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SIR WILLIAM DAWSON AND SEPARATE SCHOOLS.

BY ALLEN PRINGLE.

An Open Letter from Sir William Dawson to Senator Boulton on the Manitoba School question has appeared in the papers of late, in which Sir William refers to another letter of his to Sir Charles Tupper on the same subject, and one to himself from the Senator. The first-named (the Open Letter) is the only one of the three which I have seen. From that letter I infer that Sir William Dawson stands for Separate schools, for Sectarian schools, for Federal coercion, and for Dominion instead of Provincial control of education. Of course, he does not come out flat-footed on all the points, but his diplomatic and polished sentences logically imply, if they do not plainly state, every count in the above indictment. Sir William Dawson is the most distinguished scientist and educationist in the Dominion. What, then, will the historian of the future and his readers think of the fact that in this enlightened age, at a time when a great and burning problem is in course of solution, and when the whole nation is in throes over it—at a time when the spirit of progress and the spirit of reaction are grappling—at a time when the light of the nineteenth century and the darkness of medievalism are each struggling for acceptance—I say, what will coming generations think as they read that at such a vital epoch in our history the leading educationist of Canada took the side of retrogression with the Jesuit and the reactionist?

And Sir William Dawson is the reactionist in science and sociology as well as in education. A few years ago, the British Association, when it had Sir William over there at one of its great annual meetings, just laughed in its sleeve at the antiquated philosophy of our Canadian knight and *savant*. Being the most distinguished colonial scientist, Sir William was, of course, "let down easy" by the trans-Atlantic *savants*, and his unique Mosaic science was treated with good-natured toleration, but, all the same, with contempt. But, of course, our professor is all right, while the lights of British science are all wrong. Even Professor Huxley was charged with "ignorance," and his science dubbed "so-called" science by the Montreal professor in the *Magazine of Christian Literature*. Sir William is no doubt a great scholar, but he is a poor reasoner, as his books as well as the Open Letter plainly show. His ethical logic has the narrow squint of a constitutional moral *strabismus*. He lacks what the

phrenologists call "Causality" and "Comparison," with none too much "Conscientiousness."

But I am not disposed to unduly find fault with the knight. I am only pointing out the weakness, so that the people may not heed him on the school question. Sir William is just as Nature and the schools have made him; and, unless Nature has been generous, the schools are as apt as not to spoil a man, so far as all liberal and independent thought is concerned. Thus, it may be that history will put Sir William Dawson down as a brilliant scholar and *litterateur*, an ingenious (but not overly ingenuous) exegetist, a good geologist, and doubtless an exemplary and pious private citizen; but, at the same time, a lame philosopher and a limping publicist—a reactionist quite incapable of broad development and of keeping up with modern thought and progress.

That is my diagnosis—a fair and just one, I think, without prejudice—and hence, I submit that Sir William Dawson is not a proper guide for the voters or legislators of Canada on this intricate educational question, which can never be fairly solved or settled on any narrow or sectarian grounds, or from any standpoint but a broad, just and liberal one. But how few, comparatively, can or will take the broad view! Each has his own preconceived notions on the subject—his own sectional or sectarian view—his own constitutional limitations. He looks at the matter through the colored glasses of education, religion, environment, party, prejudice, personal idiosyncrasy, etc.; and is either confused by the problem confronting him, or has his own way of settling it off-hand, which, of course, would suit himself but not other people. I speak here of the citizen, not of the politicians and legislators, who, many of them, have no principles whatever in the premises, but only a policy, and that policy to do anything on the school question, or any other question, that will be most likely to keep them in *power* and in *pay*.

Principal Dawson has been, I believe, a long time in the Province of Quebec, and hence cannot be ignorant of the character of the common schools in that province and the resultant general illiteracy. He must also know that in every country where the Roman Catholic hierarchy have control of education the same illiteracy prevails. Taking a half dozen or so of such countries and comparing them with a like number where the church has no control of education, we find that the number of illiterates is about 60 per cent. in the former, while it is only a little over 4 per cent. in the latter. Statistical proof of this will be forthcoming if required. As to his own province, some 90 per cent. of the teachers put into the schools by the church in Quebec are uneducated and incompetent, many members of the Boards of Examiners being scarcely able to read and write. These humiliating facts, which are indisputable, came before the public last August, at a Convention of School Inspectors at St. Hyacinthe, presided over by the Superintendent of Education, the Hon. B. De la Bruéfe. The inspectors, one after another, reluctantly bore testimony to these startling facts. Principal Dawson must be fully

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cognizant of them, and yet he is in favor of foisting Separate schools on Manitoba against the will of the people. But that is not all. There is something else, as bad as the inefficiency, in the Separate school manufacture of Canadian citizens. These schools are directly calculated to foster narrow bigotry and disloyalty, as well as ignorance and illiteracy, in the citizens they turn out. In the Separate school the embryo citizen is taught that the Protestant religion is a "false" religion, to be hated and abhorred, and that he "must therefore be on his guard against those who preach it." Does the reader want proof of this? He may find it in a book (provided he can manage to get his hands on one) in use in the Separate schools, not only in Quebec, but in this Province. (It is used in Toronto.) It is entitled, "The Catechism of Perseverance." On page 357 he will find the following question and answer:

"Q. How do you show that Protestantism, or the religion preached by Luther, Zuinglius, Calvin and Henry VIII., is not the true religion?"

"A. In order to show that Protestantism is a false religion, or rather, no religion at all, it will be sufficient simply to bear in mind: 1st, That it was established by four great libertines; 2nd, that it owes its origin to the love of honors, covetousness of the goods of others, and the love of sensual pleasures, three things forbidden by the Gospel; 3rd, that it permits you to believe whatever you please, and to do whatever you believe; 4th, that it has caused immense evils; deluged Germany, France, Switzerland and England with blood; it leads to impiety, and finally to indifference, the source of all revolution, past and future. We must, therefore, be on our guard against those who preach it, and cherish a horror for the books which disseminate it."

Sir William Dawson is, I believe, a good Protestant. He accepted knighthood from the Queen. Protestantism is the religion of England and of England's Queen—this religion which is "false," "revolutionary," and the offspring of "libertines!"

And now I have a question or two for Sir William. Does he think it consistent with his title, his religion, or his loyalty, to encourage such teaching as the above in our Canadian schools, and to give his sanction to the attempt to transplant such schools from Quebec to the great North-West, just beginning its career? And, secondly, does he think it possible for a youth who imbibes such jesuitical teaching to become a good citizen of Canada or a loyal subject of the Queen? Whatever the Principal may think in the premises, people in general will hardly be able to avoid the conclusion that such schools are the enemies of the State and of British institutions, and that those who approve and support them are (indirectly and perhaps unintentionally) the same.

It would appear that Sir William Dawson would prefer such schools as these to purely secular schools. The proposition is a startling one, but I think it plainly follows from his Open Letter. He says:

"If a serious attempt were made [that is, in Quebec] in the direction of establishing a general system of secular schools on the model of those of the French Republic we would not be slow in making our grievances known," etc.

That warrants my inference. But why were the schools secularized in France? Because the Roman hierarchy were striving as usual to get control of education in France as they do everywhere. When Victor Hugo, at this juncture, scathed the hierarchy, he uttered facts true here and everywhere as follow:—

"And you claim the liberty of teaching. Stop! Be sincere: let us understand the liberty which you claim. It is the liberty of not teaching. You wish us to give you the people to instruct. Very well. Let us see your pupils. Let us see those you produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your school, these two great nations, illustrious among the illustrious. What have you done for them? I shall tell you. . . . Italy which has taught mankind how to read—now knows not how to read! . . . Spain, thanks to you, has a yoke of stupor, which is a yoke of degradation and decay."

The Principal would prefer such education as this and such as he has now in Quebec to that from purely secular loyal and moral schools, which is, forsooth, "semi-barbarism." The French schools are "godless schools." Were the schools which turned out the present rulers of France godless schools? Were Victoria and Lord Salisbury, the Emperor William and his ministers, and the Czar of Russia reared in godless schools? Or the President of the U. S. or the rulers of any others of the "great powers?" Not one of them. The religious education of one and all of them was doubtless carefully attended to in their schools, public and private. These religiously educated people rule the Christian nations of the world to-day, but what do we see? Why, we see a spectacle which will go down in the records of history as the foulest blot on the civilization and humanity of this century. It will be recorded that in the last decade of the 19th century all these Christian and so-called civilized nations stood by for months and looked on at the brutal and terrible massacre of tens of thousands of their fellow beings and fellow Christians in Armenia—men, women and children—that they permitted outrages worse than death, on mothers, wives and daughters, and nameless barbarities on both sexes and all ages. To the everlasting disgrace of those so-called civilized nations, and the religion they profess, history must record that they looked on at all this with abundant power to stay it, but without lifting an arm to do so. But, then, there is no prospect of gain or aggrandisement there! If there were, instead of the "masterly inactivity" of "the Powers," it would be a struggle between them as to which one should get there first. There are no "millions in it"—no valuable territory to annex—no goldfields or diamond mines to reward the disinterested philanthropists (?) There is only the common cause of humanity, and that's "not in it" with the policy or principles of the "Powers." Why, if these great rulers of the world had only been reared in "godless schools," that would have been the ready explanation of the position by such moralists as Sir William Dawson and many

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others. And I would here respectfully suggest to the Principal that it will be time enough for him to predicate "semi-barbarism" as the probable result of secular schools after he has explained away this worse than semi-barbarism which has resulted from the religious schools. If there is any virtue in the mixing recommended by Sir William and the hierarchy, the secular and the religious must surely have been well mixed and administered in the education of the altruistic (?) rulers noted above. Taking the history of the past and the events of the present, it would seem quite impossible for secular schools to bear worse fruit than has been borne by the other kind. Let us look for a moment at some of this precious fruit which we have *at home*. Sir Charles Tupper and the good Bishop Cameron doubtless had a religious education in school, convent, and college (and what a warning they are against the religious schools!); while Caron and Langevin, "Uncle Thomas" and the Comellys, it is safe to say, never saw the inside of a secular school. That "nest of traitors" and usurpers, too—in fact, the whole "Royal, Low-Comedy Ottawa Opera Troupe," one and all of them—were no doubt religiously educated in school and out of school, as there were no secular or "godless" schools in those days.

The whole tribe of boodlers and barons, and "bloated monopolists," who have been looting the Public Treasury, and robbing the people for years without scruple or compunction, were doubtless religiously educated—having enjoyed none of the disadvantages of secular schools. Come along now with your answer, Sir William! "Honor bright," and argument fair! I arraign the aforesaid, religiously-educated kings, and queens, and emperors, and presidents abroad, and our own boodlers and traitors, and robbers at home. Stand up and defend them from your standpoint if you can; and defend the Separate schools on moral, educational, patriotic or loyal grounds if you can! And while the existence of such schools may, on grounds of expediency and on constitutional grounds, be tolerated for a time, as an evil in Ontario and Quebec, there is no such excuse or justification in the attempt to force them on Manitoba; and you, Sir William, ought to be one of the last men in Canada to lend your sanction to such an outrage.

Selby, Ont.



RULES FOR PRAYER.

BEFORE you venture on the main,
Pray once you may return again.

Before you into battle go,
Pray twice you may escape the foe.

But ere you take a wife—perdie!
Your prayers should not be less than three.

—C. L. Benjamin (*in Century*), from the *Spanish*.

HOW TO READ.

BY T. ARNOLD HAULTAIN, B.A.

THE question, What to read? I do not intend to ask or to answer here. If we are wise, perhaps we shall follow our own inclinations. And in so doing, we shall be following no less an authority than Dr. Samuel Johnson. "A man ought to read," said Johnson, "just as inclination leads him; for what he reads as a task will do him little good." But if we are to look to inclination as a safe guide, inclination should previously be educated up the highest point attainable by each of us by a thorough course of classical authors; only then can we follow our inclinations unfettered, because then only can we rely upon the purity of our taste in literature.

Emerson's rules for reading should be known by all: "First, never read any book that is not a year old. Second, never any but famed books. Third, never any but what you like." Here is a great man taking it for granted that what we like is sure to be not only famous, but old,—rather an unwarrantable assumption in these days, when most people like only the newest and the most infamous. Emerson very evidently lets such people alone. But his rules are sensible indeed. They will, at all events, rescue us from that most pernicious vice of trying to read too much—a deadly habit, the ultimate outcome of which is an inability really to read anything at all.

It is hardly necessary to insist upon the absolute necessity of reading some books, or at least some portions of some books, accurately and minutely, weighing carefully every word and syllable and letter. Neither need we discuss the importance of reading, as it were, all round a good book,—of gaining some estimate of the character and the temper of its author, of understanding something of the age in which he lived and of his relation to that age.

After all is said and done, the one and only secret of successful reading lies contained in one simple sentence, Make what you read your own. Not until what we read has become a part of our mental equipment,—until it has been literally assimilated by the mind, made an integral part of our sum of knowledge and wisdom,—is what we read of any practicable avail. Too much system is like too elaborate fishing tackle: it is all very well for the experienced angler, but it seems an affectation in the amateur. However, for a certain sort and a certain amount of system there is this much to be said: that it is an excellent antidote to that insinuating and enervating habit of wholly desultory reading. "Wholly," because, as Lord Iddesleigh has shown us, there is a desultory reading which is very profitable and not one whit pernicious.

Then, again, that assertion of Bacon remains for ever true: "Some books are to be tasted, others to be swallowed, and some few to be chewed

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and digested." Of books to be chewed and digested there should be at least three readings: the first, to get a general bird's-eye view of the author's field of thought and the method in which he traverses it; the second, to survey carefully all the ground he covers, examining all the nooks and crannies overlooked in the first survey; the third, to fix in the memory, with the help of transcriptions and tabulated statements if necessary, all his details, and to criticize the conclusions at which he arrives. To master a book, perhaps the best possible way is to write an essay in refutation of it. One may be bound few things will escape us then. The next best way may perhaps be to edit and annotate it for students. The worst way, I should think, would be to review it for a newspaper.

Eschew commentators till you have first read your text; or, better still, be your own commentator. When we have read "Hamlet," we can take up Furness. Different readings and emendations may reveal the skill of the author; but first admire the painting, then look for the marks of the brush. The thoughtful book is not for the thoughtless mind. Is a Thomas Carlyle to wrestle five years at lonely Craigenputtock with the problems of life and being that "Sartor Resartus" may be skimmed in five hours? 'Tis not every one can chew, nor every one that can digest, the tough tit-bits of Teufelsdröckh. Books there are that require a liberal education in order to know and to love them, and which to know and to love are themselves, like Stella, a liberal education.

