many of his supporters, the President once more shows himself possessed of the courage of his former convictions. Owing, possibly, to his firm stand on this ground, Judge Harrison's letter, which appeared later, is largely a defence of the opposite policy, that of protection, pure and simple, in support of which he vigorously urges the usual and familiar arguments. The tariff question is thus, once more, set in the foreground as the great issue of the campaign. The

best friends of President Cleveland, while admiring the manly and moral tone of the comprehensive summary of his political faith with which he commences his article, and especially his declaration of the need of "a strict and steadfast adherence to the principles of Civil Service reform," can hardly refrain from regretting that the latter years of his administration have so poorly fulfilled the promise of the earlier in respect to that reform. Two subjects occupying a large share of public attention are conspicuous, to use a Hibernicism, by their absence from the letter, Temperance and Retaliation. The fact no attempt is made to manufacture capital out of the latter cry, whether due to its failure to evoke the sympathy of the better class of citizens, or to some more disinterested and creditable motive, is significant and reassuring to those on both sides of the line who would deprecate a relapse towards commercial barbarism.

In the last number of *The Universal Review* Canon McColl presents a new plea for Home Rule, not only in Ireland but in Scotland and Wales and the provinces generally. There can be no doubt that the state of things he describes constitutes a real evil, and is liable to become at any time a source of terrible danger, though there may be much doubt as to the efficacy of the remedy he proposes. The ground taken is, that the centralization of government in London, by attracting all the rank, wealth, and intelligence of the nation to the Metropolis, and in their train an ever-increasing number of dependents, constitutes a grave national danger. The support of the millions who are now huddled together on the banks of the Thames, and whose numbers are being increased at the rate of 80,000 annually, depends, as Canon McColl points out, mainly on foreign producers. Should command of the sea be lost for a single week, London would be on starvation rations. If, in addition, the main lines of railway were blockaded, the surrender of the metropolis would be a matter of only a week or two. "We should have," says he, "an enemy within our gates not less dangerous than the enemy outside—a pauper and criminal population, demoralized and maddened by famine." The presence of a vast mass of people in the great city, in a state of chronic semi-starvation, is, Canon McColl avers, a standing menace, apart from any consideration of war or invasion. And the effects upon the social life of the country are, he thinks, equally to be deprecated. The process of rural depletion is constantly going on. Merry England is ceasing to be merry. Gloom and sullen discontent are settling down upon it. Both the downfall of ancient Rome and the horrors of the French Revolution were caused to a large extent by the flocking of the gentry to the metropolis to spend their property in riotous living. The same process is going on in England. "Absenteeism has been increasing at a perilous rate, with the inevitable result of mortgaged estates; rents raised to meet expenditure; the old mansions occupied by strangers, who have no interest in the country or sympathy with its people; communal rights invaded; the custom which supported the village shopkeepers and tradesmen removed to London; while a feeling of dangerous alienation is spreading and deepening between the classes and the masses." This is a sombre, and let us hope an exaggerated and pessimistic picture. But the tendency of population to gather in great centres is unquestionably one of the gravest sociological problems of the day. It is to be feared that some remedy more effectual than multiplying centres of government must be devised before it can be satisfactorily solved.

A LATE number of *The Spectator* has a well-reasoned article on a question which has been greatly exercising the English mind since the close of the naval manoeuvres—the question, namely—whether, in the event of actual, "horrid" war, the belligerent nations may be relied on to stick to the rules laid down by conferences and professors of international law. Premising that what is called international law would be much better named international usage, "since law postulates the notion of an enforcing power, and the so-called public law of nations has confessedly no background of authority," the *Spectator* goes on to show how extremely precarious such usage would prove as a basis for national action. War, if it actually took place, would be with some such nation as France. England's naval superiority would be turned to account by the seizing the foreign possessions of her enemy, say in Indo-China, in the West Indies, and in the Pacific. It is plain that the enemy would be exceedingly anxious to return the injury. This she could do only by destroying British commerce and damaging ports and seacoast towns. But if the merchant ships and commerce can gain safety by having recourse to neutral flags, and if unfortified towns are rendered secure by their very defencelessness, only a few well-known places will remain open to attack. The combined strength of navy and land batteries will be ample for the defence of these. Thus

the enemy will be condemned either to wander round the coasts doing nothing, or to attack undefended towns. Can it be doubtful which alternative they will choose? This *reductio ad absurdum* the *Spectator* states as follows: "If England discarded all land fortifications, and laid all her sea towns open, would she thereby be allowed during war to remain inviolate and undisturbed by hostile squadrons, unless and until her enemies were prepared to land troops and actually begin a regular invasion?" The conclusion will, to most minds, be so irresistible, even without the further argument with which the writer supports it that its formal statement would be superfluous.

At a late meeting of the British Iron and Steel Institute at Edinburgh, an interesting paper was read by Mr. Cooper, the resident engineer of the new Forth Bridge, on that "last wonder of the world." This bridge was commenced in 1882 and is to be completed in 1889. Its total length is more than a mile and a half, and it is constructed with 26 spans, varying from 1710ft. to 25ft. In the centre for a space of 500ft. there will be a clear headway 150ft. high, under which the tallest ships may pass. The extreme height of the bridge is 361ft. above, its extreme depth 91 ft. below high water level. The three main piers consist each of a group of four masonry columns, filled with granite, 49ft. in diameter at the top and 36ft. high, which rest either on solid rock or concrete carried down, by means of caissons of 70ft. diameter, to the rock or boulder clay. About 53,000 tons of steel have been used in the superstructure, and about 140,000 cubic yards of masonry and concrete. It is estimated that the bridge will bear a stress on the parts subject to tension of from thirty to thirty-three tons on the square inch, and those subject to compression only of from thirty-four to thirty-seven tons per square inch. Thus absolute safety, it is believed, has been secured for the bridge under all possible conditions of weather, and a recurrence of such a disaster as that which befell the Tay Bridge rendered impossible. The weight of the structure itself, of the rolling loads which may pass over it, the pressure of the wind—estimated at 56lb. on the square inch, or at 8,000 tons on the main spans—and changes of temperature have all been taken carefully into account, and no element of danger that experience can suggest has been overlooked. Mr. Clark, the eminent American bridge-builder, said, in the discussion which followed the reading of the papers, that no wind, no gale, no tornado could upset the bridge. The main spans are being built on an entirely new principle, the only existing bridge at all similar being, it is said, the new Niagara cantilever.

As month after month passes by without bringing any reliable news of the intrepid Stanley, the hopes of his safety that have been so tenaciously cherished are gradually fading. The killing of Major Barttelot by natives in his employ naturally tends to increase the public despondency. It is, however, doubtful if this sad event proves anything but the personal arrogance of the murdered officer and his consequent unpopularity with the natives. Everything, apparently, depends upon the friendliness and good faith, or the opposite, of Tippoo Tib, by whom the carriers who committed the murder were furnished. The inference in regard to the chief's treachery are certainly far-fetched. Had he been hostile to the objects of the expedition or its commander, he could surely have found a less round-about method of displaying his hostility. Nothing further seems to have been heard of the "White Pasha," and the hope that he might prove to be Stanley is growing faint. Unless, however, the stories concerning this white leader are wholly mythical, there seems no reason why he may not be more likely to be Stanley than any one else. Other search expeditions will probably be organized, and it is by no means unlikely that the Government may eventually be drawn into connection with the movement. At present all is speculation and conjecture. It seems improbable that knowledge of the truth can be much longer delayed.

SOME serious misgivings have been excited in England by the news that the Indian Government is about to send a special mission to Cabul. The chief of the mission is Mr. Henry Durand, Foreign Secretary of the Government of India. Associated with him will be Sir D. Mackenzie, the Viceroy's private secretary, formerly special correspondent of the *Times* at St. Petersburg. They are to have a military escort, and will start from Peshawur about the beginning of October, expecting to be absent about a month. The Government's announcement of the mission, which is being sent on the special invitation of the Ameer, explains that its object is "to make him fully acquainted with the views of the Government on various questions which from time to time have been under discussion. There are no special circumstances on either side that have called forth this action on Abdurrahman's part, but his highness thinks the present a good

opportunity for considering in a friendly manner all doubtful points which exist between himself and the Government of India. Such points are always in existence between two neighbouring Governments." The grounds of misgiving in connection with the mission are two-fold. In the first place it recalls the fatal history of previous British embassies and missions to Cabul, from the time of Lord Auckland, whose emissary, Captain Alexander Burnes, was sent to Dost Mohammed in 1837, and whose assassination four years later was the prelude to all the horrors of the first Afghan War. The failure of Lord Beaconsfield's attempts to have a British Resident permanently stationed at Cabul will be still fresh in the memories of many readers. There is, however, this radical difference, that, whereas all former envoys and embassies were thrust upon the Ameer against his will, this one is being sent at his special request. Hence its despatch cannot give rise to jealousy or suspicion. The feeble attempt at revolt of Ishak Khan, Governor of Turkestan, and cousin of the Ameer, suggests a possible origin of the Ameer's unusual request. Turkestan, Ishak's Province, lies along its whole extent close to lands under Russian protection, and Ishak is almost certain to seek refuge in Russian territory, if he has not already done so. Hence the situation is not without danger of Russian complications. It is probably with a view to soothing Russian susceptibilities that Lord Dufferin's ministry has been so careful to make public that the mission has been called forth by no special circumstances. The Ameer's communication will be awaited with curiosity and interest.

