

NEWS IN A NUTSHELL.

FIVE MINUTES SELECT READING.

Summary of Foreign, Domestic, and War News.—Pithy, Concise and Pointed.

THE DOMINION

The smallpox hospital has been closed.

The old Crimean monument is going to decay in Windsor, Ont.

Reports of wrecks and loss of life continue to arrive at St. John, Nfld.

The new United Church is to be called The Methodist Church.

The Provincial Board of Health meets at London, Ont., in November.

Surveys on the Vancouver Island railway are to be commenced at once.

Mr. E. R. Crawford, of Brockville, has been transferred to Winnipeg.

Lord and Lady Carnarvon are the guests of Sir John Macdonald at Ottawa.

Several townships in North Essex are to be sold at a cost of \$50,000.

The barbers in St. Thomas have been ordered not to shave on Sunday.

Salmon-fishing on the F. czr river in British Columbia this year is a failure.

Had stole two apples at Belleville, and was sentenced to three days in jail.

A lodge of Knights of Pythias has been organized at Harrow, near Windsor, Ontario.

A hundred men are engaged rebuilding the Canada southern ship and wharfs at St. John's.

The Dominion Crochery Association has elected a Toronto merchant, who declined to join the ring.

A Kingston, Ont., Salvation Army sergeant says the Toronto contingent is a disgrace to the cause.

Christian people in Hamilton are excited at the proposed visit of Mr. Watts, the English freethinker.

The Cromwell line steamer Camira is a wreck at St. Shotts, Nfld. Her passengers and crew were saved.

A man at Montreal was recently discovered trying to suffocate a child by forcing into its mouth and nostrils.

The temperance people in Essex county are obtaining signatures with a view to the submission of the Scott Act.

Business at present is dull in Montreal at when the movement of the crops commences things are expected to brighten.

Mr. Sutherland has been made Provincial secretary in the Manitoba Ministry, and Lariviere Minister of Agriculture.

John Bean, the owner of the sulphur mines at London, Ont., who so cruelly treated his wife, has been committed for trial.

Exports of malt, shellac varnish, and iron from the Kingston district have sadly declined since the new U. S. tariff came into effect.

The cotton manufacturers in session at Montreal have decided to restrict the production by running their mills only four days a week.

The business men of Berlin and Waterloo presented Mr. Hunt, station agent at Berlin, with \$210 and the employes gave him a merschaum pipe.

A youth named Hillelt had an arm so badly crushed by the cars on the London and Port Stanley railway that it had to be amputated close to the shoulder.

Speaker of the Commons Kirkpatrick left France recently to be married to Miss Macpherson, daughter of the Speaker of the Senate, at the Paris legation.

Sir Francis Hincks and Sir A. T. Galt recently invited Lord Caruaron to a banquet on behalf of the people of Montreal. His lordship accepted the invitation.

Three white men accused of murdering a black man, have been acquitted at Victoria, B. C. The judge, disgusted at the conduct of the white witnesses, expressed his regrets that he was not a Chinaman.

The Levis corporation has accepted the offer of the Dominion Government of \$25,000 for the town hall and surrounding property at Levis for a new station for the Intercolonial and Quebec Central Railways.

The first newspaper ever published in what is now the Dominion of Canada was the Halifax Gazette, the first copy of which, dated March 23, 1852, is in the possession of Samuel Green, of the Massachusetts Historical Society, Boston.

At the Methodist Conference in Belleville resolution to change the basis of union, the effect of which would be to destroy all distinctions between laymen and ministers as members of the District Conference, was voted out of order.

Wm. Dougherty and Ed. Sullivan, have had a rough experience off Garden Island. A boat in which they were rowing, with all their earthly belongings, upset, and they had to hang on for an hour before being rescued.

The old Tonawanda sawdust boat left the head of the Mist landing recently, and nearly floated through the Niagara rapids and whirlpool. She several times threatened to capsize but managed to keep her equilibrium, coming out little the worse for wear.

UNITED STATES.

The bishop of Ballarat, Australia, is in New York.

Tobacco and all the growing crops in Connecticut are suffering from frost.

Frank James, the notorious outlaw, has been brought in "not guilty" at his trial in Clinton, Mo.