However, two or three common-sensible rules as to how to read may help us. And first, I would say, never read a book without pencil in hand, if only to jot down the pages to be re-read. Coleridge, as Charles Lamb tells us, annotated nearly every book that came into his hands, his annotations often vying in extent with the originals.

Second, the careful transcription of striking, beautiful, or important passages is a tremendous aid to the memory. A manuscript volume of such passages, well indexed, will become in time one of the most valuable books in one's library. Archbishop Whately recommends "writing an analysis, table of contents, index, or notes." One man I know keeps a separate little note-book for each work he reads.

Third, do not read merely for reading's sake, and thus be classified with those persons whom Mr. Balfour terms "unfortunate," and who, he says, "apparently read a book principally with the object of getting to the end of it." As a corollary to this, too, it is well to remember that there are multitudes of books unworthy of careful and entire perusal, which yet contain much important matter. For these, take Mr. Balfour's advice, and learn the accomplishments of "skipping and skimming."

Fourth, suit the book to the mood of the mind.

Fifth, remember there are some books that cannot be read too much, others that cannot be read too little. But, above all, one of the best habits to form in order to read more successfully and with profit is so to read as that, while the mind is grasping the meaning of the proposition

then before the eyes, it is at the same time calling up, rapidly and diligently, as many as possible of the propositions, cognate, similar, or contradictory, which lie embedded in the memory, themselves the results of past research and reading. And I do not think we shall go very far wrong in saying that he will be the most intelligent reader who is able to recall the greatest number of such underlying strata. Lastly, let us ever keep in mind Bacon's most admirable advice: "Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider." *

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### THE AWAKENING.

EVERY vale and hill  
 Deep in slumber lay;  
 Hushed was every rill,  
 All the wood was gray.  
 But the purple dawn  
 Trembles in the sky:  
 Nature's night is o'er,  
 Day is drawing nigh.  
 Northward from the isles  
 Where the orange blooms,  
 Where palmettos tall  
 Rear their nodding plumes;  
 Where the zephyrs kiss  
 Ever vernal trees;  
 Where no breath of Thule  
 Smiteth birds or bees,  
 Lightly tripped a youth  
 Through the valleys deep,  
 Nature to arouse  
 From her dreamless sleep.  
 Softly as the sun  
 Sinks into the sea,  
 Gently as the vine  
 Twines the stalwart tree,  
 By her couch he trod  
 'Mong the shadows deep,  
 By his balmy kiss  
 Wooed her from her sleep.  
 Ruddy blushed the twain  
 At their wanton play,  
 Till her snowy robes  
 Rolled in mist away.  
 She behind her veil,  
 Wrought of silver sheen,  
 Smiling through her tears,  
 Donned her garb of green.  
 So the youth awoke  
 Her who slept so long,  
 Filling all her soul  
 With unceasing song.

Listowel, Ont.

WALT. A. RATCLIFFE.

\* Reprinted from PUBLIC OPINION (condensed from BLACKWOOD'S MAGAZINE).

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## A PIECE OF PATCHWORK.\*

BY PROF. C. LLOYD-MORGAN, UNIVERSITY COLLEGE, BRISTOL, ENG.

"I HOLD it to be a cardinal point in this busy world of ours," says Dr. Thring, "that all who are in earnest should help each other, and that every person engaged in life-work should if possible appear at the call of a fellow worker." I am here to address you in response to such call.

You will doubtless remember how much talk there was a few years ago about the best hundred books. Well, I confess that it seems to me that there are just three great books, and that the aim of all our schooling should be to teach our scholars how to read them aright and to act upon their teachings. These three great books are the book of nature, the book of art, and the book of life. I am well aware that this classification is open to criticism. In its broadest acceptance, the book of nature—that is if we include human nature (and why should we not include it?)—covers the whole field; while, on the other hand, the book of life may with equal cogency be said to be all-embracing, since every interpretation of nature and all artistic expression are the products of our life-work. But let us not quarrel over definitions. Let us rather see in what spirit we are to read these books.

First, let us read them for ourselves, not merely hear about them from others. Thus only can we become not only learned but wise. For as Lessing tells us, "Learning is only acquaintanceship with the experience of others; knowledge is our own." Remember that the common-sense which we all prize so highly is the outcome of individual and personal experience. "A handful of common-sense," says a Spanish proverb, "is worth a bushel of learning." Let us, then, read for ourselves the book of nature, the book of art, and the book of life, using the opinions of others merely as a commentary thereon.

Secondly, let us read them for our profit and for self-development. Let us never be ashamed of developing, even though this involves, as it must involve, many confessions of past imperfection and error. The frog is not ashamed (or presumably would not be, were he self-conscious) of ceasing to be a tadpole; nor the butterfly of having risen above its greedy caterpillar phase of development. So much inconsistency is essential to progress. It was with this in his mind that Emerson said: "Suppose you should contradict yourself; what then? A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do." Remember that the inconsistency Emerson speaks of is that which is the outcome of development. Of this inconsistency be nowise ashamed. Lowell was right when he told us: "The foolish and the dead alone never change their opinions."

\* An address to teachers. The number of quotations justifies, I think, the title.

Thirdly, let us read them not only for our profit, but also for our enjoyment. "No pleasure," said Bacon, "is comparable to the standing on the vantage ground of truth."

Fourthly, let us read them with modesty and humility; with a constant salutary sense of our own profound ignorance—yes, even the prize-winners among us. Sir William Temple has here a word in season for us: "Nothing," he says, "keeps a man from knowledge and wisdom like thinking he has both."

And fifthly, let us read them with reverence. "Reverence," says Mr. Frederick Pollock in his work on Spinoza, "will never be wanting from those who study nature with a whole heart; reverence for the truth of things, and for all good work and love of the truth in man." On the other hand: "The scornful spirit," as Mr. Stopford Brooke tells us, "is the blind spirit and the unthoughtful one; and to its blindness nature displays in vain her beauty and man his wonderful life; contempt sees nothing, and seeing nothing has no material for thought. But he who bends in loving reverence before the beauty and the majesty of the universe, receives its teaching at every pore."

So much for the spirit in which we should read. You will no doubt remark that, with a touch of that inconsistency of which I spoke just now, I am endeavoring to enforce the importance of a first-hand reading for ourselves of the three great unwritten books, through second-hand quotations from written books. But of course you will understand that, in urging you to learn directly of nature and art and life, I would by no means have you disregard the teachings of those who deserve to be heard *just because they themselves have done this very thing*. Let what you read in the written page be but the seed which shall bear fruit in your own mind. As Bulwer Lytton says: "Never think it enough to have solved the problem started by another mind till you have deduced from it a corollary of your own." Depend upon it, Sir Thomas Browne was right when he told us: "They do most by books, who could do much without them."

Let me now pass on to say a few words concerning each of our three great books; and first concerning the book of nature. The direct appeal to nature is for us in England associated with the name of Francis Bacon, who, though he was "weak in science," was "strong in the philosophy which sought its materials in science." He was, as George Henry Lewes said, "rather one who sounded the trumpet-call than one who marshalled the troops." And over his work may be written his own words: "Man, the servant and interpreter of nature, can act and understand no further than he has, by work or contemplation, observed the method of nature."

What, then, are the cardinal teachings of the book of nature? Sir Thomas Browne, the span of whose life overlapped that of Bacon's by some twenty years, shall answer this question. "There is," he says, "no liberty for causes to operate in a loose and straggling way; nor any

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effect whatsoever but hath its warrant from some universal or superior cause." Or if you would have a more modern answer, let Emerson be called upon to speak: "Man," he tells us, "has learned to weigh the sun, and its weight neither loses nor gains. The path of a star, the moment of an eclipse, can be determined to the fraction of a second. Well, to him the book of history, the book of love, the lures of passion, and the commandments of duty, are opened; and the next lesson taught is the continuation of the inflexible law of matter into the subtle kingdom of will, and of thought; that, if in sidereal ages, gravity and projection keep their craft, and the ball never loses its way in its wild path through space—a secreter gravitation, a secreter projection, rule not less tyrannically in human history, and keep the balance of power from age to age unbroken. Religion, or worship, is the attitude of those who see this unity, intimacy, and sincerity; who see that, against all appearances, the nature of things works for truth and right forever." Does it perhaps seem that there is a want of connexion between the reign of law so graphically indicated in the first part of this quotation and the religious attitude of its close? If so, I think it is because you have read nature too superficially. If the first lesson of nature is the inflexibility of law, the second lesson of nature, if not for the man of science at any rate to the philosopher, is that which has been stated in a thousand ways, but by none more tersely than by Schelling when he says: "Nature is visible spirit; spirit is invisible nature." The American divine, Theodore Parker, gives utterance to the same thought, in language touched with religious emotion, when he says: "The Universe, broad and deep and high, is a handful of dust which God enchants. He is the mysterious magic which possesses the world." And Dr. James Martineau has a realizing sense of this second lesson in the teaching of nature when he exclaims: "Beneath the dome of this universe, we cannot stand where the musings of the eternal mind do not murmur round us and the visions of his loving thought appear." Half truths are proverbially dangerous. If we trace forward into the domain of mind that universality of law which was first taught us through the study of nature, we must also trace backward into the material universe that informing spirit, the same in essence but different in manifestation, which is the very soul of our mental life. This, as it seems to me, is the teaching of the book of nature.

And so I pass to art. Here lack of time forces me to dwell not on the outer form but on the inner spirit. "Great art," says Ruskin, "is the expression of the mind of a great man, and mean art, that of the want of mind of a weak man." And again speaking of one of Turner's paintings he says: "The picture contains for us just that which its maker had in him to give; and can convey it to us, just so far as we are of the temper in which it must be received." It is the human mind-element at the back of the art-product to which we must pierce in our reading of the book of art. Browning knew and taught us this:

"For, don't you mark? we're made so that we love  
 First when we see them painted, things we have passed  
 Perhaps a hundred times, nor cared to see ;  
 And so they are better, painted—better to us  
 Which is the same thing. Art was given for that ;  
 God uses us to help each other so,  
 Lending our minds out."

Art reveals ; and its revelation is twofold. It reveals nature, and it reveals the artist as an interpreter of nature. In reading the book of art, then, you are getting closer to the spirit of nature, and you are communing with a human soul. Miss no opportunity of such goodly and ennobling communion. Make the artist reveal himself to you in the symphony, the poem, the painting, the chiselled marble, the cathedral aisle. Goethe gives us good advice in his "Wilhelm Meister." "One ought," he says, "every day at least to hear a little song, read a good poem, see a fine picture, and, if it were possible,"—how much there lies in those four words!—"if it were possible, to speak a few reasonable words." Note well—"a few reasonable words" is the utmost that can be expected. What a reproach to some of us who are bubbling over all day long with much noise and much froth! Was it not Pope who said : "It is with narrow-souled people as with narrow-necked bottles ; the less they have in them the more noise they make in pouring it out" ?

Do not be ashamed of hearty admiration as you read the book of art. There is a silly modern habit, bred of supercilious inanity ; a habit of feigned indifference in the presence of great art. Carlyle was truer to human nature at its best when he said : "It is the very joy of man's heart to admire where he can ; nothing so lifts him from all his mean imprisonments, were it but for moments, as true admiration." The more you read of this book the more will your life-work be ennobled. "For the narrow mind," says Goethe, "whatever he attempts is still a trade ; for the higher, an art ; and the highest, in doing one thing, does all ; or, to speak less paradoxically, in the one thing which he does rightly, he sees the likeness of all that is done rightly."

And so we pass to the book of life. It is a book we must all read for better, for worse. Through it we get our final and most searching schooling. Speaking, I think, of Stirling, Carlyle says : "To him and to all of us, the expressly appointed schoolmasters and schoolings we get are as nothing compared with the unappointed incidental and continual ones, whose school hours are all the days and nights of our existence, and whose lessons, noticed or unnoticed, stream in upon us with every breath we draw." "We accompany the youth," says Emerson, "with sympathy, and manifold old sayings of the wise, to the gate of the arena, but 'tis certain that not by strength of ours, or of the old sayings, but only by strength of his own, unknown to us or to any, he must stand or fall." How much, then, depends on what faculties in the youth we have trained and educated ! Bad for us, indeed, if Ruskin's sweeping indict-

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ment of us all is true. "The main thing," he says, "which we ought to teach our youth, is to *see* something—all that the eyes which God has given him are capable of seeing. The sum of what we *do* teach them is to *say* something."

The book of life is one that deals with action and strenuous endeavor; and its teaching is that we too should be active. Be up and doing what is good and useful, is its continual burden. "To get good," says Dr. Martineau, "is animal; to do good is human; to be good is divine." "A man's true wealth," we read in one of the sacred books of the East, "is the good he does in this world. When he dies, mortals will ask, 'What property has he left behind him?' but the angels will inquire, 'What good deeds hast thou sent before thee?'" Terrible is the picture drawn in another Oriental parable: "In a region of black cold wandered a soul which had departed from the earth; and there stood before him a hideous woman, profligate and deformed. 'Who art thou?' he cried. To him she answered: 'I am thine own actions.'" These are the words of allegory. But do we not all constantly stumble on our own deeds, stalking abroad in this work-a-day world, and meeting us with reproaches or with smiles?

I am speaking to many whose life-work is, or is to be, educational. Read the three great books: drink deeply of their manifold lessons. Remember what Goethe says: "There is nothing more frightful than a teacher who knows only what his scholars are intended to know." In these latter days, we might say that such a one is not a teacher, but a text-booker. I think it behooves us, of all people, to realize the continuity of mankind—that which Pascal expressed when he said: "The entire succession of men, through the whole course of ages, must be regarded as one man, always living and incessantly learning." We, therefore, who are teachers, are educating not only boys and girls, not only young men and young women, but the mankind that is growing from age to age. As we ply the educational loom we are weaving the fabric of futurity. Every mistake we make, whether through ignorance or through carelessness, will leave a blemish in the final product. But on the other hand, as Ruskin says: "Every noble life leaves the fibre of it interwoven forever in the work of the world." To express the same thought through another metaphor, we are all partners in the firm which, when it originated long ago in the days of the monkeys, was styled, "Self, Sons, & Co.," but which, in our own days, has been incorporated as "The Society of Man—*unlimited*." "It is," as Burke says, "a partnership in all science; a partnership in all art; a partnership in every virtue and in all perfection. It is a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born." If our reading of the book of life do not impress upon us, first, the fact that we are all of us partners in the society of man, and, secondly, that each of us, as a partner, is in honor bound to loyally serve the firm in his own particular corner of its

operations;—if it have not taught us this, we have been careless readers and have failed to grasp its lessons. "It has been said," says Goethe, "and over again said, 'Where I am well is my country!' But this consolatory saw were better worded: Where I am useful is my country! And now," he continues, "if I say, Let each endeavor everywhere to be of use to himself and others, this is not a precept, or a counsel, but the utterance of life itself."