If anything could set the ways of the United States' political leaders in a less pleasing light than their undignified and reckless competition for the anti-British and anti-Canadian vote, it is to be found in the headlong race they have been running for the prize of the anti-Chinese vote. From the day on which Secretary Bayard began negotiations for a new treaty with China, the struggle has been to see which could go farthest in bidding for the support of voters on the Pacific Coast. First the Republican majority in the Senate, by adding offensive amendments to the treaty negotiated by the Democratic Administration, insure its rejection at Peking. Then Mr. Felton, a Republican Congressman, introduces a bill providing for "the termination of certain treaty stipulations" between the United States and China; prohibiting Chinese, except officials or students, from entering the country; and requiring all resident Chinese to procure certificates of registration. Next Mr. Voorhees, a Democrat, bids a little higher by proposing to exclude Chinese students. A week or two later, Mr. Cummings, Democrat, and Mr. Hermann, Republican, came forward almost simultaneously with restrictions still more severe. Then comes Mr. Belmont's bill admitting Chinese officials, teachers, students, merchants and tourists, and allowing resident Chinese then absent six months to return to this country. This bill also allowed Chinese residents to return to China to visit, provided they had parents, wives or children in this country or property and debt, to the amount of \$1,000. These were the chief points of the rejected Bayard Treaty. The race now became headlong and exciting. While the Republicans were making ready in all haste an absolute restriction bill, the President's party repeated his brilliant Canadian retaliation tactics by the introduction of Mr. Scott's absolute restriction bill. This the Republicans, after vainly trying to amend, were forced to accept, and so the matter stands. In spite of the existing treaty, which it is alleged the Chinese have already abrogated by refusing free passage to Americans through large sections of the empire, and in other ways violating the convention, the Chinese are to be treated as probably no other people have ever been treated by a civilized nation in modern times, by being forbidden to set foot on United States soil. Surely the most ardent lover of his country in the Union must blush a little at the manner in which all the obligations of international courtesy are sacrificed for the sake of petty party advantages.

OUR CRIMINAL CLASSES.

It was publicly stated at the opening of the Toronto Exhibition that the police had intimated to certain well-known thieves that for the term of a fortnight their absence would be considered good company, and that the—in reporters' language—"Crooks" stood not on the order of their going but went at once. The circumstance necessarily draws public attention to the fact that Toronto, and, in fact, all Canada, has made such advances in civilization as to be afflicted with a professional criminal class, people who make a living by stealing and otherwise acquiring by unlawful means the goods of their neighbours. It also shows that the city police is well acquainted with the law breakers, and at any moment can lay hands upon them. The question irresistibly suggests itself—if the police can

clear the city of crooks for a fortnight, why do they not exclude them permanently? On the surface there seems to be no reason for precautions for the safety of Exhibition visitors which does not apply to the citizens, not perhaps so innocently unsuspecting, but having vastly more property and lives as valuable to be protected. We reject, of course, as impossible the idea that the police, after the manner of Jonathan Wild, tolerate the existence of criminals in order to magnify their own office, and even to blackmail them. There is said to be a legal difficulty in the way. A man known to the police can be snapped up on a charge of vagrancy and kept in gaol for a short period, but if no other charge can be proved against him he must perforce be released. This would have been the result if the thieves in question had not yielded to the hints of the police, and left the city.

The facts suggest the enquiry whether a more trenchant method of dealing with habitual criminals might not be introduced to advantage. A thief is arrested, convicted, and sent to prison, the offence being the first, for a short time. His character is gone, he cannot obtain employment, and again he falls into the meshes of the law. Probably he is sent to the penitentiary for three years, serves his term, and comes out to resume his career in his old haunts. Practically, Society undertakes the task of maintaining the criminal during his lifetime—in prison at great expense in massive buildings, wardens, guards, food and clothing—at liberty at the expense of individuals whom he robs, of police employed at great cost to watch him, and of lawyers and judges to try him. The evil is magnified in Canada by the circumstance that there is no tariff on American "crooks," and that we have to bear the burden of those who have found a southern climate too hot for them.

A good deal has been said and done about the reform of criminals, but it is to be feared that those who persistently commit serious offences are from character and circumstances beyond the reach of improvement by confinement in gaols. Their life, then, is unhealthy and not calculated to develop any good feelings which a career of crime may not have extinguished. Can no other form of restraint or punishment be adopted likely to produce better results? Britain has had her Australian convict settlements; France her New Hebrides; Russia still has her Siberia. The settlement of Australia was largely aided by the penal colonies, and Siberia is fast being populated on the foundations established by convict labour. Would it not be possible in our far northern and north-western regions to give an impetus to settlement by the establishment of penal colonies to which those who have broken the law might be sent with their relatives willing to accompany them? There they might learn to abandon their evil ways, and become, if not industrious or progressive, at least self-supporting at an outlay by the state much less than the present expenditure on penitentiaries. These extreme northern regions, Mackenzie River or Hudson Bay, would have terrors for them no doubt, and would perhaps deter them from crime. But whatever was good in them would be brought out by the prospect of a new life, under surveillance, but with opportunity to make a fair living and good prospects for their families. Much might also be accomplished by such settlements in assisting the development of mines and fisheries, in constructing wharves and harbours and other public works. The experience of Britain in Australia and Russia in Siberia encourages the belief that, notwithstanding the failings of the convicts, their descendants would not fall behind the standard of the population by which they would ultimately be surrounded and obliterated.

The lesson which our legislators, judges, and magistrates have to learn is, that habitual criminals cannot be cured by short terms of imprisonment if they are afterwards permitted to venture to their old haunts, and that some other remedy must be tried. A first offence may be dealt with leniently, but a second ought to be regarded as a proof that the culprit is a permanent enemy of the community, and that steps must be taken to deprive him of the power of doing further mischief. Sending him off to a new territory seems to offer the best prospect of at once relieving the nation of the burden of his maintenance, and affording him a fresh start in life.

LIME-WATER is an admirable remedy in cases of diphtheria. Its local effect is most useful in cleansing and purifying the fauces, and its mode of application is the easiest imaginable. It requires no spray apparatus, no douching, and no effort at gargling. It is sufficient to have the patient slowly swallow a teaspoonful or more every hour, in order to get good results from its use. This fact is of the greatest importance in treating children, who are too often cruelly tortured in the attempt to make local applications to the throat. Lime-water can be given easily, and is taken readily by children; and there are, we believe, few cases of diphtheria which require a more energetic local treatment than the one just described.

THE LAMBETH CONFERENCE: THE LORD'S DAY.

THE Lambeth conference have touched with great judgment and yet with great firmness on the subject of "Sunday Observance"; and this remark applies to the contents of all the three documents, the Encyclical, the Resolutions of the Conference, and the Report of the Committee. With respect to this last, we should remark that almost every phrase employed by the Committee (consisting of English, Scottish, Australian, Irish and American Bishops) was adopted in the Resolutions and in the Encyclical of the Conference, although in some respects the expressions are slightly toned down. There is not here, however, as on the question of Temperance considered last week, any such divergence as demands special notice except on one minor point. We shall, therefore, merely give the well-considered and weighty paragraph from the Encyclical, and base our remarks upon it.

It reads as follows: "*Observance of the Lord's Day.* The due observance of Sunday as a day of rest, of worship, and of religious teaching, has a direct bearing on the moral well-being of the Christian community. We have observed of late a growing laxity which threatens to impair its sacred character. We strongly deprecate this tendency. We call upon the leisurely classes not selfishly to withdraw from others the opportunities of rest and of religion. We call upon master and employer jealously to guard the privileges of the servant and the workman. In 'the Lord's Day' we have a priceless heritage. Whoever misses it incurs a terrible responsibility."

These utterances will commend themselves to Christians and to philanthropists alike. It is interesting to note how the atmosphere of the passage is of the Eastern rather than the Western Hemisphere. It is certainly a matter of thankfulness to see that the good English word *workman* has not yet given place to the detestable substitute, *employé*. May we hope that common sense will prevail to restore it here? On the other hand, it raises a smile among ourselves to read of the "leisurely classes." Doubtless they are still to be found in the old world. Where are they in the "Broadway," in "Wabash Avenue," in our own "King Street"?

We notice one curious omission in the Encyclical. There is no distinct statement of the "Divine obligations" of the "religious observance of one day in seven," as it is in the Report of the Committee, and in the Resolutions of the Conference, apparently carried without division, both authorities declaring this obligation to be "embodied in the Fourth Commandment." We are inclined to agree with the judgment here expressed, and yet we are glad that it was not embodied in the Encyclical, and this for the simple reason that the practical aspect of the question is quite clear, while the theoretic is not,

While we grant with Archbishop Whately that the *positive*, as distinguished from the *moral* portion of the decalogue is not binding upon Christians, we do yet strongly sympathize with those who point out that the very position of the Fourth Commandment, containing positive precepts, in the midst of a series of other commandments, which all enforce moral obligations based upon principles seems to give almost a moral character to that commandment. On the other hand, the reader of the New Testament cannot be unaware that St. Paul treats the observance of the "Sabbath" as an open question, a question to be decided by every Christian's own conscience; and it is quite certain that, at that time, the Lord's Day had not taken the place of the Sabbath, except that the early Christians met together on the first day of the week for breaking of bread and for prayer, and probably, in most cases certainly, went afterwards to their usual day's work.

Having regard to these facts and considerations, it was well that the Conference should rest their appeal on the sure ground of ecclesiastical usage, common consent, and Christian expediency, although only the last of these is formally alleged. We do entirely agree with the Bishops that the misuse of the day involves "a terrible responsibility," whether we mean by that misuse a needless secularisation of the day on our own part, or a hindrance to its being enjoyed as a day of rest by others.

In so speaking, we are, in no way, open to the charge of Judaizing or what is called Sabbatarianism. We are not pleading for the letter of the Fourth Commandment. We are pleading for a custom which is one of the oldest in the Church of Christ, which has been found of the highest utility, and which has been, in different forms, embodied in the laws of Churches and of States. We may mention, in passing, that, some years ago, the French Bishops made an earnest, combined effort to secure a better observance of the Lord's Day; and every one who knew Paris, for example, thirty years ago, and who has visited it during the last few years, cannot fail to be impressed with the great change which has taken place in regard to work on Sunday, whatever may be said of amusements.

Sunday amusements present a real and obvious difficulty. On the one hand, it seems the height of cruelty to refuse innocent recreation to people who can have it only on one day in the week. On the other hand, it is difficult to sanction Sunday recreations without necessitating increase of labour on the part of a portion of the population, and perhaps depressing the religious character of the day. Here is the problem. We are not aware that any one demurs to this statement of it, although the proposed solutions are widely different.

Some time ago THE WEEK drew attention to the question of the use of the street cars on the Lord's Day. It was then pointed out that the running of the cars during certain hours in the afternoon would enable those of the working classes who lived in the heart of the city to enjoy the benefits of country exercise and fresh air. We have seen no argument against this suggestion which is not equally applicable to the use of private carriages. Nay, the argument is far stronger for the running of the street cars than for the use of private vehicles. The well-to-do man or woman can drive out for recreation any day; the working man or woman can do so only on Sunday. We mention this subject at present merely to point out that we should not regard the running of the street cars as "Sabbath desecration."