Deficiencies amounting to \$150,000 have been discovered in the accounts of the Philadelphia gas works.

Several French Chambers of Commerce have protested against the embargo on the exportation of American pork.

A Denver paper says that Remenyi, in his concerts in Colorado, is using a violin which was made for him at Greeley, in that State.

Daniel Courtney, an idler, walked into a New York saloon, deliberately shot Thomas

Young, a good 'longshoreman, dead, and made his escape.

Young James Nutt, who slew Dukes, his father's slayer, at Uniontown, Pa., is not to be tried until December. An acquittal is confidently expected.

Detroit is to have a new evening paper, modelled after the fashion of the Chicago Herald and New York Sun. Its price will be two cents. It will start with a capital of \$2,000.

The American rifle team that went to Wimbledon has returned \$1,000 of the \$2,500 subscribed towards its expenses by James Gordon Bennett. The team's expenses were \$3,500.

Nashville is agitating the cent question. The smallest coin in circulation in that city is the five cent piece, and the shopkeepers are beginning to see the folly of keeping out the once despised cent.

The amended liquor law of Arkansas includes cities of the first and second class in its provisions. By a majority vote of the inhabitants the sale of intoxicating drinks may be prohibited within three miles of any church or school house. Women are allowed to vote on the question.

The Germans of Iowa are starting a movement to oppose the woman's suffrage agitation. They say that if women obtained the right to vote they would be under the influence of the clergy, and would take an extreme position in relation to beer and wine drinking and the observance of Sunday.

Prof. Ball the inventor of the Bell telephone, has become involved as plaintiff in some heavy litigation concerning alleged infringements of his patent, in Prague, Trieste, and other places in the Austrian domain.

The Navajo Indians of New Mexico are likely to be well supplied with funds this year. They expect to take 800,000 pounds of wool and 600,000 skins and furs to market.

THE OLD WORLD.

King Alfonso is in Paris.

Three large incendiary fires occurred in Vienna recently.

The monument to Lafayette was unveiled at Paris recently.

Shocks of earthquake were felt at Dusseldorf recently.

Don Carlos is in Venice. He says he belongs to Spain and to Spain alone.

The inquest on Marwood the hangman, showed that he died of pneumonia.

It is reported that M. Thibaudin, the French Minister of War, will resign.

Clifford, Lloyd has sailed for Cairo, to assume the duties of Inspector of Reforms in Egypt.

Sir Harry Parkes, new British Minister to China, has arrived at Shanghai and was cordially received.

Sufficient money has already been guaranteed in England to send a rifle team to compete at Creedmore next year.

The Buddhist temple in Java, the largest in the East, was destroyed by falling rocks in the recent volcanic eruptions.

The French are determined to hold their position in Madagascar until the Hovas give them satisfaction.

The Comte de Paris says he did not attend the Comte de Chambord's funeral because "the King of France cannot take second place." He has been notified either to repudiate the expression or quit France.

ARABI PASHA INTERVIEWED.

His Life in Ceylon—Resigned to his Captivity and Studying English.

L'Evenement of Paris publishes the account of an interview of one of its correspondents with Arabi Pasha. After giving a description of the outside of the pretty cottage inhabited by Arabi, and let to him by a rich English merchant of Colombo, who had placed an interpreter at the disposal of the interviewer, the latter continues:—"I arrived at nine o'clock at Arabi's. My card was taken in immediately by a servant, but I was obliged to wait for about 20 minutes before I could see the Pasha. Overpowered by the heat I am sipping my third brandy and soda, when, dragging himself along, my card in one hand, Arabi appears, half asleep yet, but smoking a Levantine cigar. The Arabian interpreter whom I have brought conveys my greetings and tells him that, belonging to the French press, I could not leave Ceylon without writing on the valiant soldier who had so courageously fought in defence of Egyptian nationality. While seemingly flattered by the interested compliment Arabi tells me that he makes no merit of his struggle for the freedom of Egypt, that he was but the instrument of Allah. He adds that if fate condemns him to exile he himself is resigned to it in the firm hope that Egypt is marching toward a period of prosperity and liberty that will make her forget the bloody days through which she has just passed." To the interviewer's remarks that England might make Egypt prosperous, and perhaps happy, but never free, Arabi observed: "Events do but obey the law of fatality. God has willed it that the English should become our masters. He has willed it for the welfare of the Egyptian people. Your pen will convey my words very far. As such please to say that by now I have learned to respect the English as the best friends of Egypt. As you know, perhaps, I am learning English; it is my favorite occupation; and my most ardent wish is to obtain of the British Government the authorization to go to London to lay at Queen Victoria's feet the assurance of my devotion." M. Paulhan then asked if Arabi ever expected to see Egypt again. "It would assuredly be a great joy, but if my presence there would entail fresh complications I would by far prefer the sacrifice of my most ardent wish to the good of my country. Abdel-Kader the great Emir who so loyally served France, after having so courageously combated her, has just died at Damascus, far from the Algeria he loved so well. If Allah reserves for me a similar fate I must submit to the Divine will."