Lastly, remember that there are two stages in life's education: first, an imitative stage, and, secondly, a stage of originality. The first is an essential preliminary to the second. "It is only the imitative mind," said Winwood Reade, "which can attain originality; the artist must learn to copy before he can create." But do not be content to remain in the first stage. As Emerson tells us: "There is a time in every man's education when he arrives at the conviction that imitation is suicide: that he must take himself for better, for worse, as his portion; that, though the wide universe is good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried." Conceive an ideal of what you would be, and bend to its attainment all the forces of your nature. Endeavor to become in vital fact the ideal of your conception. You are bound to fail; but only through failure can you deserve success. Therefore, do not be disheartened if, after all, the results of your efforts seem insignificant. Remember what Mrs. Browning says:

"Let us be content, in work  
To do the thing we can, and not presume  
To fret because it's little."

And now, two more quotations, and I shall have fulfilled my task. The first is from the author of the *Euphuës*. "Frame, therefore," says John Lyly, "your lives to such integrity, your studies to the attaining of such perfection, that neither the might of the strong, neither the malice of the weak, neither the swift reports of the ignorant, be able to spotte you with dishonestie, or note you of ungodliness. The greatest harm that you can do unto the envious, is to do well; the greatest corasive that you can give unto the ignorant, is to prosper in knowledge; the greatest comfort you can bestow on your parents, is to live well and to learn well; the greatest commodity that you can yield unto your country, is with wisdom to bestow that talent that by grace was given unto you."

And my last quotation is that quatrain of Sir Wm. Jones's, translated from an Arabian source, which will doubtless be familiar to some of you:

"On parent knees a naked new-born child  
Weeping thou sat'st, while all around thee smiled.  
So live that, sinking in thy long last sleep,  
Thou calm may'st smile while all around thee weep."

\* Reprinted from *THE MONIST*, Chicago, Ill.

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## THE REFORM OF VICIOUS AND CRIMINAL YOUTHS.

BY CHARLES E. PELLEW, PRESIDENT B. I. F.

Of all branches of reform work now being attempted, there is none that offers so much promise as that which deals with unruly and criminal children. To reform an old "rounder" is a terribly difficult task. His best years have been wasted, his strength expended; and in most cases the reform is but temporary, unless followed up by constant care and attention. It is better with younger criminals, as, for instance, the class that goes to the Elmira Reformatory, 16 to 35 years of age. Still, the difficulty and labor of thoroughly reforming young men can only be appreciated by those actually in the work.

But with young lads, from eight to 14 years old, it is different. They are starting on their career. Their characters, like their bodies, are still in process of development. In very many cases, their trouble is due to temporary causes only; "accidental" offences, due to folly, to ignorance, to high spirits, and not to real viciousness. Often,—indeed, in most cases,—their faults come from the folly, vice, or cruelty of parents and guardians. Almost every boy can be thoroughly and radically cured of his waywardness, and be made ready and willing to do good, honest work in the future. And who can estimate the evil a young, active, criminal lad can do before his career closes? or the value to the community of the services of the same lad, thoroughly reformed, strong in body and mind, honest, intelligent, during the long years which lie before him?

And so, I need no apology in saying a few words about the Burnham (Berkshire) Industrial Farm, an institution founded some nine years ago by Mr. F. G. Burnham, of Morristown, N.J. We have some fifty boys under our care, varying in age from nine to sixteen; they come from all parts of the country, from all conditions of life; but every one of them has already developed tendencies which have made him uncontrollable at home, if not, indeed, an actual menace to society. And on our beautiful farm we are trying to reform these lads, and to mould their characters in the right direction by every influence we can bring to bear on them.

We are not a State institution; we get no money from Government; we have no endowment; we depend for our support solely on the contributions of friends. We are bound to do better than State institutions or we have no right to exist. In this State, the reformatories are comparatively well managed, and so, when our boys are committed to our absolute care until they are 21 years old, we are bound to give them advantages they could not obtain at Randall's Island or Rochester, or we shall have failed ignominiously.

We have, for this, one very great advantage. Our inmates are few, and our farm is large. This enables us to give personal attention to each boy; to make a special study of his heredity, his bringing up, his

previous environment, and his character ; in other words to treat him as an individual, and not as a part of a machine. There is no prison life. Our boys are treated as at a country boarding school, with hardly any stricter rules (excepting a few extra roll calls) than I had at mine. They are in the country, of itself a tremendous influence for good on the average city gamin. And on our thousand acres we can dispose of our lads just as we see fit. We can thus get a personal influence over each one of them that will be really strong and powerful, and not purely temporary.

But, if we do not run it as a prison, we must have some influence with which to control these boys. We have no walls ; why should they not run off ? The country is open to them. We avoid severe punishments. We cannot be with them all the time. What shall we have as the governing tone of the place, to which boy after boy shall yield, and which shall keep up a steady, effective influence upon their easily influenced characters ?

The first answer is, naturally, *religion*. The farm was founded by religious people, is supported largely, mainly, by earnest Church workers ; religion is known to be, on the whole, the greatest force influencing mankind ; it can be made extremely powerful on children. Why not try that ? Not as one factor, and that an important one, but as the main, if not the sole, force depended on to govern and reform our boys ?

Well, this experiment *has been tried for some years, but without very great success*. It is very hard to impress religious ideas on these bright, active minds, so as to produce just the desired effect. And after careful study we determined to reduce the number of religious exercises, *depending more upon the influence of refined, high-minded, intelligent workers than upon any formal exercises or appeals*.

With this in view, we put the school under strict discipline,—not that of a great reformatory, but rather like that of a good military school. We began by cutting off the early morning chapel, and substituting for it *physical exercise*. A week of setting-up drills, as in the regular army, altered the look of every boy on the place. Later on, we worked them with dumb-bells, then with Indian clubs ; after a month or so, we gave them sabre exercise, and, later on, they have taken up bayonet drills. During the winter, every morning before breakfast, the boys have had their regular exercise ; and the clear, fresh skins, the bright color, and the energetic bearing of the boys showed what results we were obtaining.

Instead of the early morning chapel on Sunday, we gave the boys half an hour's *extra sleep*. After breakfast, whenever the weather allowed, we would hold inspection, and then march or drive in full uniform, colors out, band playing, to one of the neighboring churches. And it was a pretty sight to see them file into church, and to see their behavior while there. Instead of afternoon chapel, we would have dress-parade, with all the pomp and ceremony we could muster ; and after that the boys would scatter for long walks over the hills. In the evening, as on all

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other evenings of the week, we would assemble for evening prayers in our own chapel. For, while we subordinated religion a little, we did not in the least abandon it. But we are trying to teach a *quiet, manly religion*, and to enforce its precepts by intelligent workers, both men and women. We impress on the boys that *they must help themselves before they can count on divine help*. We urge them to resist temptation manfully; and, if they fail, to fight again. And we think that they more than regain, from example and personal influence, what they lose in positive religious instruction.

The boys have done so well in the last seven months. *The new tone has appealed to them*. No more slouching, surliness, constant grumbling or running away. No more need for severe punishments. Week after week the reports have come to me, containing full records of all offences and of every punishment awarded, and week after week I am astonished at the results. Sometimes not a single complaint for a whole week, and this among fifty boys of such antecedents. And such slight complaints: "D—s, throwing stones at the dog." "E. R—n, disorder in school. Punishment—deprived of skating privileges for a week."

A most serious and troublesome offence has always been the running away. The farm is open; a bright, active lad can get away if he really tries. From November to August last year there were forty-five cases of running away; from August to March but one, among the boys regularly on the farm.

I wish there were more space to tell of the tremendous influence for good we have found thus far in the military system, and how boy after boy, sometimes of the most unpromising character, has been attracted and roused by that when nothing else could stir him; and how the new boys, coming up shame-faced and scared, are attracted at once by the uniforms and the sound of the drums calling for parade, and how, after watching the drills for half an hour, they sidle up to the friend who has brought them, and say confidently that "they think they will like this place, after all." And we are getting many new boys now. During the winter, we have been able to send off boy after boy with thoroughly good records, some to their homes, others to good, honorable positions. And many more will soon follow.

I went up to the Farm recently, for the first time in three months. There had been some changes in the staff, terrible weather, much sickness, quite a little discomfort. The farmer—a quiet, sensible, reliable man, who has been there some years—met me at the station, and at once I asked about the boys and how they were behaving. He answered: "They are behaving splendidly. I never saw them do better." Then there was a pause; he was evidently thinking hard. And he said, "I really do not know a single boy on the place who is not trying his utmost to improve."\*

\* Reprinted from THE ALTRUIST INTERCHANGE, New York.

## THE CAREER OF PROF. HUXLEY.

*From the London Times.*

THOMAS HENRY HUXLEY, P.C., LL.D., D.C.L., etc., was born at Ealing in 1825, and educated mainly at home, sometimes with himself for teacher. His father was one of the masters of Ealing School, and there the boy went for two years and a half; but, with that exception, he never worked with other boys. His private study, however, was of a very serious cast; he plunged into German science, and began medicine, with a brother-in-law for guide. This determined his choice of a calling, and at seventeen he was sent to Charing-cross Hospital, where he started on his career of distinction by discovering a certain root-sheath in the hair, known as "Huxley's layer" to this day. Three years later he passed the first M.B. examination at the University of London, and began practice of a kind among the poor of the East-end. He referred to this in after life in a kindly notice of Mr. Besant's "All Sorts and Conditions of Men." Then he joined the Navy Medical service, at first at Haslar, afterwards as assistant surgeon to the Rattlesnake, commissioned for a surveying voyage in the southern seas. This gave him his opportunity, as no doubt he had foreseen that it would, for he had used all the interest at his disposal to procure the appointment. The man who had come out second in the honors' list in anatomy and physiology at the University of London could not have meant to live and die a ship's surgeon.

The Rattlesnake sailed in 1846, and returned in 1850; and in the interval her assistant surgeon had made his mark among the learned societies. He sent to the Royal Society minute accounts of the fauna of the sea, and he was elected a fellow on his return. The great work, "Oceanic Hydrozoa," founded in his submarine researches, did not appear until 1859, probably owing to the author's want of means. After vainly endeavoring to induce the Government to take it up in part, he left the naval service in 1853. But he had not long to wait for an appointment. Professor Forbes left the chair of Natural History at Jermyn street, to go to Edinburgh, and Huxley took his place. He was now in the straight path for honors, being known as the most capable and, above all, as one of the most original physiologists of his day—a reputation he maintained, not only by his lectures, but by a series of brilliant works. His speculations had the good fortune to interest the multitude, as well as the scientific world, and a series of lectures in Jermyn street to the workmen on "Man's Place in Nature" led to a controversy which really never died. It was taken up at the British Association year after year; it formed the subject of one of his finest books. It was the same with a subsequent series delivered in 1862, to an audience of the same sort—on our knowledge of the causes of the Phenomena of Organic Nature.

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Mr. Huxley gave the workmen of his best; and what he said to them was often in the nature of a challenge to the whole scientific world. From 1863 to 1869 he held the post of Hunterian Professor at the Royal College of Surgeons; he was twice chosen Fullerian Professor of Physiology at the Royal Institution; in 1869 and 1870 he was president of the Geological Society. Of other distinctions from the Presidency of the British Association to the corresponding membership of half the scientific societies of Europe, it is hardly possible to speak, even in the barest recital, within the space at our disposal.

It will be more interesting to glance at the causes which, apart from personal character, led to his extraordinary rise. In the first place, he had thoroughly mastered the whole range of zoology. Most men are content to know but a part of it. Huxley professed nothing less than the entire biology of animals; and his observations of individual phenomena always took their place at once in a scheme of general relations. From the lowest animals he gradually extended his investigations up to the highest, and even to man. His studies in the comparative anatomy and classification of the vertebrata would of themselves suffice amply for a reputation. His grasp of general ideas was especially remarkable in a man so patient in observation of individual facts. Though he seemed to wander far and wide in the realm of nature, he knew pretty well what he set out to find. We pass over certain generalizations—such as that of the germinal layers of animals—which could hardly be made intelligible to the general reader, to come to that wonderful development of Darwin's theory, in which he showed that the anatomical differences between man and the highest apes are less marked than those between the highest and the lowest apes.

Professor Owen denied that part of the evidence relating to the brain, but many thought that Huxley more than maintained his ground. With all this he had the gift of exposition in a remarkable degree; he could make the most abstract theories intelligible, and even fascinating, to a mixed audience; and, in our time, he was the first of those who brought down science from the skies.

He strenuously combated the widely-spread conception of life as a something which works through matter but is independent of it. On the contrary, he said, matter and life are inseparably connected; and there is one kind of matter which is common to all living beings. He showed the unity of composition and structure throughout nature. "He explains how the microscopic fungi, clustering by millions within the body of a single fly, the giant pine of California towering to the height of a cathedral spire, the Indian fig-tree covering acres with its profound shadow, the animalcules of oceans' lowest deep minute enough to dance in myriads on the point of a needle, the Finer whale, the flower that a girl wears in her hair and the blood in her veins are, each and all, smaller or larger multiples or aggregates of one and the same structural unit, which, again, is invariably resolvable into the same identical elements." This

end is an atom or corpuscle composed of oxygen, nitrogen, hydrogen, and carbon. All things that live in what form soever are varieties of this protoplasm. Human life begins with a single particle of protoplasm, and proceeds by successive agitations of it to the structure of our bodies as they are.

The protoplasm of lichen or fungus, for example, is converted by decay into vegetable mould. Let grass take root on this, and grow, and we shall have herbaceous protoplasm; let oxen eat the grass, and we have an animal protoplasm—better known as beef; let man eat the oxen, and we have human protoplasm at last. Now, Professor Huxley for his part saw no break in the series of transubstantiations whereby the oxygen, hydrogen, nitrogen, and carbon became metamorphosed into man, and he could not understand why the language which is applicable to any one term of the series should not be used in regard to any of the others. What reason is there why thought should not be termed a property of thinking protoplasm, just as congelation is a property of water, and centrifugence of gas? Why should we assume the existence in the living matter of a something which has no representative or correlative in the unliving matter that gave rise to it? All this, of course, is a contribution to Darwinism. Huxley maintained, in his own words, "the hypothesis which supposes that species living at any time must be a gradual modification of pre-existing species." The theory that each species of plant or animal was formed and placed on the globe at long intervals by a distinct act of creative power was with him an assumption "as unwarranted by tradition or revelation as it is opposed to the general analogy of nature."