There are two sentences in this portion of the Encyclical which should be emphasized and dwelt upon. We will quote them again. "We call upon the leisurely [well to do] classes not selfishly to withdraw from others the opportunities of rest and of religion. We call upon master and employer jealously to guard the privileges of the servant and the workman." To some extent these exhortations are less needed in this country than in England. The working classes here are mostly able to take care of themselves. But, unfortunately, a good many of those who have most need of the rest of the Lord's Day are the least able to make sure of it. Among these are certainly to be reckoned our domestic servants. It is not easy to ascertain the exact condition of this class, or rather, to get to know how many different kinds of conditions there are among them, and to what extent they are cut off from the means of recreation and of religious instruction and worship.

But, perhaps, in days when domestic servants, if they are worth anything, can almost make their own terms, there is little danger of their being kept in bondage. There is perhaps a greater and more subtle danger in many of them being members of households in which either no heed is given to the sacred character of the Lord's Day, or else where it seems to be taken for granted that the observance of it on the part of domestic servants need extend only to the taking of recreation. In other words, no pains are taken to encourage the young women, of whom this class is chiefly composed, to attend a place of worship.

With those who belong to the Roman Catholic Church, as many of them do, it matters the less, as their spiritual directors will insist on their attending at mass, and generally will see that they do it. But with regard to Protestant girls the case is different; and we would respectfully suggest to the clergy of the different churches that this matter should be considered by them as a part of their ministerial duties.

We are quite aware that congregations resent what they consider meddlesomeness on the part of their clergy, and are not willing to have their domestic habits and customs made the subject of comment. But surely a minister of Jesus of Nazareth could hardly be exceeding his commission if he were to ask his people whether they were considering the spiritual welfare of their domestics. Surely they might even give hints which would quicken the consciences of some who had never given the subject sufficient thought. For example, might they not hint that Sunday calls and Sunday afternoon "teas" must have a bad effect on their dependents, who, if they think anything of the Lord's Day at all, will probably regard such things as violating its spirit? If they do not quite see their way to the introduction of such a subject, they can say that the hint was given in a "secular" paper, and, if they like to be more particular, they can say THE WEEK.

ERRATUM.—In last week's article on "Intemperance," in an extract from the Resolutions of the Lambeth Conference, the words "distilled and undiluted" should have been "diluted or undiluted."

THE average wheat crop of Italy for the past ten years has been 132,000,000 bushels, and Italy, as a wheat-producing country, ranks as third in Europe, being excelled only by France and Russia; so that it will be seen that the outturn of her harvest has somewhat to do with the requirements of Europe. The crop of last year was about 120,000,000 bushels, or 12,000,000 bushels below an average of the past ten years. The consumptive requirements of Italy the coming cereal year will be about 140,000,000 bushels, or 20,000,000 bushels above her production. The bulk of this will, in all probability, be supplied by Russia and India.

RONDEAU.

Out on the lake, dear, let us go,
Where soft the gentle breezes blow,
Where wind and sun their charms unite
To fill our hearts with fond delight,
And happy dreams on us bestow.

The land is full of toil and woe,
Each man appears his brother's foe,
We ne'er need mind their endless fight,
Out on the lake.

And while the waters round us flow,
Your heart, as pure as Heaven's snow,
May conquer mine with its sweet might,
And float it out of sound or sight
Of sin, and make it with love glow,
Out on the lake.

Kingston.

T. G. MARQUIS.

HONOURS TO HEIRS MALE.

THE announcement, which has just appeared in the *Gazette*, that a baronetcy has been conferred upon Sir Charles Tupper, "with remainder to heirs male," may be taken to indicate that Lord Salisbury, not, it may be presumed, without the concurrence of the Canadian Premier, has resumed the policy of introducing aristocracy, in the form of hereditary titles, into this colony. The hope of wresting a part of the New World from democracy has never entirely departed from the Tory breast. It is true the attempt is made on an humble scale; baronetcies, which James I. coined like shillings, are poor apologies for hereditary peerages; but the thin edge of the wedge always is thin. Besides, colonial ambition does not aspire to dukedoms; it is satisfied, and its devotion to the order and the policy is secured by the crumbs that fall under the aristocratic table. Public opinion, if such a force exists among us, ought to be directed to the question.

A man must have read political history to little purpose if he fails to see that in this, as in other spheres, "God fulfils Himself in many ways," or cherishes a narrow prejudice, irrespectively of time and circumstance, against any form of government or any social institution. We must recognize the mission of aristocracy in the feudal era, when it acted as an organizing force in the absence of any central administration, and formed at the same time the rude trustee of liberties then limited to a class, but destined to be afterwards extended to the nation. Perhaps on its native soil, and in the state of society to which it is indigenous, it may have services still to perform. It may, if it is rightly guided, help to smooth an inevitable transition, and, as John Bright said, to make the past glide into the future. In England, at the present crisis, even a Liberal, though he may know that the House of Lords must very soon be "mended or ended," may, without inconsistency, be found among those who rally round it, as an existing safeguard and symbol of order and national unity against revolution and dismemberment. But this is not the native soil of aristocracy. Here it neither has served the purpose which it served in Europe during the feudal era nor apparently can it serve any useful purpose whatever. To inoculate a community of the New World with it is to inoculate the living from a corpse. Vanity on one side and flunkeyism on the other are likely to be the sole fruits of its intrusion here.

So long as an institution is useful, veneration for it and for those who represent it does not lower us; within measure, it exalts us. The attachment of a feudal retainer to the feudal Lord who led and protected him might well elevate the retainer. Even the prostration of an oriental before his despot is not altogether degrading, since despotism is the necessity of the East. But the worship of title is degradation, and nothing else. It is mere servility and flunkeyism. It is a conscious self-prostration before the unworthy. The Egyptian worshipper who bowed before the veil in the temple, did not know, we may presume, that behind it was an ape. Though deluded, he was not self-abased. The worshipper of title is. One Tory journalist, it seems, was the other day distracted with ecstatic doubt as to the exact spot in Toronto which Lord Stanley had first consecrated with the imprint of his foot. The Cingalese who adores the foot-mark of Buddha at least sincerely believes Buddha to be divine. No man can bow before mere rank without being false to his own manhood and to his better self. No man who bows before mere rank will be able to pay reasonable homage to merit. Nor is title-hunting which, as everyone who has read a minister's correspondence knows, is carried to an incredible extent, less ignoble and unwholesome than title-worship.

The feudal age was dark perhaps, but it was not fatuous. It did not pay homage to rank by itself, but to rank which was supposed to denote qualities and service. Nor did it adore the accident of birth. Medieval writers have in fact very little in that strain. Fiefs at first were not hereditary. When by a very natural process they became hereditary, the lord had still practically to make good his right to them with the strong hand as well as to perform services and undergo toils, military, political and judicial, which, as Stubbs says, shortened the days of most of them. Kingdoms, like fiefs, were hereditary, but an Edward II., a Richard II., or a Henry VI. failed to keep his father's crown upon his head. This talk about the value of the hereditary principle seems to date chiefly from the time when privilege, having ceased to be justified by its connection with public service, had nothing left to rest upon but birth. English aristocrats looked down upon Sir Robert Peel as low-born, and would have deemed their families disparaged by an alliance with him. No such fancies, so far as we can see, prevailed in the era when the feudal system was at its best and the lord was a captain and a lawgiver.

Against titles there is nothing to be said so long as they are rational and given for personal merit, or are the insignia of the lawful authority which it is good for us all to revere. Democratic authority can no more afford than regal authority to divest itself entirely of the decent robe of state. There is sense in calling a minister or a judge "honourable," as it marks the dignity of a public trust: there is none in calling a man "Lord" or "Sir," because he is his father's son. Baronetcies are the very perfection of unreason. An hereditary peerage is an application to politics of the hereditary principle, the soundness of which political philosophers have defended, and is connected with the hereditary duty of sitting and legislating in the House of Lords. A baronetcy is a perpetuation of personal distinction not only without reference to merit, but without any public function or object. It is an institution which deserves to have James I. for its founder, though perhaps the royal pedant may be said to have displayed some shrewdness in providing an article which at once proved, and has always continued, highly marketable in Vanity Fair.

In the land of Primogeniture, a baronetcy has at all events a fair chance of retaining the respectability which is attached to wealth. But this is not a land of primogeniture, and it has been often and forcibly objected to the bestowal of hereditary titles here that there is nothing to guarantee them against descending to poverty. Worse still may befall them. Things have already come to light which apparently justify the apprehension that some heir of hereditary rank may be one day found accumulating wealth by an industry from which honest poverty would recoil.

A few titles, chiefly of the lowest grade, have been conferred on colonial men of science or letters, whose eminence has gained nothing by the addition, and one of whom, evidently enough, neither sought nor welcomed it. But, as a rule, the fountain of honour is apparently a political hydrant in the hands of the Colonial Prime Minister and simply adds its stream to a tide of patronage already too copious for our political purity. "Her Majesty" in this, as in other cases, is nothing but a consecrated alias for the head of the party in power.

Another strong objection to the bestowal of these titles on Canadians is their tendency to depatriation. They properly belong not to this country, but to England, and to England the possessors of them are drawn. To make a great fortune, to add to the fortune a title, and to go and enjoy them both in English society, become the highest ambition of a Canadian. The loss to the country of the fortune which is carried away is of less consequence than are her disparagement and the perversion of the highest aim of her citizens. Nor is the hunger for fortunes to maintain titles the most wholesome of all motives of action for our public men.