This was at least clear, and clearness was one of his chief merits. He had cultivated style; and he would have known how to make Herbert Spencer readable. He could have shown only less in general literature and in practical life than in pure science. His miscellaneous writings are delightful—profound learning flavored by wit and fancy; wit and fancy dignified by learning. When he appeared on the platform to discuss questions outside of politics it was as a personality of the first class. The strong thing and the fine thing said was usually his. He was one of the anti-Eyre men in that great controversy on the riots in Jamaica that divided England with a line running from border to border of her political, social, and even of her family life. Carlyle, we know, was one of the celebrities on the other side. People talked of Governor Eyre's virtues, and of his victim's failings in private life. Huxley said he knew of no law authorizing virtuous persons, as such, to put to death persons who were not virtuous, as such. He was one of the intellectual notables elected to the first London School Board during the moment of our history when that distinction was sought as eagerly as a seat in Parliament. With him it was no purely ornamental function. He took his stand against denominational teaching, and fiercely denounced the educational system of the Roman Catholic Church. In 1886, when Mr.

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Gladstone brought forward his Home Rule scheme, the Professor wrote a vigorous letter against separation, which even those who could not accept its conclusions were compelled to admire as a masterpiece of vigorous and incisive style.

In his later years he entered freely into controversy on the religious, political, and social problems of the day. An article from his pen in a review ranked among the literary events of the month. He loved to show that science was not for the laboratory alone, and that it might boldly claim to have a voice in every question which affected the welfare of man. He scoffed openly at the Biblical cosmogony, and made no secret of his belief that it had no longer a single position to defend. He sometimes forgot his dignity as a thinker in his ardour as a controversialist, as when in answer to Mr. Gladstone he objected to the destruction of the herd of swine in Scripture on the ground that it was a wanton infringement of the rights of property. When he chose to stand on his proper level he could handle a theological argument with the greatest effect. Yet his tone was usually that of the scoffer, and he seemed to have laid deeply to heart the Carlylian maxim as to the intellectual status of the majority of mankind. He laughed at Positivism as wanting in science. Yet this did not prevent Mr. Frederic Harrison from claiming him as a promising candidate for membership of that body in virtue of his high regard for the "services of humanity." Mr. Huxley, in reply, expressed his readiness to take the olive branch; but he had no sooner got it in his hand than he began to belabor Mr. Harrison with it. "I really do not care one straw," he said, "for subjective immortality, nor desire any place in the minds of coming generations beyond that which might be kept warm for me by those I love and who love me." He admitted a sneaking kindness for the Calvinists as distinguished from the modern humanitarian school.

In his Romanes Lecture at Oxford, delivered in 1893, he enlarged on the same idea. But here, after saying how pitiless Nature had been in the earlier processes of evolution, he admitted, or rather insisted, that the business of man was not to imitate the cosmic process in that respect, still less to run away from it, but to combat it. Physiology, psychology, ethics, political science, he said, would at no distant period work a great revolution in human affairs, while he took care to add that the theory of evolution encourages no millennial anticipations.

In political controversy he was pitiless on the doctrines of Rousseau, the more so as he thought he saw they were being revived with fatal effect in modern speculation. He refused altogether to believe that men were born free, equal and good, or that they could plead natural rights with any effect as a reason for political and social action. The child, he said, is born a slave, and would perish if it were allowed to exercise its freedom for a single moment. Conquest itself, which the Rousseau school so fiercely condemned, was really but a form of that social contract which they so unwisely extolled. He was especially severe on Mr. Henry

George for his book on "Progress and Poverty." The principle of natural right, he said, on which Mr. George based his whole political theory, would have been destructive even to a tiger's right to a living. All our physical and inherited capacities are the gratuitous offering of nature, and a man, instead of belonging exclusively to himself, belongs first to the rest of mankind.

A local community or nation has no more right to exclusive ownership of land than an individual, and though English land were nationalized for the benefit of the English people, we should still be bound by simple justice to call in all the Chinese, Hindoos, and Hottentots to share. Capital, he argued, was the mother of labor. It was never a product of human labor alone. It existed apart from labor, and furnished the materials on which labor was employed.

Yet, in his final deliverance on this subject, he disclaimed all intention to justify those who in their contentment with the present are opposed to all endeavours to bring about any fundamental change in our social arrangements. His aim, he declared, had been altogether different. "What profits it to the human Prometheus that he has stolen the fire of heaven to be his servant, and that the spirits of the earth and of the air obey him, if the vulture of pauperism is eternally to tear his very vitals and keep him on the brink of destruction?" His strong interest in human life as it is lived was the main secret of the charm of his personality in the market-place as in the professorial chair. Yet, unconsciously, perhaps, he gave to some of the reactionary theories of his time a sanction of science which was of more use to them than those sanctions of theology which they had so long enjoyed.

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#### SHAKESPEARE'S RELIGION.

FROM this new world of thought and feeling Shakespeare held aloof. Turn as others might to the speculations of theology, man and man's nature remained with him an inexhaustible subject of interest. Caliban was among his latest creations. It is impossible to discover whether his religious belief was Catholic or Protestant. It is hard, indeed, to say whether he had any religious belief or no. The religious phrases which are thinly scattered over his works are little more than expressions of a distant and imaginative reverence. But on the deeper grounds of religious faith his silence is significant. He is silent, and the doubt of Hamlet deepens his silence, about the after-world. "To die," it may be, was to him, as it was to Claudio, "to go we know not whither." Often as his questionings turn to the riddle of life and death, he leaves it a riddle to the last, without heeding the common theological solutions around him. "We are such stuff as dreams are made of, and our little life is rounded with a sleep."—*J. R. Green, "Hist. of the English People."*

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## THE RESPONSIBILITY OF GOD.

BY DR. PAUL CARUS.

ONE of the latest issues of the *Chicago Sunday Tribune* contains a sermon by the Rev. George T. Smith, of Chicago, entitled "God's Responsibility to Man." The sermon is remarkable in more than one respect. It shows progressiveness in one way and a reactionary tendency in another. The author of this sermon recognizes to some extent the identity of nature's God and nature's laws. He says:

"The laws of nature are true; they never lie. Nature is God's thought materialized. Reason and conscience are God's thoughts incased and individualized in man."

But at the same time the Rev. Mr. Smith regards God as a person, and certainly if God be a person there can be no question about it that he is responsible for his creation and the government of the world. St. Paul may be right that the Potter is not responsible to the vessels he makes, because vessels are not sentient creatures; but if the vessels were sentient beings like men, the potter would be responsible for their fate. The Rev. Mr. Smith says:

"God is responsible by his nature not to outrage the highest, purest instincts of man. We may safely say He cannot do so. He cannot deny himself. . . .

"Then the judge of all the earth is responsible to man to do right. Abraham stood pleading for Sodom. 'Wilt thou slay the righteous with the wicked?' God consented to save the entire city if there were fifty, forty, or thirty, or twenty, or even ten, righteous men there, and he never stopped lessening the number till Abraham stopped asking. (Gen. 18.) He saved Lot; he tried to save his son-in-law, but they would not hear. The Judge of all is responsible to man for just dealing. . . .

"God is our maker. He is responsible that we are made ignorant; that we have no burden laid on us beyond our strength; no duty imposed that we cannot discharge. . . .

"There are those who, by superior cunning, are able to prey on their fellow-men, who trample upon or evade the laws of men. For these judgment waits. The Judge will do right. Eternity will show that there is no gain in wrong-doing, no profit in stealing or gambling, though it be under forms of law. . . .

"God, our Father, is to provide for and to train his children into manhood. . . . The King of Kings is responsible for victory over foes too strong for unaided man."

The *Tribune* preacher winds up his sermon in the last paragraph as follows:

"There is no more responsible being in the universe than God, and full well does He discharge that responsibility. . . . He will deliver the righteous from every evil, and reserve the unjust to the day of judgment to be punished."

This is a strange sermon, a sermon that probably has never been preached before in any one of the Christian pulpits, yet it is a straw in

the wind, it proves at least a partial progress: it proves that the clergy in America dare to walk in untrodden paths. If God were an individual being, a huge world-maker, He would indeed be (as the Rev. Mr. Smith says) the most responsible being in the universe.

The truth is, that God is not an individual being at all. For God is identical with the irresistible majesty of the laws of nature, and especially with the moral law which is the condition of man's existence as a rational and moral being. God is not a law-giver, who, like a king, enforces justice. God may be compared to a law-giver, to a king, to a father, but He is no law-giver, no king, no father. He is God, and God is that which is irresistible: He is omnipotence itself. God is the eternal law of justice itself. He who breaks the law will smart under its curse; he who obeys it will enjoy its blessing. To attribute to God responsibility is an anthropomorphic conception of God, it humanizes God.

A peculiar lesson is involved in the fact that Buddhism, the greatest non-Christian religion, which is distinguished for inculcating the noblest moral maxims, such as love of enemies, chastity, sincerity of heart, and charity toward all suffering creatures, knows nothing about God. Unfriendly critics have on that account branded Buddhists as atheists, and yet they face the same facts of life and have derived therefrom the same rules of ethical conduct. The main difference between Christians and Buddhists consists in the employment of different systems of comprehending and symbolizing the facts of experience. Both religions, Christianity as well as Buddhism, recognise an authority for moral conduct. The former call it Christ, the latter Buddha. Christ reveals to Christians the will of God; Buddha teaches men enlightenment. There is this difference: that Christ appears as the son of God, and therefore his teachings must be accepted as revealed truth, while Buddha is a man, who after a diligent search at last obtained the highest wisdom, that will deliver mankind from evil. In Christianity the sonship of Christ vouches for the truth of Christ's message, while in Buddhism Buddha's enlightenment constitutes his Buddhahood. Now Buddha teaches that enlightenment is the same, and that all Buddhas teach the same religion, which consists in the abandonment of the vanity of self-hood, of all hatred and envy, and of lust, implying at the same time a far-reaching and unbounded love, which refuses none, not even those who hate and despise us, compassion with all those that suffer, and holiness. Enlightenment is a living recognition of the truth seen in its moral application to practical life, and truth is a summarized statement of facts, or rather the laws pervading the facts and constituting a comprehensive aspect of their eternity. And this essence of Buddhahood, the eternal laws, the recognition of which constitute enlightenment, has been formulated by the later Buddhists under the name of Amitabha, which means illimitable light, and is conceived as eternal, immutable, and omnipresent. It is the *Sarbhoga-Kaya* (the body of bliss) among the three personalities of Buddha, the other two being the *Nirmana-Kaya*, the apparitional body

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of Buddha the teacher, and the *Dharma-Kaya*, the body of the law, which is Buddha's religion in its historical development.

The facts are the same in Buddhism and in Christianity; the modes only of formulating them in symbolical expressions varies. Both religions recognize an authority of conduct which, in a word, we may call "the ethical law of the universe, as manifested in the evolution of life."

According to Buddhist notions, every man is responsible for his fate, for every living creature is the incarnation of his karma. We are our own makers. We reap what we have sown. In this conception, every single creature is no longer regarded as an individual being whose fate begins with its birth and ends with its death. Every creature is regarded in its connection with the whole world of life as the continuation of preceding life. Every creature is the result of the karma done in its former existences.

The aim of the Buddhist is to understand the law of life, and to act in agreement with it. Enlightenment concerning the problems of man's soul, implying the right attitude of mind with regard to our duties, constitutes Buddhahood. Thus, to the Buddhist, there is no problem of a conflict between the existence of evil in the world and the goodness of Amitabha, the external conditions of Buddhahood. The existence of evil in this world is the result of our own doing. We are the builders of our own fate, and we must be our own saviors.

If a bridge breaks down under the weight of railroad cars too heavy for its construction, is the law of gravitation responsible for the lives that are lost in the wreck? According to the Buddhist conception, the engineer is responsible. There is no Brahma responsible for our mistakes, or even for our ignorance, but we ourselves are guilty of both. The constitution of life, and of the laws of life, are no secrets. They are open to all, and can be investigated and obeyed, and if the bridge be constructed by an intelligent engineer, it will carry the passengers over the river to the other bank. He who understands his own being and the laws underlying the development of life will no longer throw the responsibility of his misfortunes on others, be they gods or men, but will, like Faust in Goethe's grand drama, seek salvation in helpful deeds that will live after him, and preserve the bliss of his life in all generations to come.\*

#### THE NECESSITY FOR FREE DISCUSSION.

THERE is the greatest difference between presuming an opinion to be true, because, with every opportunity for contesting it, it has not been refuted, and assuming its truth for the purpose of not permitting its refutation. Complete liberty of contradicting and disproving our opinion is the very condition which justifies us in assuming its truth for purposes of action; and on no other terms can a being with human faculties have any rational assurance of being right.—*J. S. Mill, "On Liberty."*

\* Reprinted from THE OPEN COURT, Chicago.

## CURRENT OPINIONS.

### ENGLAND'S FINANCIAL CONDITION.

Referring to the Budget just laid before the British Parliament, a correspondent sends the following despatch, dated London, April 16th:—Sir Michael Hicks-Beach, Chancellor of the Exchequer, began his speech introducing the budget, by saying that the expenditure had been larger than that of any year since the last great war, the surplus in the treasury was the largest that had ever been known, and the credit of the country was never so high. The yield of consols to the purchaser was just one-half what it was a century ago, and a larger sum had been applied to the reduction of the national debt than had ever before been applied to that end within a similar period. The deposits in savings banks and permanent accounts in ordinary banks had amounted to an unprecedented point, and the production of gold throughout the world had been the highest ever known. The amount of bullion in the Bank of England was £49,000,000 and the reserve fund in the bank, in proportion to its liabilities, was the highest on record. The position of workingmen was never so satisfactory as at present, but he feared that the condition of agriculturists was worse. The issue of produce stamps proved that business transactions had never reached so great a volume. Altogether the last year had been a wonderful one, especially its latter half. Exports, imports, railway earnings, and bankers' returns showed a continuous expanse. The revenue for the year had been £101,974,000, while for the year 1894-95 it had been only £94,684,000, showing an increase of £7,290,000, and making an excess of £5,812,000 over the estimates. A great feature had been in the increase of revenue from tobacco, wine, and tea, the latter having steadily driven coffee out of the market.

During the year the national debt had been reduced £8,134,000, the largest reduction on record with the exception of that of 1894-95. The unfunded debt stood at the lowest point it had reached in 21 years, and the funded debt had not materially increased since the Crimean war. In 39 years, £190,000,000 of debt had been paid off, £100,000,000 in the last 13 years. Some persons had denied the wisdom of this, but it was Sir Michael's opinion that by this self-denying course the country had raised up a reserve of incalculable importance. If a time of need should come when the country would again have to fight for its life, the reserve would enable it to raise £200,000,000 without incurring an atom more debt than the nation had borne in 1857 without a murmur.

*Daily News* (Lib.): "Nobody who is not a landlord will have any cause to thank the Chancellor of the Exchequer."

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*Chronicle* (Lib.): His speech establishes Sir Michael Hicks-Beach's reputation and will rank him among the great chancellors of the Gladstone type, but there is nothing to praise in his policy. The rich man with the rent-roll is the only man who will get relief.

*Tribune*, New York, (London correspondent): The Budget speech disclosed at once the magnitude of English prosperity and the helplessness of the taxpayer. With revenues from every source exceeding the estimates, and with the largest surplus ever known, the taxpayers are allowed to stagger along with a beggarly measure of relief. A large part of this year's surplus is already disposed of in naval works, and the estimated surplus next year would be larger by \$15,000,000 if the new naval programme had not been adopted. What remains is devoted to easing the operation of the death duties, reducing the land tax from four shillings to one, and relieving the agricultural rates. The eight-penny income tax, which is virtually a war tax, still stands. Sir Michael Hicks-Beach's speech was chiefly remarkable for the seriousness with which he warned the Commons that the national expenditures were out-running the national resources.

*Republican*, Springfield: England's financial condition is justly the envy of the world, but we submit that while the assets of this huge concern are extraordinary, its liabilities run them an even race. With wars already begun against native races in the Soudan and in South Africa; with the Dutch in the Transvaal, Orange Free State, and Cape Colony on the verge of a race struggle against English supremacy; with Germany jealous at one point, France jealous at another, Russia at another, and the United States at another,—with the world's peace, in short, threatened at half a dozen different and widely-separated points, England has need of all the surplus she can stow away both this year and next and the year after that.

*Transcript*, Boston: The speech of the British Chancellor of the Exchequer, in presenting the budget last night, was a revelation of the tremendous financial strength of England. Taken as a whole the report must have been eminently satisfactory not only to Conservatives, but to all Englishmen, for there has been no radical change in the financial programme since Lord Salisbury came into office. So the Liberals may fairly enough claim some share of the credit for the remarkable showing of the Chancellor.

#### THE GOD-IN-THE-CONSTITUTION AMENDMENT.

*The Independent* (Non-Sec.), New York: We do not imagine that the joint resolution will even be submitted to the States for ratification. It is wholly unnecessary, and it would be wholly ineffective. It would have no constitutional or legal force. Being in the preamble, and simply

an acknowledgment, Congress could not legislate on the basis of it, the courts could not interpret it as a part of the supreme law of the land, and it would be only an empty expression. It would not change the Government nor make the Nation one whit more religious, nor affect in any way the clause of the Constitution prohibiting Congress from making any law respecting the establishment of religion or interfering with the full exercise thereof. But it would propose as a National policy religious discrimination, which would be a new departure. We have kept the Republic free from all entangling religious alliances, and our only safe and wise course is to persevere in the old way. The resolution has passed its second reading in the Senate, but not in the House. We have no idea that it will go to the President. It is an old proposition, which good men have wasted much valuable time and thought to advance.

*Sun*, New York: We do not agree with the infidels in regarding the proposition to recognize God formally in the Constitution as criminal and outrageous, infamous, and detestable. We do not sympathize with their violent and vindictive spirit against it. Still, we have no hesitation in saying that we are opposed to the suggested amendment. We are opposed to any Constitutional amendments which are not absolutely necessary; and at this time no such need has been made to appear. The Constitution does remarkably well as it is. The proposed recognition of God would be no more than a mere form of words. It would have no weight and no influence. It would make this country no more of a Christian country than it is now. It is a subject, however, which cannot be referred to popular discussion without danger. It would bring religion into politics, thus making one of the most explosive of mixtures. The wise way is to leave it alone. Keep religion out of the Constitution and out of politics!

*Republican*, Springfield: The reasons for heeding the petition of a Kansas man to make April 5 a legal National holiday in recognition of the resurrection of Jesus would seem to be about as strong as for accepting the Constitutional amendment proposed by those who would have the instrument recognize God and the Christian religion.

*Times*, New York: A very little reflection upon the form of words suggested as desirable to be added to the Constitution must impress the thoughtful person with the fear that the amendment, if incorporated in the Constitution, might produce quite the opposite effect from that intended by its promoters. Long before the amendment could be accepted by the process prescribed for making effective all changes in the Constitution it would excite the critical and perhaps the irreverent, raise questions of authority suggested by the language of the proposed amendment, stir up sects and array them one against another, destroy tranquility

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among men of different faiths, impair the general welfare, and perhaps leave to posterity the record of a most unhappy and threatening controversy.

*Christian Leader*, Union, Boston: We are very glad to learn that the constitution-makers of South Carolina not only believe in the existence of a Supreme Being, but further hold that such a belief is good and profitable unto men. None the less it is to be regretted that a religious test has place in the new fundamental law. "No person who denies the existence of a Supreme Being shall hold any office under this constitution," says the document. Yet who would not trust the management of his estate to a theoretical atheist, yet of tested fidelity, rather than to a theoretical Christian whose record is anything but Christian? Avowed atheism is so unpopular that in four cases out of five the courage to make the avowal is a sign of sincerity and even of integrity of character.

#### THE OTTAWA MUDDLE.

*St. Thomas Journal*: When such stalwart Conservatives as McCarthy, McNeill, Sproule, Maclean, Wallace, Weldon, Craig and Davin rise in rapid succession, in a three-hour's debate, and protest with more or less bitterness of language against the Government's policy, there is no other conclusion to be drawn than that evil days have come upon the once great Conservative party.

*Hamilton Herald*: There is something pathetic about Sir Mackenzie Bowell being kicked aside now, like an old horse turned out in the fields to die. A weak and incapable leader he undoubtedly was, but then his very lack of qualifications led to his being selected for the post of Premier. Yet he was no more of a failure as a leader than Sir Charles Tupper has proved to be. Tupper has simply carried out the other man's policy, so that it is difficult to see how the party has benefited by the change. One great trouble with Bowell was that he did not have quite such a fine supply of imagination as the other fellow.

*The Toronto Telegram*: The question is not entirely Manitoba's affair. There are many honest Protestants in Canada who regard even Manitoba's educational freedom as entirely secondary to the great principle which is outraged by the bold and open trafficking between a Canadian government and a hierarchy of the Roman Catholic church. It may be possible that Winnipeg can be browbeaten by the C. P. R. or bribed by the money of desperate politicians into defeating one of the ablest and most useful Canadians in public life. It may be that Manitoba outside Winnipeg will yield to the influences which are working for remedial legislation. Whatever Manitoba does or says, Canada as a whole will still have the right to insist that no Canadian Parliament shall blindly fulfil the terms of any secret bargain with the hierarchy.

## FROM OUR OWN OBSERVATORY.

### HUMORS OF THE REMEDIAL SESSION.

#### Birth and Death of the Remedial Bill.

THE incidents connected with the introduction and final defeat of the Remedial Bill comprise some circumstances of an almost unprecedented character. The resignation of one-half of the Ministers before even the commencement of discussion on the Queen's Speech which they had helped to formulate and introduce, their weak and discrepant accounts of the cause of their apparent treachery, and their return to office; the incident of the anonymous letters (not yet explained); the Remedial Bill debate, with all its ridiculous and disgraceful incidents; the Winnipeg conference fiasco; the 129 hours' continuous committee sitting, in face of the evident impossibility of passing the bill; and the final effort to pass corrupt financial votes, all mark the governing body at Ottawa as being wanting in high-minded and statesmanlike qualities. The following editorial of the *Montreal Star* on the "bolting" incident deserves record:

"MAGNA EST VERITAS ET PREVALEBIT.

"ANANIAS is dead. Sapphira is dead. Munchausen (if he ever existed) is dead. But the Government at Ottawa still lives, and the breed is in no immediate danger of extinction.

"These melancholy reminiscences are suggested by the official explanation made in the House of Commons yesterday by Sir Adolphe Caron, with reference to the recent ministerial strike, lock-out and resumption of work.

"There are features about that explanation that compel public admiration. Upon that utterance alone Sir Adolphe might be elected president of any fish or game club.

"It was colossal! Magnificent! Heroic! Superb!

"The people of Canada expected to be taken into the confidence of the Government. They were taken in!

"There is an island in Cumberland County, N.S., known as Jerry Island, and which it is the fashion for the Bluenoses to offer as a prize to the biggest liar in the province. The Government ought to declare that island for the general advantage of Canada and take possession of it. Nobody has a better claim just now.

"The ministers have been setting a good example by accepting each other's explanations on various subjects lately, and we are bound to accept their explanation.

"We are required to believe that the seven retired but repentant ministers resigned their portfolios because they had conscientious scruples about violating the constitution by leaving Mr. Angers' chair at the Council-table empty, and that the Premier has taken them back again because, after re-construction, he has come to the conclusion that this cause was not sufficient to justify the resignations.....

"Unfortunately, there are difficulties about reconciling this explanation with the explanation of the Hon. George Eulas Foster to the effect that the seven bolters

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resigned because they found that their venerable leader suffered from moments of weakness for about twenty-four hours a day !

" Are we equally bound to accept that statement ?

" In view of the evident fact that the old man has come out of the scrimmage most conspicuously on top, we think not.

" Oh, fie, George Eulas Foster !

" Beware, George, of the exceeding fibfulness of little fibs.

" To think that you should represent yourself and your associates as actuated by disloyalty to your chief when you were all actuated by jealousy for the purity of the constitution !

" No, George ! We must accept the explanation made by Sir Adolphus.

" That was no petty fib. There was nothing petty about it."

Of course, when the House got down to business, it was soon patent that the Opposition were about to strain every nerve to prevent the Remedial Bill passing ; and under these circumstances, the time at their disposal was so short that, if the Government had had no occult purpose to serve, it would have been their wisest policy to withdraw the Bill at once. They evidently desired, however, to make a show of forcing the Remedial Bill through the House, in order to throw the responsibility of rejecting it upon the Opposition. The dishonesty of their efforts was, however, apparent when Sir Charles Tupper himself made several long speeches on irrelevant matters.

Many scenes occurred during the night-and-day sitting that tended to show that anxiety for religion was certainly not the prevalent sentiment. Early on Wednesday morning, when Mr. Wallace began to speak on the motion to adjourn, he said that what the end of the present entanglement would be the Lord and the member for l'Assomption only knew. Mr. Jeannotte jumped to his feet and objected to having his name used in this way ; but Mr. Wallace said his name was not often in such good company, and if the Lord did not object, he did not see why Mr. Jeannotte should do so.

During Wednesday, Mr. Charlton began reading from the Bible, to show that the extracts prescribed for reading in the Manitoba schools were not Protestant rather than Catholic. His reading was greeted by interruptions and jeers, and finally Dr. Bergin took a point of order that it was not permissible to read the Bible in the House. Mr. Wallace accused Mr. Charlton of skipping a chapter which showed the success of the National Policy. Mr. Fraser asked which one, and Mr. Wallace turned to the chapter telling how they stored up corn in Egypt, which made it the most powerful kingdom. Mr. Fraser replied that to store up corn for a famine was a peculiar kind of protection. If Mr. Wallace read the Bible more he would not be a Protectionist. The chairman ruled the reading of the Bible in order, and Mr. Charlton at great length expounded the meaning of the various scriptural passages prescribed by Manitoba. Mr. John A. McDonald rose and caused great amusement by

asking Mr. Charlton if he was aware that a boat ran between Sydney and North Sydney on Sundays at a ten cent rate, despite the protests of Presbyterians and all denominations. Mr. Cameron, of Huron, asked the leader of the House if he proposed to proceed with this "solemn farce," but he got no answer.

On Thursday afternoon, the House having been in session continuously for over 70 hours (breaking the 1885 record of 60 hours), Clarke Wallace drew attention to the fact that for two days they had had no prayers in the House, and to this, he suggested, might be attributed the general demoralization! The chamber had not been cleaned for three days, and looked very dilapidated; and Mr. Borden read some extracts from medical works to show that it was fatal to live for any length of time in such a vitiated atmosphere. Sir Charles Tupper, he said, must be trying to poison the Opposition while he went home to bed. Dr. Ferguson (Leeds) offered to bet twenty-five dollars that the atmosphere of the House was as pure as that of any hotel or church in Ottawa.

The motion "that the committee now rise" had been discussed for 36 hours, the burden of the speeches being the iniquity of appointing a member of the House, Mr. Masson, to a judgeship as a reward for his voting for the second reading. Inquiries were made as to "Whose turn next?" and Mr. Charlton read a list of those reported to be about to receive appointments.

Mr. Paterson "chaffed" the temporary chairman (Mr. Mills) for reading *Punch* instead of studying the Remedial Bill while occupying the chair; and just then a disgraceful row occurred, Dr. Ferguson seating himself beside Dr. Sproule and attacking him, while Mr. Edgar rose and said quietly, "Mr. Chairman, if you can spare your attention, I think there is a fight over there." Dr. Ferguson was shouting, "You're a ——— fool!" and a scrimmage appeared imminent, when some friends interfered and led the noisy aggressor out of the house.

Col. Tyrwhitt discussed the records of Chairmen Ouimet and Bergeron. Ouimet was a born kicker. He had kicked himself into the Speaker's chair and then out of it; he had kicked himself into the Ministry, then out of it, and then back again. Bergeron had had \$2,000 extra yearly indemnity, and yet he was never in the chair.

At 3 o'clock on Friday morning, Mr. Martin asked the Government to let the members go home to sleep, as they "had done a good day's work," and had been sitting over eighty hours; but Sir Hector Langevin said he had just met Sir Charles Tupper (Mr. Fraser—"Going to his bed?") who recommended them to take up the easy clauses—those about which there would not be much difference. Mr. Fraser asked how they could tell which were the easy clauses; they might spend all their time in the search for them. Then, when they had found an easy clause, were they to say, "Here, Jack, we've struck something easy; now you may go to bed. We can handle this, because it doesn't require discussion." Mr. Foster rose to a point of order. Had Mr. Fraser a right to point to Sir

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Richard Cartwright when he said, "Here, Jack." Mr. Fraser objected. He might have been out of order had he said, "Here, Dick."

Mr. Choquette (speaking in French) said it was irregular for them to be sitting with a chairman who did not understand both French and English. "Does the chairman understand me?" asked Mr. Choquette. "I do not. I don't understand French, but I am properly in the chair as the substitute for Mr. Bergeron," was Mr. Mills' reply.