The history of our Mother Country is grand, nor is it possible for us to think of it without feeling pride in the association. The history of the aristocracy is not so grand. With the ruling, fighting, and crusading baronage of the middle ages, the modern peerage, it is needless to say, is connected only by a very slender thread of genealogy. Its true origin and the first blazon on its escutcheon are the plundering confiscations and judicial murders, the fruits of which the creatures of Henry VIII. shared with their master. The second blazon is the sale of the national religion at the accession of Mary to the Pope for a quiet title to the Church lands. To the fear of losing those Church lands, if the Stuart and Rome should prevail, is to be largely ascribed any attachment to the cause of Protestantism and freedom, which in the succeeding period part of the British aristocracy displayed, while the ejection of the Whig oligarchy from office by George III. and Pitt was the source of the aristocratic Liberalism which helped to carry the Reform Bill. The general history of the Order is that of blind and selfish resistance, in the interest of privilege, to change of every kind, even the most needful. Nothing could be less noble than its conduct dur-

ing the Revolutionary War. That war was made mainly in its interest; yet it threw the whole burden and sacrifice on the people, itself not giving up a single cent of its vast mass of patronage and sinecures, while its rents were enormously swollen by the rise in the price of grain which reduced the people to the brink of famine. The general loyalty of its members to public duty may be measured by the attendance in the House of Lords, however important the business, if it does not specially concern privilege or pigeon-shooting. Under the trial to which it is now subjected by reduction of rents aristocracy seems to put forth no heroic qualities, but to send its heirlooms to the auction-room, carry its coronets into the marriage market, both English and American, and speculate in land on this side of the water, sometimes under the guidance of colonists whom it requites with social grade. One can hardly believe that there is any chivalry, honour, or high sentiment of any kind to be derived from it which cannot be found in the field of honest industry or in the pure and affectionate home. There are, it is needless to say, members of the aristocracy who, not only in refinement of manner but in fidelity to public duty, fulfil the ideal of their caste and whose personal influence, wherever they go, is good and elevating in proportion. To cherish a prejudice against such men because they have inherited titles would be a sort of inverted servility. But the character of a few picked men is not that of the Order.

Democracy is our dispensation. It is not a millennium any more than aristocracy was a reign of Satan. It would be far enough from a millennium if it were, as demagogues would make it, a sovereignty of the people divorced from guiding intelligence and taking their own will for a law. To organize it, educate it, and temper it so that it shall be a sovereignty, not of anybody's will but of public reason, is an arduous task, and one which will probably not be accomplished till many a generation has passed, many a life of effort has been spent in apparent failure, and many a noble spirit has been broken by disappointment; though when the goal is won we have reason to believe that humanity will have attained a higher level and a happier state than ever has been attained before. But whatever be our difficulties in working out our own destiny, the intrusion of a totally alien, and so far, at least as we are concerned, utterly obsolete principle, will not help us to surmount them. Flunkeyism is no cure for the vices of democracy; it is simply an additional baseness and a fresh stumbling block. The greatest of all flunkeys often is the demagogue.

Let aristocracy be content with its own domain: there, if it really has any political chivalry in it, and if it will brace itself to the need, it may possibly yet do some good: it can do nothing but mischief to us or to itself by seeking to propagate itself here. GOLDWIN SMITH.

PARIS LETTER.

GENERAL BOULANGER'S electioneering victory in three Departments has proved as great a surprise to himself and his friends as it has to his enemies. Even now no one seems to understand why he was returned; his political programme, "Dissolution and Revision," can but little interest the average peasant proprietor. His duel with the Prime Minister, instead of injuring him in public estimation, has attracted to him all the Anti-Floquists, a considerable number of Moderate Republicans, who before fought shy of him. His re-entry into the Chamber is awaited with considerable interest by all parties.

Bonapartist feeling in France has been raised into enthusiasm by the approaching marriage of Princess Lætitia and the Duc d'Aosta. The necessary sum for a suitable wedding gift from the women of France was more than covered by the subscriptions that came pouring in from women of all ranks all over France. Special circular tickets are going to be issued by the railway companies to enable faithful Bonapartists to assist at the wedding, which will be held at Turin, on the 11th of September. The bride, who was brought up in a convent of French nuns near her mother's castle of Moncalieri, has a fine and striking physiognomy, and is thought in the family to resemble physically and morally her great grandmother, Lætitia Bonaparte, Napoleon I.'s valiant mother, known during the First Empire as "Madame Mère." Princess Lætitia is one of the few people who has any influence over her father, Prince Jerome, who is fond of calling her "*l'homme de la famille*." Brought up with excessive simplicity by the good Princess Clotilde, her mother, she will be called upon to fill the post of reigning lady in Turin, and to be the social centre of Northern Italy.

Women always have and always will play a greater rôle in France than in other countries; thus, even at the present time, the Comtesse de Paris makes her individuality more felt in the Royalist party than does her husband, and Louise Michel undoubtedly takes the first place amongst the Communists. At the great banquet held in Paris last week, in honour of the Comte de Paris' fiftieth birthday, a great deal of attention was aroused by the Duc d'Audiffret Pasquier's button-hole, which consisted of a gold rose sent him that very morning from Scotland by the Comtesse de Paris, who means to present a similar token of her regard to all the old faithful friends of the Comte. Fifteen hundred of these emblematic flowers have been ordered from a great Paris goldsmith, and will be shortly forwarded to Sheen House. For many years the red pink was the Comtesse de Paris' flower *par excellence*, but since General Boulanger adopted *l'œillet rouge*, the Comtesse affects *la rose de France*, a very beautiful pink variety. The Duc d'Audiffret Pasquier, when proposing the Comte de Paris' health at the Birthday Banquet, wound up with these words: "Duguesclin was once taken prisoner by the English, who demanded an enormous ransom. All through Brittany rang the cry: 'Spin! women of Brittany, spin! Duguesclin is a prisoner!' And quicker and quicker spun round the distaffs, the ransom was soon paid. 'Spin! women of France, spin! the King is in exile. Do

all you can to help us; the cause is worthy of you. Your faith, the future of your sons is at stake! Help us!' " And these words provoked such a storm of enthusiasm that the cheers could be heard all down the Rue de Rivoli where the banquet was being held.

Paris is at last going to possess a fine statue of William Shakespeare, which will be unveiled by Lord Lytton and M. Jules Clarétie, of the Academie Française, on the 14th of October. Mounet Sully, the well-known actor of the Théâtre Français will recite some verses specially written for the occasion by M. Bornier, and Mr. Henry Irving will be present.

Those who are anxious concerning the longevity of the human race may be interested in statistics lately published for the department of the Seine, which affirm that five men and six women are now in their one hundred and twenty-first year. This has not occurred since 1761. The same authority audaciously states that the oldest woman in France inhabits a suburb of Grenoble, and is now one hundred and forty-three. If this be true we have a survivor of the year of Culoden, and a *concitoyenne* nine years older than the earthquake of Lisbon and Queen Marie-Antoinette. Some years ago a sharp controversy, in which the late Mr. Thom, of Dublin, took the principal part, took place as to the possible duration of human life. Mr. Thom refused to believe in popular stories of centenarians, saying that the registers were either imperfect or non-existent a hundred years ago, and that certificates of baptism were fallacious, because it often happened in families that after the death of a child the next infant of the same sex was named after the lost one, so that duplicate Johns and Mariés are by no means uncommon. In one family the name of Jane was given to a little girl after an elder sister who died at fifteen; and such an occurrence might easily falsify an apparently well attested centenarian story. Of course, Mr. Thom rejected with scorn the legend of the English countess who died in Charles the Second's time and was said to have danced with Richard Hunchback, and that of Old Parr, the Father of Pills, since he would hardly believe in man or woman surviving to the hundredth year. But of this there is no doubt, the English Registrar General tells us, that an insurance policy was paid on the death of one Jacob William Luning, who died in 1870, being then of the age of one hundred and three, as proved by documentary evidence. This is, however, the only one of the kind which has passed through an insurance office as yet. Again, it is quite certain that M. Chevreuil attained his one hundred and second birthday since I last wrote to you. But the old man is said to be getting weaker and passes much of his time in bed.

There is perpetual simmering of trouble with Germany and Italy. Crispi's visit to Bismarck caused great annoyance, and now, yesterday, comes news from Nice that an officer of the Landwehr, who passed as a professor of languages, had been arrested at the post office of Nice in the act of paying for one of the boxes of cut flowers so common on the Riviera, hidden in the depth of which was a cartouche Lebel. The professor had for some time been under suspicion, without proof positive being forthcoming. He had attended the manoeuvres on the Italian and French sides of the frontier, and is supposed to have possessed himself of the cartouche Lebel when the *chasseurs à pied* were on the field. M. A. B.

THE WESTERN STATES OF AMERICA.

THE halo of romance that used to invest the Western States of America is slowly but surely disappearing. Railway and telegraph lines have brought the most remote of them into relation with the most settled. Besides, every year thousand upon thousands of industrious, and in many instances well-educated, people from the East emigrate to States such as Nebraska, Wyoming, and Kansas to seek their fortunes, and under their influence the country has been almost transformed. Cowboys, it is true, are occasionally heard of, but the cowboy of fact and the cowboy of fiction are two very different beings. The cowboy of fact is a vigorous, and to some extent uncivilized, type of humanity, much given to drinking bad whiskey and chewing bad tobacco, and by no means a hero of romance of the Claude Duval type. Neither is he even as bloodthirsty as is represented, having much more craving for intoxicating liquors than for human gore. One might easily pass a cowboy in the street without recognizing his profession. Lynching, it is true, has not quite disappeared, if that can be regarded as a vestige of the romantic. It is certainly a most reprehensible practice as carried out, and yet the tolerance of such a practice reveals a characteristic of the American people. As a people they have no reverence for abstract law. That is to say they respect and reverence the law just so far as it actually protects them, and they disapprove of disorder just so far as that disturbs them. Hence their indifference to lynching. In Canada, in parts less settled than the Western States, such a thing would not be tolerated for a moment, save under the most exceptional circumstances. It would not be tolerated because respect for the law and obedience to it is almost an instinct in Canadians as it is in all Britons. The ordinary American, however, reads the account of a lynching without the slightest emotion either of pity or of indignation. Such an occurrence took place a month ago near Omaha, the largest city of the State of Nebraska, and a man was lynched for a murder that he had undoubtedly committed. But it was afterwards discovered that there was insanity in the family of the murderer, and, indeed, the murder was of such a nature that made it highly probable that it was perpetrated by an insane man. The newspapers of the vicinity merely said that "it was a pity that such things should occur; it would have been better to let the law take its course." So much for the influence of the press.

Romance, as we say, has vanished from the Western States, and has

been succeeded by its very antithesis. Business rules in the West as perhaps it rules nowhere else. Visitors from the Eastern States are surprised at the rapidity with which business is transacted and withal its exactness. The explanation, if any were needed, would be that Westerners are men of one idea and that their aim is single. Men, women and children are engaged in a mad race to "get on." Ministers of the Gospel preach "getting on in life," and their flocks follow their admonitions in that regard very exactly. To amass great wealth is the aim of all, and if any fail it is not through lack of diligence.

Failure, of course, there must be here as everywhere else. Nevertheless, intelligence and hard work stand a better chance all things considered, than perhaps any place else in the world. Perhaps, indeed, physical strength is another requisite, for business hours are long—very long, from eight o'clock in the morning till all hours at night. But so many enterprises are undertaken in these States, their natural wealth being as yet undeveloped, so many schemes, some ridiculous and some magnificent are broached, so many industries are started, that there is a chance for natural ability in almost any direction. The professional man is at the greatest disadvantage, for in the west, as elsewhere, the professions are overcrowded, by an inferior class of men it may be, but men good enough to satisfy the market demand, and a great lawyer or a great doctor would be thrown away and his light obscured in a struggling, raw, and unfinished western city. Speed, self-confidence that may almost transgress its bounds and become insolence, and a cordial manner, these things are more necessary to the lawyer than knowledge of law, or to the doctor than knowledge of medicine. Nothing can be sadder than to see the army of lawyers and doctors, skilful and learned, from the east who seek their fortune in a country for which they are not in the least suited. But advice and warning on the subject is thrown away. The cry is, "Still they come." And they will continue to come till the end of time. However, it is safe to say that no one need starve in the West, for the States are "getting on" rapidly. As a rule the climate is good, the soil very fertile, and, above all, the inhabitants are full of indomitable energy. The confidence in the future of the country that Canadians sometimes lack, is everywhere manifest in the States. Everyone is convinced that he is dwelling in the greatest land on earth, and everyone is no less convinced that a vast future is awaiting him in the not distant future. There is little despondency, and apparently little poverty.

That the great fortunes anticipated, very often and indeed generally, are not made—that the work is hard and the manner of life uninviting—that the amusements that are common to Eastern life are wanting (such as society) is true, but after all there is a pleasure in feeling that one has arrived, to some degree at any rate, at the *carrière ouverte* of the French Revolutionists, with none of the evils that attended their experiments. The danger lurking in this sort of life is not to health certainly, but is the more subtle one, not unknown in more highly intellectual parts of the earth,—of making money-getting and "getting on" the main end of life.

J. H. B.

A SEA DREAM.

My spirit wandered by the ocean shore,
Proud argosies sail'd out to Albion's isle
Deep-laden with a new world's golden store ;
The sun-kiss'd waves danced lightly ; Nature's smile
Suffused o'er all the scene sweet loveliness awhile.

Light silver veils, like tender thoughts outspread,
When dreaming lovers taste supernal joy,
Floated around Heaven's azure bridal bed
In listless splendour ; others did convoy
Earth's treasures o'er the deep that plotted to destroy.

Beneath a lofty cliff's uncertain ledge
Along the pebble-strewn and pearl-sown strand,
Where throbbing ocean thins its pulsing edge,
Stretch'd out a glistening belt of golden sand
That caught the silver ends and brodered them to land.

There, as the slow, unwilling tide went out,
I drank the perfume of the saltened breeze,
And watch'd the warring waves in rush and rout,
The drenching bars, bedeck'd with dark sea-trees,
That bore the living bloom of fair anemones.

Here many colour'd porpoises at play
Dissolv'd like rainbows in the glittering waves,
There grey-wing'd sea-gulls wheel'd from sight away,
And where shy mermaids sang in sea-hewn caves,
Sweet music filled the air with ever-rhythmic staves.

Smooth shells of iris sheen around me lay
And fluted cups from which sea-fairies drink,
And spiral shapes of joy, whence in their play
Fair children, listening in those caves of pink,
Hear Nature's magic voice and first begin to think.

And many a little rock lifts to the air
Its lichen-covered face, and all around

Sea-streamers hang like long dishevell'd hair
Which, by the whispering breeze one moment wound,
In fretful waywardness refuses to be bound.

Near where the little village curling slept
In nested shelter by the treach'rous shore,
Brown nets lay drying and the fishers leapt
From boat to beach, as toilingly they bore
The harvest of the deep, and reckon'd each his store.

A broken anchor and a strand of rope
Told me a wordless tale of sad despair,
How shipwreck'd mariners, bereft of hope,
Strain'd frenzied eyes and mutter'd awful prayer
Before sea-demons dragged them to their hidden lair.

There rose as from the sea a strange mirage
Out of the past ; the clouds like floating drapes
Each moment chang'd, and ocean's long rivage
Was wreathed by magic in a thousand shapes,
Now gemm'd with flashing isles ; now girt with solemn capes.

And all the cities that have loved the sea
To their destruction, passed along the sky,
And I beheld them, as the drowning see,
In that last moment when they sink to die,
All life's forgotten scenes unroll'd by memory.

Time-honour'd Greece, whose fingers clutch'd the wave
And clasp'd it to a heart that beats no more,
Sank with her wisdom in a silent grave,
Leaving her sons a splendour to deplore
While moans the tideless sea around each classic shore.

Rich Carthage, whose swift keels swam round the world,
Phœnicia's loveliest daughter ! Thy fair hand
Was fought for by the nations ; Fate hath hurled,
Thee and thy glory from their sea-throne grand,
Buried like some old palm beneath the burning sand.

Great Venice stood amid the nuptials gay
Blessing as bride the fair but fickle sea ;
But all its pride and pomp have pass'd away,
Dukes, doge, ships, senate, riches, sovereignty,
That once compell'd the world to fall on bended knee.

Imperial Rome, set like a lustrous gem
Within seven guardian jewels ! Tyrant Time
Stole from thy thoughtful brow its diadem
And the three wreaths that crown'd thee all-sublime,
Stain'd though their golden leaves with many a bloody crime.

Proud Spain ! once mistress of the sea, before
The fool Ambition led thy ships in vain
Against the bulwarks of old England's shore,
When God smote down thy pride upon the main
And sank thy power so low, it never rose again.

Then fell a mist before my wondering sight
Over the past, and slowly there arose
Our blessèd Britain in her glorious might,
The awe and admiration of her foes,
Whose land of liberty protecting seas enclose.

The diamond of nations, set in gold,
Flashing with truth that sparkles o'er the earth,
Compar'd to thee what empery of old
Hath wrought for suffering man such deeds of worth,
Or fill'd with living light dark lands of ageless dearth ?

By her right hand stood Canada, her child,
Tall among growing nations, and her face
Lighted with love, for kindly Nature smiled
And fill'd her lineaments with beauteous grace
While history oped her book to find for her a place.

And when the hour of parting was at hand
'Twixt child and mother, all the world grew still ;
But Ocean sang aloud from land to land,
And rivers caught the chorus and each rill
Echoed the farewell song far up in every hill.

SAREPTA.

SHARKS IN THE ADRIATIC.—A short time ago a female shark was caught in the Bay of Fiume, and it was supposed that she had brought her young with her up the Adriatic. This turned out to be the case. Two young sharks made their appearance the other day close to the swimming-school at Pola, one of which was caught, while the other escaped, though badly wounded. Sharks were hardly ever met with in the Mediterranean and Adriatic before the opening of the Suez Canal, but of late years they have become alarmingly numerous.

ONE OF THE SOCIAL QUESTIONS OF THE PRESENT DAY.

THE question of social visiting—"paying visits" so called—is becoming one of real seriousness to all thoughtful people. Like many other questions of importance, the difficulty is not in raising the cry "Reform," but in pointing out where reformation shall begin, and the form it must take. On the one hand there are good people who argue that the whole system of society is but a creation of the evil one, and is therefore to be avoided as one of "the pomps and vanities of this wicked world." The course of such arguers is clear enough. Having renounced "the devil and all his works," they simply chalk up "no thoroughfare" across all the by-ways of society, and in laying down an iron rule on the subject conceive that they have done their whole duty.

On the other hand again, there are equally good and true people who regard all conditions of life and states of society as of Divine institution, and in "submitting themselves to every ordinance of man for the Lord's sake," thereby humbly "endeavour to follow the blessed steps of His most holy life"; remembering that He left His followers an example not only for the life of suffering, patient endurance of evil, and resistance of temptation, but also for that of social intercourse one with another.

Believing then that states of society do and must exist, and, being of Divine ordinance, are certainly not intended either to be productive of evil only, nor yet mere hollow forms, it becomes a question of much importance how best to remove the stigma of utter frivolity and uselessness from the special form of social intercourse now under consideration. Let us look at it from a practical point of view. In the matter of "days at home" and formal visits there is, of course, much to be said on both sides. For example, on the one hand, Mrs. X. is a woman of good social standing and a large circle of acquaintance; her time is much occupied with family and household duties, and she is probably connected with at least one charitable institution which claims a certain number of hours each week. To her, therefore, the setting apart of a special day on which to receive her friends is almost a necessity, in order to avoid having her time broken in upon and her usefulness greatly hampered by unexpected visits at any moment.

On the other hand, let us look at Mrs. Y., an equally busy woman—perchance a clergyman's wife, with a large family and large parish on her hands. She is at the beck and call of small and great, and has not even a day she could set apart for her friends, who must therefore be content to take her when they can find her. To her the evils of "days at home" appear many and great, and with few, if any, compensations. She particularly desires to call upon a lady whose "day" is Thursday perhaps, and for weeks it may so happen that Thursday is just the day she is so occupied with other matters that she has not a moment to spare for social duties; and though on five other days out of the six she may be in the immediate neighbourhood of the house she desires to visit, she would not dare ring the bell, for in the certain event of the answer being "not at home," to leave a card would be regarded as a direct and studied insult. And why? Because Thursday having been selected by the lady of the house as her "day at home," on no other may a visit, except a strictly business one, be paid! Can nothing be done to end this tyranny? And by so doing prevent a custom capable of much real good and usefulness from degenerating into a positive evil, productive of little else than envy, narrowmindedness, and gossip—if not something worse! Why cannot people be natural? At least to the extent of being ready and willing to see their friends at any time when possible, and so do away with the impression (in many cases) that they are only *fit* to receive them *when expected*! Let all have their "days at home" as well, if they please, and make them pleasant reunions of friends who sincerely desire to see and chat with one another; but let them not, by an unwritten law—unwritten, but more binding than the laws of "the Medes and Persians, which alter not,"—make it a *casus belli* with the unlucky individual who may have the temerity to select a day of her own on which to visit them!