The session, having closed at 12 p.m. on Saturday evening, was resumed on Monday afternoon, and, in spite of protests, was continued night and day as before. Soon after midnight on Wednesday, however, and just as clause 15 had been read, Sir Charles Tupper announced the withdrawal of the Bill, though he very foolishly hinted at the resumption of its discussion after the necessary supplies had been voted. Mr. Greenway had been a spectator of the proceedings for a few hours, and said, in answer to a query, "Well, a man does not become surprised at a dead-sure thing!" It was, indeed, a ridiculous proceeding to begin a continuous night-and-day sitting after the week's experience.

The supplies begged for in an almost abject manner by the Government showed how vitally important it is that extreme vigilance should be exercised by the Opposition. It is disgraceful that attempts should be made to pass such votes as that for the Soulanges Canal.

The Opposition have succeeded in sending the Government to the country without the control of large sums of public money to be used for election purposes, but doubtless, as in times past, ample donations will be forthcoming from expectant beneficiaries, and the scheme set out in Mr. Foster's demand for supply can only be looked upon as a means of wholesale corruption through the promises of large expenditures of public money for local purposes.

As was anticipated, as soon as Parliament was dissolved, Premier Sir Mackenzie Bowell said Good-by to his unruly companions, and the duty of re-modelling the Cabinet and carrying the elections was handed to Sir Charles Tupper. The change was no doubt agreeable to both men. It seems strange to recall the statement of the latter, that his return from England had nothing to do with politics; it was only to discuss the fast mail steamship line. The appointment of Sir Donald Smith to the High Commissionership should be a satisfactory one.

*Star, Montreal:* No parliament has had so much "fun," politically, since Confederation, as this. From the day that Mr. Tarte made his famous charges five years ago until Parliament died last night in the midst of an acrid discussion over the Shortis case, with Mr. Davies on the floor, and the Black Rod waiting to do his unparalleled series of diamond-framed bows, this Parliament has had the worth of its money in political excitement. Whether the country has had the worth of its money is another question. If Parliament were intended primarily to be a house of entertainment, there would be some chance for an affirmative answer, but it draws salary as a business meeting.

### A Minority of One.

Who are the Manitoba Minority? While some persons who ought to know are telling us that most of the real minority in Manitoba are perfectly satisfied with the present state of the school law, and while the absence of any agitation against it would seem clearly to point to a similar conclusion, a few priests and a few servile journalists loudly tell us that the minority feel a big grievance. So far as we can perceive, however, the aggrieved minority really consists only of one man—the others are only parrots, who would not dare to call their souls their own in defiance of the orders of the real minority—Archbishop Langevin. This fact comes out strikingly in the announcement made by the Archbishop after having been in consultation with the Ministers at Ottawa:

"In the name of the Catholic minority that I officially represent, I ask the House of Commons to pass the whole remedial act. As it is now amended it will be satisfactory to the said Catholic minority that will consider it a substantial, final and workable solution of the Manitoba school question according to the constitution."

That Mr. Langevin claims to be the keeper of the conscience of the whole minority is clear, because this declaration was issued without any sort of consultation with his Manitoba flock. Up to that time, however, he had looked upon the Remedial Bill as only an instalment of the minority's rights, for he had sanctioned an article which appeared in the *Manitoban* of March 4, which clearly marked the fact that he anticipated that the *Manitoba Legislature* would have to supplement Sec. 74 by other enactments giving the Catholics a share of the proceeds of the sale of school lands. Of course, the minority can change his opinions at a moment's notice—when it suits.

### The Churches in Canada.

The Dominion Statistical Year Book gives some figures in reference to the churches in Canada, from which we extract the following:

|                     | Ch. of Eng. | Method. | Presby'ns. | Baptists. | Miscell. | Protestants. | Rom. Cath. | Total.    |
|---------------------|-------------|---------|------------|-----------|----------|--------------|------------|-----------|
| Brit. Columbia.     | 23,619      | 14,298  | 15,284     | 3,098     | 21,031   | 77,330       | 20,843     | 98,173    |
| Manitoba . . . . .  | 30,852      | 28,427  | 39,001     | 16,112    | 17,533   | 131,935      | 20,571     | 152,308   |
| New Brunswick       | 43,095      | 35,504  | 40,639     | 79,649    | 6,415    | 205,302      | 115,961    | 321,265   |
| Nova Scotia . . .   | 64,410      | 54,195  | 108,952    | 83,122    | 17,265   | 327,944      | 122,452    | 450,396   |
| Ontario . . . . .   | 385,999     | 654,033 | 453,147    | 106,047   | 156,795  | 1,756,021    | 358,300    | 2,114,312 |
| Pr. Ed. Island.     | 6,646       | 13,596  | 33,072     | 6,265     | 1,662    | 61,241       | 47,837     | 109,078   |
| Quebec . . . . .    | 75,472      | 39,544  | 52,673     | 7,991     | 21,146   | 196,826      | 1,291,709  | 1,488,535 |
| Territories . . . . | 14,166      | 7,980   | 12,507     | 1,555     | 17,583   | 53,791       | 13,008     | 66,799    |
| Unorgan. Terr.      | 1,800       | 178     | 51         | —         | 28,803   | 30,832       | 1,336      | 32,167    |
|                     | 646,059     | 847,765 | 755,326    | 303,839   | 288,233  | 2,841,222    | 1,992,017  | 4,833,231 |
| Per cent. . . . .   | 13.37       | 17.54   | 15.63      | 6.29      | 5.96     | 58.79        | 41.21      |           |

### Does Canada Want a Vigorous Immigration Policy?

Mr. W. C. Van Horne says she does. No doubt a vigorous policy in this line would add somewhat to the receipts of the Canadian Pacific Railway; and if this were the end to be gained it might be preferable for the Government to make the company a present of a few thousand dol-

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lars outright, instead of going through the expensive process of importing immigrants. The chief end to be attained, however, we imagine, to be the importation of prospective taxpayers, to help bear the burden of the Canadian debt, and we think it reasonable to suppose that, if a sensible policy be planned, and vigorously carried out, the country would reap an immense advantage from it. But it must be a very different policy from that hitherto pursued. Instead of purchasing hundreds of thousands of local advertising pamphlets, sending "reverend" lecturers to draw large salaries for preaching a few sermons mentioning Canada, and maintaining two or three large official staffs in England, with a heavily-paid High Commissioner; let a number of townships of good land be opened up for settlement on favorable terms to settlers with moderate capital, guaranteeing them transportation facilities at reasonable rates to markets, and providing school facilities for each district at once. Settlement should be encouraged round certain centres; and if necessary, arrangements should be made with the C. P. R. for including their lands in the arrangement. Instead of inveigling a number of immigrants into the country, and then leaving them to find a suitable corner or not as might happen, and often forcing men into the wilderness where disgust with such a policy often leads men to finally select the States for a home, such a plan would soon result in our western provinces being filled with a prosperous set of townships, surrounding flourishing villages and cities. As far as possible, the present towns should be utilized in the scheme, and the lands surrounding them might be expropriated by the Government for the purpose. The plan might entail a larger outlay upon each immigrant actually landed; but, on the whole, we think it would not cost a tithe of the expenditure under the old system; and we see no reason why the advantages of the plan should not be open to the men who are already in Canada, and some of whom appear anxious to do something better than idle about the towns in search of work.

#### **Toronto's New Board of Control.**

The new Board of Control—Aldermen Lamb, Graham and McMurrich (with the Mayor)—is now fairly at work, and if its members act honestly and vigorously, after availing themselves of the experience of the city's competent and experienced officials, they may go a long way to redeem the city from its bad reputation for corruption. At its first public meeting on Friday afternoon, Controller Graham announced that he had been interviewed by several persons in connection with contracts, but said that any such interviews would only prejudice the case of the contractors, whom he accordingly warned. It is worth record that he charged Controller Lamb with sending the interviewers to him; and that the Mayor afterwards in Council owned that he had sent some of the interviewers to Ald. Graham "in order to get rid of them." This invertebrate sort of business won't do, gentlemen. Each man must assume responsibility for his own share of the work of cleaning out the stable, and not attempt to throw the duty for which he is paid upon other men.

**Morality, Immorality and Pauperism in Montreal.**

The annual meeting of the Citizens' League of Montreal was held on Monday, April 13. Bishop Bond was in the chair, and, after the reading of the report, he gave his opinion that there had been a marked improvement in social life in Montreal in the last five years. We searched the reports of the Executive Committee and of the meeting, and failed to find any confirmation of this opinion. Not a word or a figure of any value was put forward as evidence; and, indeed, the statements made seem to us to bear a contrary interpretation. First, in regard to the illegal sale of liquor, we are told that the enforcement of Sunday closing has led to the hotels finding means to evade the law, and more stringent regulations are demanded from the Revenue Police. Then a class of "clubs" is referred to, started specially to evade the Sunday law, and dire results are predicted unless they are stopped. Then it is shown by figures that in seven years the licenses for liquor-selling have been reduced from 1,082 to 870. This, of course, may mean very little. Gambling, it is claimed, has been almost stopped—open gambling, at all events; but "art" lotteries have increased badly, and should be stopped. Prize-fighting has been done away with, and disorderly housekeepers have been fined, some five, six and eight times, and one of the most notorious of them promised faithfully to reform, but it is feared she is at her old work again. Then comes a paragraph that we must quote in full:

**"CRIPPLES AND DEFORMED PERSONS BEGGING ON THE STREETS.**

"We have used our influence towards the suppression of this evil. Enquiry has brought forth evidence from the most reliable authorities of the possible danger to unborn children, that makes the display of a deformity on the street amount almost to a crime. A proposed by-law suppressing these people is now under the consideration of the City Council. It is to be hoped that popular opinion will support the aldermen having it in charge."

We are getting tired of what we may term the poppycock of some of these puritanical repressionists. Not a word of faith, hope, and least of all of charity, appears in the whole report. "A proposed by-law suppressing these people" is all the sympathy the wretched cripples get from these reverend and pious folks. The "danger to unborn children" is a crankish excuse to "suppress" the poor deformed paupers, of whom the "Rev." Rabbi Veld said that "they should be got rid of. Allowing them to beg was simply allowing them to be lazy and to learn to be dishonest!" Get rid of them! Yes, that's Christian charity. "Take away their licenses!" said Mr. Leet, "and then they can't beg." Not a word as to what should be done with them. Why, the licenses should be a guarantee, if anything, that they are deserving of sympathy and help. Wouldn't the quickest way be the best—shoot them as soon as they become crippled? "Enforce the law in every case," said Bishop Bond. "Come unto me, all ye that labor and are heavy laden, and—I'll suppress you." Well, the affair is not a very gigantic one. It only fleeced the citizens to the extent of a little over a thousand dollars last year.

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**British Canadian Trade.**

The British trade returns for March show a large increase in the Anglo-Canadian trade. The increases amounted to 71 per cent. in imports from Canada during March and to 90 per cent. for the last quarter. In the quarter oxen increased \$250,000; sheep, \$30,000; wheat, \$45,000; flour, \$350,000; bacon, \$70,000; hams, \$40,000; butter, 17,000; cheese, \$400,000; fish, \$325,000; wood, 255,000. Eggs decreased \$7,000. The exports to Canada increased 7 per cent. for March, and 12 per cent. for the quarter. The whole of Britain's trade returns for the quarter show:

|             |              |      |              |      |             |
|-------------|--------------|------|--------------|------|-------------|
|             | 1896.        |      | 1895.        |      | Increase.   |
| Imports.... | £112,295,342 | .... | £100,837,860 | .... | £11,457,482 |
| Exports.... | 61,233,043   | .... | 52,720,361   | .... | 8,512,682   |

**Decrease of Pauperism in England.**

The official returns show the following figures in reference to the decrease of pauperism in England since 1851:

|            | Average Number to 1,000 Persons living. |                  | Total. |
|------------|-----------------------------------------|------------------|--------|
|            | Indoor Paupers.                         | Outdoor Paupers. |        |
| 1851 ..... | 6.4                                     | 46.0             | 52.4   |
| 1856 ..... | 6.6                                     | 41.6             | 48.2   |
| 1861 ..... | 6.1                                     | 35.8             | 41.9   |
| 1871 ..... | 6.3                                     | 35.3             | 41.6   |
| 1876 ..... | 5.7                                     | 21.8             | 27.5   |
| 1881 ..... | 6.8                                     | 21.4             | 28.2   |
| 1886 ..... | 6.6                                     | 20.0             | 26.6   |
| 1891 ..... | 6.0                                     | 16.8             | 22.8   |
| 1893 ..... | 6.4                                     | 16.8             | 23.2   |

**Pauperism in New York State.**

The Secretary of State of New York presented his report for 1895 to the legislature on April 9. It shows:

|                             | Town.  | County. | Total 1895. | Total 1894. |
|-----------------------------|--------|---------|-------------|-------------|
| No. of Paupers relieved.... | 30,353 | 60,328  | 113,803     | 148,841     |

Outdoor relief was given to 90,681. The number of paupers remaining in the poorhouses was 10,250, a decrease of 1,679; 5,987 were men and 4,263 women, 5,452 being foreign and 4,798 American-born. The total expense was \$2,065,463, \$1,882,084 less than in 1894.