READINGS FROM CURRENT LITERATURE.

THE TRAGIC SIDE OF LIFE.

THE sincerity of intellectual pessimism is viewed with considerable scepticism by a large number of people. Body and raiment are valued so highly that the possession of these, and a fair measure of worldly success, are considered as ample safeguards against the disturbing influences of an intellectual concept. Moreover, Horace Walpole was wrong when he penned that sensational phrase, "the world is a comedy to those who think, a tragedy to those who feel." Feelings are in many instances impulsive, and impulses lack permanence. They are conditioned upon environment, and, like a mirror, reflect the hideous and the beautiful, the fair or the foul, with equal exactness. But the tragic is perpetually present to the thinker, who penetrates beneath that superficial area to which feelings are limited. Not in the form of those melodramatic incidents which derive their pathos from the cruelty of external events. The tragic which the thinker is forced to contemplate, is as superior to these as they themselves are superior to their mimic presentation on the stage. It is the tragic in the sense of that inherent instability which is attached to all phenomena. The optimist seeks relief from the despair developed by such a thought in theism, and by attributing a changeless consciousness to personality; whereas the pessimist turns from the contemplation of external nature with a complaint of unmeasured sadness.—*New Princeton Review*.

LIBRARY BOOKS AND INFECTION.

A good deal of discussion having taken place on the subject of the spread of infectious diseases by means of the books in circulating libraries, the Dresden municipal authorities have had a thorough experimental investigation of this question conducted. A number of much-used volumes from the town library were taken for the purpose. The dust from the leaves and covers was sown in nutrient media and cultures reared, the result being that no microbes belonging to infectious diseases were found—the dust being, in fact, nothing but ordinary dust of a harmless character. Again, the dirtiest leaves in the books were rubbed first with the dry finger, and then with the wet finger. In the first case scarcely any microbes were found on the finger; in the second case plenty were found, but all appeared to be of a non-infectious character. Especially is it noted that there were no tubercle bacilli. Lastly, books were soaked for two days in spirit containing 10 per cent. of carbolic acid. This treatment destroyed all the bacilli, and proved harmless to the volumes. The conclusion arrived at was that the danger of circulating libraries spreading infection is very slight; but a recommendation is given to dust books well before reading them, and never to wet the finger in the mouth for the purpose of turning over the leaves.—*Lancet*.

ART IN AMERICA.

A hundred years ago, the country had some artists of talent, but they did little original work; after 1865 a school began to establish itself in the right way, owing to the institutions which have quickened the sentiment of beauty in the nation, coupled with forces which (provided we accept foreign standards of art-culture and foreign methods of manifesting it) will lead us on to a glorious artistic future. There is some warrant for such a view of things, judging by the financial value of foreign art in our country; but to one who does not believe that an original, active, powerful intellect, like the American, can be controlled by foreign experiences, it is, to say the least, one-sided. The observer's perceptions are limited in range. He omits analogies, or is unconscious of them. The American intellect is just as energetic in the direction of art as in any other; the forces which develop the American artistic instinct—for art proceeds from an instinct and is not an acquirement—are coeval with the other forces which have produced a peculiar national character, called American; they belong to the same family of forces which led our progenitors to fight battles and to produce able generals, which led them to think and to recognize authors and statesmen, to trade and to encourage commercial enterprise, to sympathize with suffering, and to produce philanthropists—in short, which led to the establishment of factories, schools, tribunals, asylums, universities, churches, and art-institutions, according to the necessities of the hour. The best way to prove this assertion is to furnish the evidence.—*New Princeton Review*.

PINS, TWELVE DOLLARS A PAPER!

In August, 1864, a private citizen's coat and vest, made of five yards of coarse homespun cloth, cost two hundred and thirty dollars exclusive of the price paid for the making. The trimmings consisted of old cravats; and for the cutting and putting together, a country tailor charged fifty dollars. It is safe to say that the private citizen looked a veritable guy in his new suit, in spite of its heavy drain upon his pocket-book. In January 1865, the material for a lady's dress which, before the war, would have cost ten dollars could not be bought for less than five hundred. The masculine mind is unequal to the task of guessing how great a sum might have been had for bonnets "brought through the lines"; for in spite of patient self-sacrifice and unflinching devotion at the bedsides of the wounded in the hospital, or in ministering to the needs of relatives and dependents at home, the Southern women of those days are credited with as keen an interest in the fashions as women everywhere in civilized lands are apt to be in times of peace. It was natural that they should be so interested, even though that interest could in the main not reach beyond theory. Without it they often would have had a charm the less and a pang the more. Any feminine garment in the shape of cloak, or bonnet, or dress, which chanced to come from the North was readily awarded its meed of praise, and reproduced by sharp-eyed observers, so far as the scarcity of materials would admit. But fashion's rules were necessarily much relaxed in the Southern Confederacy so far as practice went, when even such articles as pins brought through the blockade sold for twelve dollars a paper, and needles for ten, with not enough of either.—*Century*.

DIALECT IN FICTION.

THE real trouble—that is the real cause of the "burst of dialect"—is a misapprehension on the part of a great many writers as to the importance of dialect. They perceive that the magazines and the book-publishers are anxious to get hold of stories that teem with dialect, and they therefore conclude that dialect is the object in view—that it is the principal matter, so to speak. Back of the magazines and book-publishers are the syndicates that furnish stories to the newspapers, and a story that has dialect in it is generally acceptable to the syndicates, not because it has special merit as a story, but because it is made of dialect. Thus in one way and another, the dialect business has assumed immense proportions in modern literature, and it is a matter of surprise to us that the writers thereof have not formed a dialect trust in order to bull the market. But the protest against it has good reason to go on. When a story is written merely for the sake of introducing dialect, the dialect becomes jargon, and the result, so far as the

reader is concerned, is disgust. We are at a loss to understand how, in this critical and finical age, the term "dialect story" could come to have any meaning. Properly speaking, there can be no such thing as a dialect story. Jargon may commend itself to publishers, but the dialect story has no existence. . . . In literature as in life, people must be natural. They must speak their natural language, and act out their little tragedies and comedies according to the promptings of their natures. Why not say that Shakespeare, and Thackeray, and Scott, and Dickens, and Lowell, and Thomas Hardy are dialect writers? The truth is, there is no character in the mere jargon of dialect writing, but the speech of the common people is indispensable to the presentation of their character; and their character, properly presented, is worth more than all the so-called culture to be found in this country.—*Joel Chandler Harris.*

ETERNITY.

ALONG the waste of chaos, from its source
Beyond the limit of the realm of mind,
Rushes resistless in a whirling wind
The mighty tumult of an aimless force.

Great clouds of star-dust rise along its course,
And on a settling atom left behind
Beings are formed, with power of thought combined
With love and hate and pity and remorse.

They plan and toil and struggle, sell and buy,
Make war among themselves and take to wife,
While generations pass and multiply.

The little creatures wage their little strife
Looking with longing on their little sky
In expectation of eternal life.

Louis Belrose, Jr. in Open Court.

THE HUMAN CONSCIENCE.

Whether or no man's conscience inclines him to the right, that is to say, to that which Biblical and civil laws concede to be just, is an interesting ethical question, and one on both sides of which much may be said. It is a frequent confession of the great Kant that the conscience of man and the tars of heaven above all else excite awe within him, inferring, as he does, that the human conscience tends naturally towards the good, *i.e.*, what has been found to be, or at least appears to be, the best for society in general. Mr. Herbert Spencer, in a recent paper, takes issue with Kant in this. He says that in Kant's day there were not so many books of travel as now, not so many expert investigators abroad, and consequently not so much was known of savage tribes or half-civilized peoples, but that now the conscience of man, as inductively known, has none of that universality of presence and unity of nature which Kant's saying tacitly assumes. He quotes Sir John Lubbock in support of his position ("Origin of Civilisation," pp. 404, 405):—"In fact, I believe that the lower races of men may be said to be deficient in the idea of right. . . . That there should be any races of men so deficient in moral feeling was altogether opposed to the preconceived ideas with which I commenced the study of savage life, and I have arrived at the conviction by slow degrees, and even with reluctance." Mr. Spencer first quotes from the observations of travellers of known reliability to show that the savage conscience often holds as worthy of respect the expression of those qualities which those of the higher civilization are taught to abhor. Then he shows that the savage is sometimes found practising all the virtues; and again, that so-called Christian peoples often thirst for blood, the stronger robbing the weak, the rich grinding the faces of the poor. In other words, he holds that the conscience is neither wholly good nor wholly bad, tending neither the one way nor the other, but adapting itself to circumstances and conditions. Kant believed the stellar universe to be evolved, and, from the meagre evidence before him, attributed to the human conscience the same origin and the possession of a real nature.—*Scientific American.*

AN ADVENTURE WITH A CROTALUS.