**Insolvent American Railway Companies.**

The American *Railway Age* gives the following statistics relating to railway bankruptcy in the United States:

| No. of Roads Sold. | Miles. | Bonded Debt. | Capital Stock. | Total Liabilities. |
|--------------------|--------|--------------|----------------|--------------------|
| 1895 .....         | 53     | 13,129       | \$333,776,000  | \$442,000,000      |
| 1894 .....         | 42     | 5,643        | —              | —                  |
| Last 20 years.     | 646    | 76,055       | —              | —                  |

Receivers were appointed for various roads as follows:

|            |    |        |             |             |               |
|------------|----|--------|-------------|-------------|---------------|
| 1895 ..... | 31 | 4,095  | 221,217,000 | 147,858,000 | 369,075,000   |
| 1894 ..... | 38 | 7,625  | —           | —           | 395,791,000   |
| 1893 ..... | 74 | 29,340 | —           | —           | 1,781,604,000 |

### The Recent Issue of American Bonds and the Gold Reserve.

It is not surprising that the enormous subscription for the new U.S. bond issue in February took the general public by surprise, and the reason for this is not far to seek. For a considerable time past trade has been in a very weak state, and, with a large percentage of the work-people unemployed and clamoring for work, the impression could hardly be avoided that most people were in want to a greater or less degree. But, as a matter of fact, a considerable amount of business has been done; and on some of that—especially such items as Governmental contracts,—the profits have been very heavy. So that, though large numbers of people may have been starving, some of the capitalists, great and small, have realized considerable profits, for which the new loan affords a convenient and profitable investment. The effect, no doubt, was at first to stimulate the jingo feeling; though it is pleasing to see that more sensible opinions are prevalent to-day. As part of the President's scheme for retiring the greenbacks in favor of interest-bearing bonds, the effect will most likely be to facilitate similar appeals in the future to the money market; the people failing to see that this system of mortgaging the future is bound to tighten the grip of the moneyed men and the politicians upon the governing powers; and thus, while enabling them to surmount present difficulties, may indirectly help to produce war, and thus the more quickly drive another nail into the coffin of freedom. It is officially stated that "for the first time since September, 1895, the U.S. Treasury gold reserve amounts to \$100,000,000," as though this were any ground for satisfaction. People whose eyes are open can see that the gold reserve fell considerably below \$50,000,000 without any public calamity; and it would be difficult to say what evil would have resulted had it fallen to \$10,000,000. The only result of the new bond issue will be to convert another hundred millions of the national non-interest-bearing currency into interest-bearing debt. A statement issued by the U. S. Treasury on Jan. 3 shows that the total amount of paper-money outstanding was \$894,000,000. Now, if all this were withdrawn from circulation and converted into interest-bearing bonds, can anybody see how much better off the public would be? It may safely be said, that the real effects would be (1)—To provide the wealthy classes with a convenient and safe means of investing capital; (2) to enable the stock-brokers and politicians to make large commissions out of the conversion; and (3) to add to the tax-payers' burdens, without any corresponding advantage. The fiction of maintaining a gold reserve might have been used as a means of making a still more acute financial crisis had its amount been fixed at 200 millions instead of 100 millions, but no more reason would have been at the base of the matter.

### Lessons for Anti-Vaccinationists and Puritan Cranks.

Virulent smallpox is said to have assumed the complexion of a plague at Gloucester, England. The outbreak is attributed to the anti-vaccination views of the Local Council, and the citizens are now rushing in

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crowds to be vaccinated. Such an outbreak is pretty certain to occur in cases where faddists and cranks get control of affairs in a certain district. It is one of the penalties incurred by people in their efforts to get all the advantages of freedom without its necessary restraints. In efforts to secure the greatest liberty and benefit of the mass, some risk and some restriction must be submitted to by all. That there is *some* risk in the ordinary process of vaccination, we suppose, no one will deny. That vaccination has brought an almost total immunity from the awful results of smallpox those who have lived for thirty or forty years will hardly deny either. Another phase of this faddist interference with common-sense precautions against disease has occurred in the case of the army regulations in English garrison towns and in India. The best results anticipated were fully realized by the adoption of regulations under which all women of loose character in garrison towns were licensed and subject to periodical inspection. Disease which previously had been rife to a dangerous extent in the army almost disappeared. Owing to the puritanical protests of certain cranks, according to the *London Daily Telegraph*, represented by Sir James Stanfield and some American women, the Indian regulations were repealed, as they were said to give Government sanction to immorality. But, to-day, fully a third of the forces in India are said to be on the sick-list in consequence. It is a pity these cranks can't be forced to establish a colony where their fads would all be carried out to the full.

#### Alcohol and the British Troops in India.

The Adjutant-General of the Army in India reports the troops there to number 49,758 non-abstainers and 20,675 abstainers. Summary punishments for insubordination numbered 46 per 1,000 among the abstainers and 92 per 1,000 among non-abstainers. Court-martial cases per 1,000 numbered less than 5 for the abstainers, and over 42 for the non-abstainers.

#### Europe's Military Waste.

The United States War Department records give the following statistics of the military expenditures of the great European nations :

|                    | Peace Footing. | War Footing. | Prospective Strength. | Cost.         |
|--------------------|----------------|--------------|-----------------------|---------------|
| Austro-Hungary ..  | 318,000        | 1,794,175    | 2,581,315             | \$55,235,000  |
| Belgium .....      | 48,859         | 140,000      | —                     | 9,346,000     |
| France .....       | 538,000        | 2,850,000    | 3,430,000             | 127,000,000   |
| Germany .....      | 598,000        | 3,700,000    | 4,142,000             | 118,118,825   |
| Great Britain .... | 221,000        | 670,000      | 1,500,000             | 89,000,000    |
| Italy .....        | 273,000        | 1,994,126    | 3,155,026             | 48,000,000    |
| Russia .....       | 880,000        | 10,200,000   | 13,014,865            | 186,349,000   |
| Spain .....        | 111,000        | 400,000      | 1,919,355             | 28,128,000    |
| Switzerland .....  | 50,000         | 486,682      | 486,682               | 10,550,000    |
| Turkey .....       | —              | 200,000      | 400,000               | —             |
| Totals .....       | 3,037,859      | 22,434,982   | 30,629,233            | \$671,726,825 |

### When the Jingo's Work is Done.

Mr. Geo. T. Angell, editor of *Our Dumb Animals*, who is a strong and bold advocate of peace between America and England, gives this extract from a letter by Dr. Wayland. Some of our jingoes on both sides of the line may profitably remember that the men who were so pleased to hear that peace had been made had had *experience* of war with England :

"At the close of the last war with Great Britain, I was in the city of New York. It happened that on a Saturday afternoon in February a ship was discovered in the offing, which was supposed to be bringing home our Commissioners at Ghent from their *unsuccessful mission*. The sun had set gloomily before any intelligence from the vessel reached the city. Expectation became painfully intense as the hours of darkness drew on. At length a boat reached the wharf, announcing that a *Treaty of Peace* had been signed !

"The men who first heard the news rushed into the city, shouting as they ran through the streets, 'Peace ! Peace ! Peace !'

"From house to house, from street to street, the news spread. The whole city was in commotion. Men bearing lighted torches were rushing to and fro, shouting, 'Peace ! Peace ! Peace !'

"Few men slept that night. They were assembled in groups in the streets and in the houses, telling each other that *the long agony of war was over*, and that *the distracted nation was about to enter on a career of prosperity.*"

### Death Duties in France and England.

The French Legislature has just passed a new law enacting a sliding scale of succession duties. The Bill is criticised adversely in England, but it is thought that its principle will be adopted in all European continental countries. In our view, it is one of the most reasonable taxes that has ever been devised, and, while taxation of any kind is necessary, it is one that should take a prominent place in every country. It will be looked upon especially as an oppressive measure by the Roman Catholic church, which has always battered on the bequests of its dying children ; for it is likely that it will to a large extent put a stop to bequests of this nature. The new law begins with a tax of from 1½ to 4 per cent. on sums inherited by lineal descendants, the former rate being on sums of less than \$2,000, the latter on \$400,000 and over. On the latter sum a husband or wife will pay 6 per cent., a brother 14 per cent., an uncle or nephew 16 per cent., and more distant relatives, strangers and institutions, 20 per cent. The new English Budget has considerably reduced the succession duties, but that is distinctly a piece of class legislation.

### Decrease of Methodist Church Membership in England.

A despatch in the *Toronto Mail* says : "The religious press pathetically comment on the falling off in Methodism. The Wesleyans' returns reveal that during the past year there has been a decrease of 2,275 in the membership. The *Christian World* asks how it is that 2,000 ministers, aided by an army of zealous workers and with over a million scholars in the Sunday schools, failed to add a single member to their church."

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## THE STAGE AND ORCHESTRA.

DURING the month just closed there has been an apparent lack of theatrical entertainment, owing to the Grand Opera House having been "dark" on two or three occasions, and the Princess's Theatre having practically closed for the season at the end of the first week in April. But if we regard the quality of the "shows" we have had here, the month has been by no means barren of notable events, both dramatically and musically. On the stage, we have had Madame Sarah Bernhardt, the opera company of Miss Della Fox, the Artists' Model Company (practically an opera company), E. H. Sothorn, Francis Wilson, and I suppose we must count in Hanlon's "Superba;" while the chief musical functions were Paderewski, Miss Yaw and the Innes band. That these events have been (with one exception) well patronized, in spite of the unpleasant fact that times are hard and money scarce in this city, proves satisfactorily that Toronto is still, in professional parlance, "a good show town" for any good attraction that comes along. The fact is worth insisting on, because we hear just now so much pessimistic talk about the decadence of our city, when the truth is, we are suffering no more comparatively than the majority of cities everywhere on this continent, and certainly far less than some of them. I have ascertained this from the statements made to me by the agents of different professional organizations visiting Toronto, who have found better financial results here than in many cities across the line with much larger populations than ourselves. And I know of no better all-round test of the comparative prosperity of cities than is to be found in the financial results of the amusement business.

In order of importance, the performances of Madame Sarah Bernhardt come first. To say that the famous Frenchwoman "plays better than ever,"—as was said the other day—appears to me as superfluous as attempting to gild refined gold. I saw this lady years ago in Paris and London; I saw her at the Academy of Music in this city some four or five years back, and I attended both performances at the Grand Opera House the other week. As she was always to me the most perfect artist, in her especial line, that I have ever seen, I am according the highest praise in saying that the lady is as conscientiously careful and as perfect in her work to-day as she has ever been; and this is no small thing to be able honestly to say of an actress who has worked so hard and so constantly, and has been so long before the public, as has Sarah Bernhardt. The French company accompanying Madame was a suitable one for so illustrious a star; there were no weak spots in it, thus ensuring the premier artist adequate support. The scenery and costumes were admirable. The two plays produced—"Izeyl," by Armand Sylvestre and Eugene Morand, and "Gismonda," by Sardou—were tragedies of the most approved blood-spilling type, but especially suited, of course, to display to full advantage the characteristic genius of the great tragedienne. The Grand Opera House was well filled at each performance, though not crowded, but the audiences were fashionable, appreciative and demonstrative; and as ordinary prices were trebled, the financial result was, I should suppose, by no means unsatisfactory.

"The Artist's Model," by the author of "The Gaiety Girl," was one of those light, cheerful, taking things which appear to be increasing in popularity every year. Almost devoid of "plot," "The Artist's Model" was brimful of lively

songs, plenty of excellent dancing, many jokes, and much funny business. Needless to say, the piece was played to crowded houses. The popular favorites in the company were Marie Studholme as Daisy, Fred Wright as Cripps (whose fantastic dancing was a marked success), and Lawrence D'Orsay as the imperturbable English nobleman. The clever dancing of the Sisters Nixon, however, should not be overlooked.

"The Prisoner of Zenda" is one of the best new plays of the season, and the best that Mr. Sothern has appeared in for several years. The play—which follows the story pretty closely—is surcharged with dramatic interest, and gave Mr. Sothern an opportunity to present a characterization of genuine dramatic worth. Respecting the play, exception may be taken to the length of the prologue, but this is a minor detail, and the large audiences that attended each performance left no doubt as to the popularity of the piece. Mr. Sothern's impersonation was a very clever one, and the closing of the third act gave him an opportunity of showing a capacity for strong acting which people accustomed to see Sothern in lighter *roles* had no idea that he possessed. The play was magnificently mounted.

On the opening night of "The Chieftain" the Grand Opera House was crowded, as was to be expected on the announcement of a new comic operetta by Sir Arthur Sullivan and Frank Burnand. As a matter of fact, much of the music was written by Sullivan some twenty or twenty five years ago, the libretto by Burnand being all that is new. However, the result is an effective production, which—placed on the stage as Francis Wilson does everything he handles—has met with well-deserved success wherever given. Mr. Wilson, as Griggs, was, of course, very funny, though the part is not such an one as specially suits him. There are some good songs—the "Patter Song," "From Rock to Rock," and "Ah, oui, j'étais pensionnaire," being the most noticeable. Among the ladies of the company Miss Lillian Carlsmith and Miss Lulu Glaser won the honor of several enthusiastic recalls. While "The Chieftain" lacks the "go" we are accustomed to in the up-to-date comic opera of to-day, the piece is lively and well worth seeing, though not containing probably any elements of a lasting popularity.

Miss Della Fox came here with an inferior opera ("Fleur-de-Lis"), and with an inferior company, though one perhaps good enough for the play; the only notable artist with her being M. d'Angelis, the comedian, who had a second-rate part and made something out of it. Miss Della Fox a few years ago gained some reputation with her "Babbling Brook" song in "Wang," but listening to her lately, I was forced to the conclusion that any capacity as an operatic singer she ever possessed she has somehow quite succeeded in getting rid of. Her business here was small, and her audiences unresponsive.

Of "Superba" little need be said. The piece has endured some four or five years, and presumably must (or ought to) have something in it. Of course, it is bright and light, with elaborate scenery; it is a sort of up-to-date pantomime—a curious compound of short skirts, old jokes, colored fire, and electric light; and proves how easily the public can be pleased if the stage carpenter knows his business and the playwright will only be frivolous enough.

The entertainments at the Toronto Opera House for several weeks have been noticeable chiefly for their monotonous similarity and general meagreness in any particular kind of attractiveness. A piccaninny band and a plantation dance

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may be well enough once in a while, but the public will scarcely complain much if in future longer intervals are allowed to elapse between these exciting events. The plays have lately been weak, and the audiences in consequence sparse. It is a mistake to fancy that "anything goes" at the Toronto Opera House; its patrons do prefer a special class of entertainment, but they prefer it good of the kind, and they have not been treated to this quality lately. Manager Small is quite aware of this; and is doubtless correct in saying that, at this advanced period of the season, he must take, not what he would like, but what he can get, or close the house; and from a managerial point of view, of course, anything is preferable to this last contingency.

The month ends well, for on the 30th of April the Tavery Opera Company play a short engagement here; the company will play grand opera.

Musically, the visit of Paderewski has been by far the chief topic of the month. He played to quite three thousand people; to collect this number of people together at prices commencing at two-and-a-half dollars is a remarkable tribute to the ability of the man; he has no "support;" he and his piano make the entire entertainment; he plays for close upon two hours. He played, of course, exquisitely, and was rewarded over and over again with what was literally tumultuous applause.

Over the re-appearance of Miss Yaw here, some one must have lost heavily. I should say a liberal estimate of the audience would be three hundred; and in the Massey Music-hall this looked indeed a mere corporal's guard. The Horse Show undoubtedly had something to do with the small attendance. Miss Yaw sang much better than she did when here before, as she had then just risen from a sick bed. But the lady has been injudiciously over-puffed; she has been exploited more as a freak than as an artist, and the reaction has naturally set in.

The Innes band, for some unaccountable reason, did bad business here last week, as the three audiences together would scarcely have made a decent attendance for an organization that is undoubtedly one of the best of its kind in America at the present time. The sudden advent of warm weather doubtless was probably in some measure responsible for the want of interest.

WILFRID WISGAST.