A CORRESPONDENT of the Calcutta *Englishman* describes an adventure which he had with a snake known as the crotalus mutus (*mapipire*) of Trinidad and South America. It is a congener of the rattlesnake, and, like the caseabella, another venomous snake, it usually sleeps in the day in holes and hollow logs, or occasionally coiled on some small mound in a swamp in the forest depths. In search of timber towards the close of the dry season, when the ground was thickly carpeted with leaves, the writer, in company with a half-breed, who combined the vocations of woodman and hunter, stumbled suddenly on a large specimen of the crotalus mutus slowly winding its homeward way among the leafy *débris* of the forest. For some time it was difficult to discern the scaly folds of the snake through the brown mass of decaying foliage; but having reached a clear spot the reptile coiled round a low stump and prepared for action. About a yard of the body next the head was contracted into numerous sharp curves not unlike a corkscrew, while the yellow eyes gleamed with a baleful light. There was little fascination about these orbs, and no mistaking the malignant intentions of their owner. A stick brought within reach of that mortal coil was struck almost with the rapidity of lightning, no matter how swiftly withdrawn. This was effected by the instantaneous straighten-

ing of the short curves into which this portion of the body had been contracted. The reach was about a yard, and the assault was delivered horizontally some six inches from the ground, directly towards the assailant. The hunter, who had hitherto kept at a respectful distance, as he alleged the snake could spring, was eventually persuaded to approach sufficiently near to strike it with a ten-foot pole. At the first blow the heavy coils relaxed from the stump, and the creature appeared dead or stunned. The writer at once grasped the neck about two inches from the head, and raised the reptile partly from the ground to examine it. As though galvanised into life by the touch, the crotalus seemed at once to recover its energies, and swiftly made a couple of turns round the thigh and right arm of its captor. The constricting power exercised was such that the hand grasping the neck soon began to lose power, and the writer realised the awful predicament into which his temerity had led him. Little could be done with the free left hand, while the "scaly terror" began slowly to withdraw its head from the relaxing grasp of the right. For some seconds the trembling woodman appeared deaf to entreaty, and could not be persuaded to apply a noose of liana to the snake's neck. The largest serpents become paralysed when properly noosed, and are readily dragged along the ground helpless as a log. Just as the snake's head seemed about to ooze through the numbed fingers, the half-breed screwed up his courage sufficiently to apply the liana as directed, with the result that the brute at once relaxed its coils, and was dragged down to a neighbouring stream, hung up, and skinned. It measured eight feet five inches, and was about as thick in the largest part of the body as the calf of a man's leg. The fangs, which were carefully extracted, measured $1\frac{1}{2}$ inch in length, and were hollow to within a short distance of the point where on the inner side lay the orifice through which the poison was ejected by the action of the base of the fang on the small bag in which it was secreted. On squeezing the bag a small quantity of poison, a yellowish fluid, passed down the hollow in the tooth, and gathered into a tiny drop of concentrated death. The stomach contained two woodrats about the size of guinea-pigs.

A MONO-SYLLABIC SONNET.

DREAM on, fair child! such dreams as thine help hide
What, all too soon, 'twill be thy fate to know;
And which, once known, thy dreams no more will show,
Save as faint lights, which with us fain would bide,
In life's stern path, like old time friends, long tried,
To cheer and help, when hope and faith sink low,
By thoughts of days which from us ne'er will go—
When all the world seemed bright, and Love was guide!

'Why not, e'en yet, be brave and seek to rise?'

So speak life's dreams grown old; and what they say
Is true. We strive once more; and now, more wise
Than then we were, ere long we win our way;
And in our joy, we clutch our hard won prize,
And bless our dreams that still they hold their sway.

Critic.

BIBLICAL ROMANCES.

THAT veteran novelist, Mr. James Payn, once remarked to a novice in the field that the real obstacle to writing a successful "story of the past" lay not so much in the difficulty of inventing appropriate surroundings and composing appropriate language—though these things were hard enough—as in the fact that when it was written nobody wanted to read it. People have a not unnatural preference for the time in which they live, and with which they can at least fancy themselves familiar; and it is hard to take a lively interest in the fortunes of a hero who, by the author's own showing, has been dead for five hundred, or perhaps for twenty-five hundred years. But either the ordinary springs of inspiration have been running very dry of late, or the dismal "earnestness" of recent fiction has prompted a new departure. Historical novels have indeed had their day; but modern story-tellers have found a new and fruitful field in Holy Writ; and have taken to it so vigorously that, unless something is done to stem the torrent, we are likely to behold all the patriarchs and ancient fathers of the law figuring in the pleasant intricacies of a love tale.—*American.*

A NEW RELIGION.*

WHEN a man of Mr. Oliphant's literary eminence offers us a new book, we are not likely to neglect it; and when he announces himself as a prophet or a medium, through whom fresh disclosures are brought from the spiritual world, we may wonder a little, but we cannot help listening. But before we have listened long he tells us plainly that we shall probably be unable to understand his message, since it demands a special preparation on the part of those who would really understand it.

Now, we are by no means prepared to deny entirely the indictment which Mr. Oliphant brings against the religion of the present age. Probably there has been no age in the history of the world or of Christianity in which charges of the same kind might not have been made. It is well for us to hear them, and to consider what application they may have to ourselves as individuals, or to the society of which we form a part. It is

* "Scientific Religion, or Higher Possibilities of Life and Practice through the operation of Natural Forces." By Lawrence Oliphant. W. Blackwood and Sons. 1888.

well for us to listen to any one who professes to teach us how we may rise above our present imperfection.

Mr. Oliphant thinks that it was the suppression of the mystical sects in the early Church, the Gnostics and other so called heretics, that led to the corruption of Christian doctrine and life. If we break off from him at this point, we shall be indisposed to receive his revelations. But, at any rate, we cannot deny that there is some truth in what he says of the change which came over a great deal of the teaching of the Christian Church. "Henceforward," he says, "religion in the West became, not the repository of occult knowledge of mysteries more or less divine, but a system by which men were assured of their escape from eternal torments, and their safe passage to endless joys. . . . The whole tendency of this teaching was to fix men's minds far more intensely upon the future than upon the present; and as its cardinal principle in regard to the future was the selfish attainment of everlasting bliss, it followed as a natural consequence in most cases that their object in the present life was to secure to themselves earthly happiness, or, if they feared that this might injure their eternal well-being, to lead them into asceticism."

No one can deny that there is a large measure of truth in these charges. They are repeated in various forms, the author even going to the length of declaring that "if Christ were to appear in the flesh in Christendom, He would be unable to find a follower"—a statement which we do not believe any more than we believe that Mr. Oliphant is "a teacher sent from God." He admits, however, that "the civilization which calls itself by this name has still more divine life in it than the relative barbarism of the East."

According to our author there is, for all this, a good time coming. "The processes of the divine quickening are moving steadily forward, generating vital impulses which will prove uncontrollable to those who come under their influence, and suggesting an irresistible instinct for aggregation. Upon all classes, and in diverse countries, taking no account of race, or creed, or colour, does this new life descend; and as those who are stirred by it move, do they recognize their affinity to others similarly affected, and the magnetic attraction which is inherent in the vivifying principle, draws them together, at present slowly and athwart obstacles that would seem insurmountable—for in the early ages the recipients of this life feel weak and bewildered." And so forth.

When we come to consider how the evils of the time are to be remedied and this new life is to operate, we confess that our powers of exposition are put to the stretch, nay, that they fail us, if not absolutely, yet greatly and painfully. We might say that Mr. Oliphant applies the atomic theory to the invisible world, declaring that there are psychical and pneumatic atoms and molecules, and that the union of the female principle with the male under certain conditions is the way to the redemption of mankind. But these words would convey very little notion of any actual realities to our own minds or those of our readers.

Mr. Oliphant believes that, during the lifetime of his wife, there was such an intimate spiritual union between him and her that the thought of the one passed into the other, and generated ideas which the one dictated and the other wrote down, and now that she has passed into the invisible world, he believes that the same process still goes on, and, in short, this present book is, in great measure, the result of her communications.

These bare statements are very unsatisfactory, and we cannot copy out the many pages in which Mr. Oliphant unfolds his theories, nor even the summary which he gives of them at the end of the work. To those, however, who really care to study the book, we may advise the pursuit of that summary before going through the whole work. But what will be the result? Other prophets have appealed to the conscience, or the reason of their hearers, or to the signs which they showed in token of the authority by which they spoke. But Mr. Oliphant warns us that we shall probably not be able to understand him, and we do not. When he tells us that the female principle must be restored to its rights in our spiritual nature, and even, as he seems to think, in our spiritual organism, we can guess at what he means, and we may even pitch upon a meaning to which we give a partial assent; but we shall certainly not be reaching the whole meaning which the author intends. At the same time we gladly allow that there are hints of deep truth and great beauty for which we are grateful.

Whether we can recommend our readers to undergo the no small labour of perusing nearly 500 pages of this kind of literature which we have been endeavouring to describe, depends upon circumstances. To the viewy restless man or woman, who is always seeking some new thing, we would say, By all means leave it alone, or it will probably leave you madder than it found you. To the ordinary Christian we may hint that he may better dispose of his time than by struggling with a book which, in great part, will be to him as dark as Erebus. To the student of the history and philosophy of religion in its more mystic aspects, we think, however, that this book may have something of the same interest which is found in the writings of Swedenborg and Böhme. There are all degrees of mysticism, and various kinds, and they do no harm to those who know how to use them.

WITHIN a radius of sixty miles of Nashville, Tenn., there is found a tree that is said to be the shittim wood of ark fame. Celebrated botanists from all over the country have examined the trees, and agree that they grow nowhere else on the globe. They have decided that it is the shittim wood of which Noah's ark was constructed, mention of which is made several times in the Bible. The tree is medium sized, with very dark, smooth bark, and the wood is of a bright gold colour. In early spring the trees are laden with long, white blossoms, closely resembling great ostrich plumes. There seems to be no doubt about the identity of the trees, and it is remarkable that they are found only in this small area, and so few at that.—*Scientific American*.

LITERARY AND PERSONAL GOSSIP.

MR. R. L. STEVENSON'S new novel, *The Master of Ballantrae*, will begin in *Scribner's Magazine* in November.

MISS BRADDON is fifty years old, and she has written just fifty stories. She has the most irregular methods of doing her literary work, writing, while standing up, some of her thrilling passages on torn envelopes or any scrap of paper that comes to her hand.

THE graduates in class '88 of the Chatauqua Literary and Scientific Circle, in thirty-eight different assemblies, number over 4,000 this year. Reading circles are established in Russia, Turkey, France, China, Japan, India, Egypt, Africa, Brazil, Mexico, and almost every other country.

CARLYLE'S youngest sister, Mrs. Aikens, died on the 27th July, at her residence, The Hill, Damfries. She was a woman of fine character and strong intelligence. She very often appears in the biography and letters, usually under her family sobriquet, "The Crow," given on account of her black hair.

MR. CARLETON is forty-two years of age, though to a stranger he appears much younger. He has an especially youthful countenance, and his laugh is gleeful and infectious. Notwithstanding the gray tinge that is appearing in his hair, he has the figure of an athlete, and his step is light and quick.

Othello, the next volume of the *Bankside Shakespeare*, is to be edited by Dr. Thomas R. Price, professor of English in Columbia College. Dr. Price will claim, in his introduction, that he has discovered an exact system of Shakespearean prosody, led up to by experimentation by Shakespeare in the earlier plays, and finally perfected in the *Othello*.

THE statement that no book has been burnt publicly for over a hundred years is contradicted by a contributor to the *London Star*, who says: "Not, perhaps, by legal authority, but plenty of books have been burnt in popular fervor of one kind or another. Mr. Froude's *Nemesis of Faith* was so burnt by High Church students at Oxford in 1848."

JAMES RUSSELL LOWELL realized full cash value for his first literary venture. The expense of the book was entirely borne by Mr. Lowell, but the publishing house in which the first edition was stored was destroyed by fire. The publishers carried a full insurance, and Mr. Lowell had the satisfaction of saying that his entire edition went off like hot cakes and was exhausted in a single night.

A TIMELY and valuable reference work is the *Dictionary of American Politics*, by Everit Brown and Albert Strauss, published by A. L. Burt, of New York. It comprises accounts of political parties, measures and men, and explanations of the Constitution, divisions and practical workings of the Government, together with political phrases, familiar names of persons and places, noteworthy sayings, etc.

ANDREW LANG, if report speaks true, spends four hours a day at "pure literature," and writes six articles a week for the *London Daily News*, two articles and two reviews for the *Saturday Review*, and two humorous sketches for the *St. James's Gazette*. For his work for the three journals named he is said to receive \$15,000 a year. And what is more to the point, he earns it by the high and conscientious character of his work.

THE Galignani memorial was unveiled recently at Corbeil. The two brothers Galignani were munificent benefactors to the town, presenting it with schools, a hospital and an orphanage. The newspaper bearing their name was founded in 1814. One of their gifts to France, which might serve as a good example to this country, is the Galignani Retreat, for authors and printers, at Neuilly, just outside Paris, which is now nearing completion.

THE University of St. Andrew's has conferred upon Hon. G. W. Ross, Minister of Education, the honorary degree of LL.D. This academic distinction is conferred by many Universities—by some of the oldest—not for eminence in letters merely, but for distinguished services in politics, public affairs and other useful walks of life not so generally recognized as they should be. Mr. Ross may wear the hood of a doctor at least as deservedly as some others bear the insignia of a rank not so universally esteemed.

Men and Measures of Half a Century, from the pen of Hon. Hugh McCulloch, a new edition of Donald G. Mitchell's (*Ik Marvel*) works, and two books of adventure for boys, *A Tale of the Indian Mutiny*, or *The Serpent Charmer*, by Louis Rousselet, with nearly seventy illustrations, and *Wild Men and Wild Beasts*, or *Scenes in Camp and Jungle*, by Lieut. Gordon Cumming, also numerous illustrations, are among the forthcoming books of the Scribners.

THE Aldi were very fond of Oriental effects in decorating their books; one in particular was greatly in vogue among Venetian book lovers. It consisted of a perforated leather *doublé*, the perforated work being executed after some very artistic design. This *doublé* was laid over coloured silk, so that upon opening the book the effect was most charming. Naturally it all depended upon the delicate workmanship of the perforated work, for its perfection or imperfection became very apparent set off by the coloured silk beneath it.

THE Loan Museum of autographs, rare editions, portraits and other personal relics of Pope, lately closed in England, was exceedingly successful, and the catalogue turned out to be a really valuable Pope bibliography. Austin Dobson contributed a piece of heroic dialogue, which was placed at the head of it. One precious object which appeared in the collection was Pope's own copy of *The Dunciad of 1736*, half the pages of which are enriched by corrections and annotations in the poet's beautiful handwriting. A biography of Pope by Mr. W. J. Courthorpe is announced for early publication.

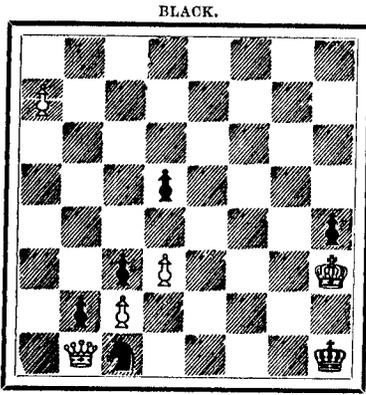
HERE is Renan's opinion of Balzac, recently expressed to a friend: "I do not like this writer very much. To begin with, he writes badly, except in some of his short stories, which are really excellent; then his ideas are dangerous when they are not childish. His philosophy, when he attempts to speak on the subject, causes a smile; he has not reflected a minute on the progress of humanity. In fine, his conception of life is low and mischievous and without an ideal. He has had a deplorable and unfavourable influence upon society. How different from Mme. Sand! I admire her! What marvellous language and what stolid philosophy! She is the real novelist of our time!"

THE third volume of Prof. Henry Morley's *English Writers* (Cassell and Co.) covers the period from the Conquest to Chaucer, and takes into view the condition of literature on the Continent, the *trouvères* and *troubadours*, the *Nibelungen Lied* and *Minnesänger*, and the Italian Revival with Frederick II. and Dante. The foreign field is entered, however, only to shed needed light on the source and course of English literature, and the bulk of the volume deals in an encyclopædic way with the chronicles, romances, and Welsh tales, and more particularly with Layamon, Walter Map, and Roger Bacon. The extracts given are fewer than in the previous volumes. The three volumes now issued make a natural division of the subject of English literature, and are by themselves an admirable résumé of its least accessible portion.

CHESS.

PROBLEM No. 289.

From Illustrated London News.

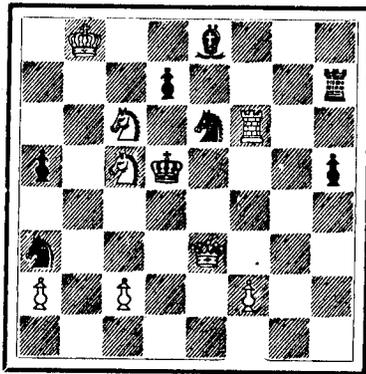


WHITE.

White to play and mate in three moves.

PROBLEM No. 290.

By A. E. STUDD.
From Vanity Fair.



WHITE.

White to play and mate in three moves.

SOLUTIONS TO PROBLEMS.

No. 283.		No. 284.	
White.	Black.	White.	Black.
1. Kt-Kt 2	1. P x Kt	1. Kt-Kt 8	1. P-K 3
2. Kt-R 1	2. P x Kt becoming [a Q.]	2. P-Q 4	2. P x P en pas
3. Q x Q mate.		3. Q-B 6 mate.	

GAME PLAYED AT BRADFORD BETWEEN MR. H. A. BIRD AND MR. MAX WEISS.

From Columbia Chess Chronicle.

MR. BIRD.	MR. WEISS.	MR. BIRD.	MR. WEISS.
White.	Black.	White.	Black.
1. P-K 4	P-K 4	16. R-K 1	Kt x R + (c)
2. P-K B 4	P x P	17. Kt x Kt	P-Q Kt 4
3. B-K 2 (a)	P-K B 4	18. B-K 6	K-Q 1
4. P-K 5	P-Q 3	19. Kt-B 3	P-Kt 5
5. Kt-K B 3	P x P	20. P-Q 5	P x Kt
6. Kt x P	Q-R 5 +	21. P-Q 6	R-Q Kt 1
7. K-B 1	B-Q 3	22. P x Kt +	K x P
8. Kt-K B 3	Q-B 3	23. B-Q 7 +	K-Q 1 (d)
9. P-Q 4	Kt-K 2	24. Q-B 7	B x B
10. P-B 4	P-B 3	25. R-Q 1	K-B 1
11. Kt-B 3	Kt-Q 2	26. Q x B +	K-Kt 2
12. B-Q 2	Q-R 3 (b)	27. R-Q 6	Q-R 4
13. P-B 5	B-B 2	28. Q x P +	K-B 1
14. Q-Kt 3	Kt-B 3	29. Q-R 6 +	R-Kt 2
15. B-B 4	Kt-K 5	30. P-B 6 and Black resigns.	

NOTES.

(a) A seldom played variation of the Bishop's Gambit, known in Germany as ein geschänktes Läufergambit. It is slightly inferior to the regular attack, and is best met by P-Q 4 and Q-R 5 +.

(b) In order to play Kt-B 3.

(c) If Kt-Kt 6; 17. K-Kt 1, Kt x R; 18. P-Q 5 with an excellent attack.

(d) If K x B White mates in two.

THE Automaton Azeb played chess daily at the Exhibition. It was very interesting, and a very curious puzzle to understand how it is managed, as the box or cabinet is isolated on wheels and moves about; also so much is exposed to view that it is difficult to understand where the players can be. As to his skill as a chess player, very much cannot be said.

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It has been well said that the recognition of a truth is in itself an acknowledgment of the duty to believe it and to act upon it. Truth is a force, a belief compelling, will urging force, and every true system of morals aims, or professes to aim, at subduing to the force of truth the faculties, the impulses, and the passions of man. The fundamental postulate of morals, therefore, is, that the highest duty is to seek for what is true in respect to those matters which we talk about and in respect to whatever influences our conduct. To speak the truth one must know the truth; to act rightly one must know the right; but such knowledge is not intuitive nor does it float in the atmosphere; it must be obtained, and to be obtained, it must be sought for. Can it be doubted that there is a true economy just as there is a true theology, a true morality?

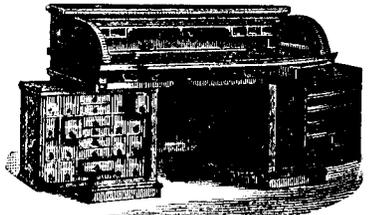
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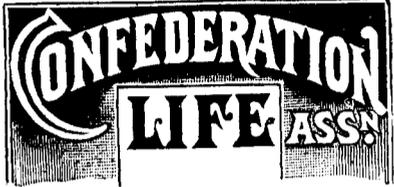
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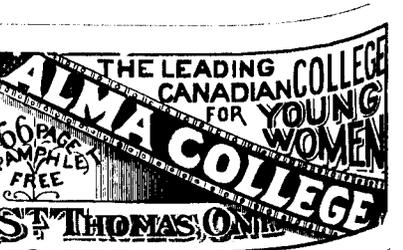
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