#### PADEREWSKI'S RETURN TO EUROPE.

This note from New York will be of interest: Mr. Paderewski, who sailed on the Teutonic for Europe from New York on Wednesday, was besieged on the ship's deck by a multitude of friends and admirers. The pianist received the compliments and good wishes in his usual modest manner. Flowers and gifts of various sorts were presented to him and piled up on the saloon tables. He announced his intention of devoting a few years to composition. He intends to sojourn in Southern Switzerland, and while there will complete his opera—the subject of which is Polish and the music Slavic in character. As the ship backed out of the slip Mr. Paderewski waved his silk hat and a huge white handkerchief. He will not return to the American continent until 1899. Musicians are much interested in Mr. Paderewski's gift of \$10,000 for a prize fund. The selected trustees, William Steinway, H. L. Higginson and Dr. William Moson, have all accepted office. Mr. Paderewski gave 86 concerts on his recent tour, the gross receipts of which amounted to \$247,855.

  

## BOOK NOTICES.



### WEISMANNISM.

AN EXAMINATION OF WEISMANNISM. By George John Romanes, M.A., LL.D., F.R.S., etc. Chicago, Open Court Pub. Co. Paper, 35c.

In this volume (portions of which have already appeared in the *Open Court*), the late Professor Romanes examines minutely the theories put forward by Professor Weismann, who, since Darwin, has occupied a leading position among evolutionists. These theories, it may be said, though founded upon biological facts which are patent to all observers, are at present entirely of a speculative character, dealing with germs whose minuteness utterly precludes anything like objective demonstration; yet they are of immense importance, as affecting questions of heredity that lie at the basis of sociological considerations. It is impossible for us to give more than a mere outline of the scope of the work, which, though it naturally comes within the grasp of those only who have devoted some considerable amount of study to the subject, becomes interesting under Prof. Romanes' lucid and attractive style.

Weismann's theory of heredity endeavors to account for the production of known variations in plants and animals, for which Darwin formulated his theory of Pangenesis and Galton his theory of Stirp. The student of biology is aware that the lowest forms of animal life propagate by fission, the mature animal dividing into two segments, each of which grows into an adult, which goes through the same process. It is thus seen that the latest living specimens contain portions of the original parent animals; or, in other words, the race is immortal. But in higher forms of life, as we know, the individuals die off, though the immortality continues through the germs which form the starting-point of each individual. Now, while it does not seem very difficult to understand how the very simple forms of life should continue to propagate "each after his kind" by the process of fission, that the very complicated organisms, such as the higher vertebrata, should be produced from germs so minute that they cannot be made to give up their secrets to even the most powerful microscopes seems inexplicable. The facts, however, point conclusively to the certainty that these minute germs contain, not only the complex determining factors from the parents, but also often those from several preceding generations, thus producing the phenomenon known as atavism, or reversion to an earlier type. It is well known that loss of limbs by parents does not affect the development of the young, and in some species the whole of an animal or plant can be produced from one limb or a leaf, as in the case of a Begonia leaf or a limb of a jelly-fish. Darwin's theory of Pangenesis assumes that the germ material, called "gemmules," is produced in all the component cells of an organism, in a manner similar to that seen in some single-cell animals, and that these are collected to form the sexual elements, which are thus

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aggregated packets of germs from all the tissues of the organism. The objection that might be raised to the inconceivable minuteness involved in this theory was met by Darwin, who, among other facts, showed that a cube of glass or water measuring only 1-10,000th part of an inch on each side contains somewhat between 16 and 131 billions of molecules.

Now, it is not disputed that unicellular organisms are varied through changed environments, but Prof. Weismann contends that though multicellular propagation is at basis the same as that of unicellular, yet the former, resulting in sexuality and the death of individuals, only admits of variations derived originally from the unicellular organisms, and that new characters or developments acquired by individuals will not affect the germ-plasm, which remains unchangeable and continuous, the only variations possible being those resulting from the mixture of sexual elements, and included under the general term natural selection.

Prof. Romanes discusses minutely the various changes in his theories made by Prof. Weismann, and concludes that, "for the present we have only to repeat what Weismann himself has said in one of his wisest utterances—"The question as to the inheritance of acquired characters remains, whether the theory of germ-plasm be accepted or rejected.

The volume has for frontispiece a portrait of Prof. Weismann; and has a valuable glossary and index. It is a marvel of cheapness, beautifully printed as it is on good paper, and forms No. 18 of the Open Court Co.'s "Religion of Science Library."

No. 19 of the same Library consists of a statement by Prof. August Weismann himself of his recently-propounded theory of "Germinal Selection." (Price 25c.) These works are valuable additions to the Evolution literature.

### THE JESUITS.

In a little 90-page booklet under this title, Dr. Otto Henne am Rhyn gives us a sketch of the history, constitution, moral teachings, political principles, religion and science of the Order of Jesuits. In so small a work, the reader will naturally find but an outline of the subject, but as far as it goes we think it will be found reliable. The author gives full credit for some good services of the Jesuits, but, after describing their system of education, which they claim to be of a more "intellectual" character than that of the Protestant universities, he says:

"Were the Jesuits to have free entry to us and greater influence, how long would it be before they would bring back trials for witchcraft? Verily, here is a body of men whose 'learning' is less to be feared than their fanaticism."

Of course, the leading doctrine attributed to the Jesuits is discussed, and Dr. Rhyn quotes from a long array of Jesuit writers to prove that they support it. (J. Fitzgerald & Co., 28 Lafayette Place, New York; paper, 16c.; cloth, 30c.)

*Our Monthly* makes its appearance in new shape with the May number, under the able editorship of Mr. George Moffatt, as a competitor in the illustrated magazine line, but more especially as a "purely Canadian magazine." This will naturally account for the considerable amount of "taffy" for some Canadian writers the number gives us. Among the items worth mention are "Jim," by the editor; the translation of Mau-passant's "Two Friends;" and "Guarded in Life and Death," by Mr. W. Fraser. We are glad to see an illustrated sketch of the Hospital for Sick Children, an institution that deserves generous support. The magazine is issued by the Manufacturers' Insurance Co. (10c., \$1 per ann.)

*The Redemption of the Brahman.* A novel, by Richard Garbe. This is a cheap issue in the "Religion of Science Library" of this very interesting story, which originally appeared in the *Open Court*. (*Open Court Co.*, Chicago; 25c.)

*The Monist* (Quarterly) for April contains a very important article by Prof. Leconte, of California University, "From Animal to Man," which we contemplate reproducing in a future issue of the REVIEW. It also contains two beautifully-executed full-page X-ray engravings, one of a lady's hand showing a piece of a broken needle embedded in the thumb, the other of a young plaice showing shells in the intestines. These are the work of the Physical State Laboratory of Hamburg.

*The Arena* for April (25c.; \$3 per ann.) contains a very fine series of ten half-tone engravings illustrating Judge Clark's descriptive article on Mexico, "The Land of the Noonday Sun."

*A Plea for the New Woman* is a very ably-written pamphlet by Miss May Collins, a young lady of Midway, Kentucky. 10c.

*God and Sin in the Appetites.* By J. Hartman, M.D. (Truth Seeker Co., New York; 50c.) In this 132-page pamphlet Dr. Hartman deals with a wide range of physical and mental subjects, with the object of showing how man can "become a superior human being, enlightened sufficiently to know that both God and sin have their origin in the appetites."

*The Cosmian Hymn-Book.* This is a re-issue in paper cover, at the very low price of 50c., of this well-known and very useful collection. It should have a large sale. The Truth Seeker Company deserve credit—and support—for bringing it out.

Bishop Whipple, of Dakota, who has done such a noble work among the Sioux Indians, recently said to a reporter: "The Indian is proverbially honest, unless he is demoralized by drink. In thirty-seven years' experience with the Indians I never knew one to tell me a lie, and I never had a thing stolen by one. I asked an Indian once if it was safe to leave my property in my wigwam while I made a distant journey. He laughed, and said: 'Quite safe. There isn't a white man within a hundred miles of you.'"—*Christian Register, Boston.*

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## GRAVE AND GAY.

### THE SCHOOL-BOY.

We bought him a box for his books and toys,  
And a cricket bag for his bat.  
And he looked the brightest and best of boys,  
Under the new straw hat.

We handed him into the railway train,  
With a troop of his young compeers,  
And we made as though it were dust and rain  
Were filling our eyes with tears.

We looked in his innocent face to see  
The sign of a sorrowful heart ;  
But he only shouldered his bat with glee,  
And wondered when they would start.

'Twas not that he loved not as heretofore,  
For the boy was tender and kind ;  
But his was a world that was all before,  
And ours was a world behind.

'Twas not his fluttering heart was cold,  
For the child was loyal and true ;  
And the parents' love the love that is old,  
And the children's love that is new.

And we came to know that love is a flower,  
Which only groweth down ;  
And we scarcely spoke for the space of an hour  
As we drove back through the town.

### A BISHOP IN HIS PROGRESSION.

A well-known English bishop became dissatisfied with certain arrangements in his palace, and called in an eminent architect to advise as to possible alterations. The architect took time to consider, and, when he finally brought in his plans and estimates, the figures were so great that the bishop relinquished his project. "And now," said the bishop, "I shall be glad if you will tell me how much I shall pay you for the trouble in the matter." "I thank your lordship," was the answer. "One hundred pounds." The amount was disconcerting. "Why, sir," said the bishop, "many of my curates do not receive so much for a whole year's service." "That

may be true, my lord ; but you will remember that I happen to be a bishop in my profession." There was nothing more to be said, and the cheque was drawn.

### "CHIMMIE" ON CHRISTIAN CHARITY.

"Swipesey, I'm dead sore on dis town."  
"Wot's der matter, Chimmie, got wheels in yer head?"

"Soy, Swipesey, don't cher read der papers wot yer sells? Didn't yer see dat about der young English girl wot come here from Montreal, an' stopped at der W.C.T.U. joint, an' w'en she got shy fer her feed an' couldn't make good, dey fired her out? Dey gave her the run good an' hard, an' swiped her togs an' gold' fogle. Der frosty han's she got from dat push cracked her tender heart, an' she jus' died, dat's all, simply Rip Van Winckled out of her troubles, an' she never saw der streets er Cairo, needer. Den dey takes an' dumps her in ter a hole in der bone yard, wid doud even a Gospel pounder bein' dere to say a prayer over der poor stiff. Jus' get yer t'ink tank ter work, fer a minnit, an' try an get it troo yer nut dat all dis happened in dis great religious city. Get yer lamps on all der swell Gospel mills, wid steeples and mortgages on 'em, dat dere is in dis city, an' den t'ink fer a minnit dat dis poor girl was planted in dat frosty way. But tanks ter der Daughters of Englan', the matter has been thoroughly ventilated. An' dis is der town where dey won't have Sunday street cars, ner allow a band ter play hymns in der parks, an' its pretty much der same gang wots kickin' agin der cars wot give der maid der marble heart. Yer can bet yer life me loidy fren' on Charvic-street wouldn't have seen dat girl git der wors' of it, an' she don't ask ter have her name put in der papers, as a great Christian worker, an' dat's no lie. Dese women wots lookin' fer notoriety in der papers is no good.—Toronto World.

"This," said the burglar, as he smilingly produce, I his jimmy and dynamite, "is a safe game."

## QUITE A SPELL.

There is a farmer who is YY  
 Enough to take his EE  
 And study nature with his II  
 And think of what he CC.  
 He hears the chatter of the JJ  
 As they each other TT,  
 And sees that when a tree DKK  
 It makes a home for I.B.  
 A yoke of oxen he will UU,  
 With many haws and GG.  
 And their mistakes he will XQQ  
 When ploughing for his PP.  
 He little buys, but much he sells,  
 And therefore little OO.  
 And when he hoes his soil by spells  
 He also soils his hose.

— *Klipt.*

Doolan—Paget says he's descended  
 from some of the greatest houses in  
 Ireland.

Mulligan—Husha! So he did, mony's  
 the toime—on a laddher!

Tramp—I don't know how to thank you,  
 madam, for giving me this breakfast.  
 Lady—Oh, never mind the thanks.  
 Saw the wood.

A gentleman just returned from the  
 west describes Washington territory thus:  
 —“Every bunch of willows is a mighty  
 forest, every frog-pond a sylvan lake, every  
 waterfall a second Minnehaha, every  
 ridge of rocks a gold mine, every town a  
 county seat, and every man a liar.”

Uncle Eben—Ef yo argifies wiv er  
 smaht man yo done git de wust ob it,  
 an' ef yo argifies wiv er fool yo done was'e  
 yoh time.

Mrs. Farough—Dear me? Those awful  
 Abyssinians are not heathen, after all. It  
 turns out that they are Christians.

Mr. Farough—You might have known  
 that from the terrific fight they put up.

Master—How was this vase smashed,  
 Mary?

Mary—If you please, sir, it tumbled  
 down and broke itself.

Master—Humph! The automatic brake  
 again!—[Tit-Bits.

## P. AND Q. IN FLORIDA.

Down where the orange blossoms blos,  
 And the tarpon tarps all day;  
 Where the sea shells seach  
 On a silver beach,  
 You may find Tom Platj and Quay.

Down where the billowy billows bill  
 On the shrinking, shifting sand,  
 Where the pale moon's light  
 Makes a golden night,  
 They are strolling hand in hand.

Down where the pink pineapples pine,  
 And the sweet potatoes po,  
 Where the mock-birds call  
 O'er the garden wall,  
 They are talking soft and low.

Down where the summer flowers flow,  
 And the skies are soft and blue,  
 Where the sportive breeze  
 Plays tag with the trees,  
 You will find this P. and Q.

Down where the topaz rivers tope,  
 And the red tomatoes to,  
 There they talk and talk  
 As they walk and walk,  
 And nobody seems to know  
 What in thunder they are talking about!  
 — *Ex.* Do you?

If thou art false,  
 Then Heaven is earth—all Love a lie—  
 And thy hand's clasp of mine to-night  
 Will sting as doth a serpent's bite;  
 And the pale moon will tease to shine  
 On the false eyes I thought divine.

If thou art true,  
 Then earth is Heaven—all Love is true—  
 And my brief sorrow of to-day  
 Will pass like April showers away,  
 And over me will stretch anew  
 Heaven's clear unfathomable blue.  
 — *Hy. Overy, in Pall Mall Magazine.*

Mr. Goldbugge—Very old family, is it  
 not?

Mrs. Malprop Newrocks—Very old in  
 deed. Goes away back to the conquest  
 of England by the Mormons.

“Mamma,” said a small visitor to the  
 waxwork exhibition, “do they kill them  
 before they stuff them?”