A reporter who had just done his first boat-race was rebuked by the city editor for not mentioning anywhere that the oarsmen "took water," and replied that none of them took water. They all took gin.

Prehistoric Tides.

At present the moon is 240,000 miles away; but there was a time when the moon was only one-sixth part of this, or say 40,000 miles away. That time must have corresponded to some geological epoch. It may have been earlier than the time when Eozoon lived. It is more likely to have been later. I want to point out that when the moon was only 40,000 miles away we had in it a geological engine of transcendent power. If the present tide be 3 feet, and if the early tides be 216 times their present amount, then it is plain that the ancient tides must have been 648 feet.

There can be no doubt that in ancient times tides of this amount and even tides very much larger must have occurred. I ask the geologists to take account of these facts, and to consider the effect—a tidal rise and fall of 648 feet twice every day. Dwell for a moment on the sublime spectacle of a tide 648 feet high, and see what an agent it would be for the performance of geological work! We are now standing, I suppose, some 500 feet above the level of the sea. The sea is a good many miles from Birmingham, yet if the rise and fall at the coast were 648 feet, Birmingham might be as great a seaport as Liverpool. Three-quarters tide would bring the sea into the streets of Birmingham. At high tide there would be about 150 feet of blue water over our heads. Every house would be covered, and the tops of a few chimneys would alone indicate the site of the town.

In a few hours more the whole of this vast flood would have retreated. Not only would it leave England high and dry, but probably the Straits of Dover would be drained, and perhaps even Ireland would in a literal sense become a member of the United Kingdom. A few hours pass, and the whole of England is again inundated, but only again to be abandoned.

These mighty tides are the gift which astronomers have now made to the working machinery of the geologist. They constitute an engine of terrific power to aid in the great work of geology. What would the puny efforts of water in other ways accomplish when compared with these majestic tides and the great currents they produce?

In the great primeval tide will probably be found the explanation of what has long been a reproach to geology. The early paleozoic rocks form a stupendous mass of ocean-made beds, which, according to Professor Williamson, are twenty miles thick up at the top of the silurian beds. It has long been a difficulty to conceive how such a gigantic quantity of material could have been ground up and deposited at the bottom of the sea. The geologists said: "The rivers and other agents of the present day will do it if you give them time enough." But, unfortunately, the mathematicians and the natural philosophers would not give them time enough, and they ordered the geologists to "hurry up their phenomena."

The mathematicians had other reasons for believing that the earth could not have been so old as the geologists demanded. Now, however, the mathematicians have discovered the new and stupendous tidal grinding-engine. With this powerful aid the geologists can get through their work in a reasonable period of time, and the geologists and the mathematicians may be reconciled.

A Hard Virtue.

Forbearance, considerateness,—we need them everywhere we go. Our common imperfections are mutual limitations. They demand self-restraint, patience, mutual concession. These virtues are hard, but so are all. These are especially hard, because they are incessant. I will tell you what will help much to make them practicable, perhaps easy. Do them for God. It is God's ends that demand them, which demand these almost more notably than some others. His greatest end is Love. No material or intellectual progress; no prosperity, in church, state, or home; no moral, religious, social or philanthropic interest,—is so precious to him as the mutual sympathy among his children, out of which alone his two great aims can reach fruition. These two great aims are the development of our race and the elevation of our individual characters. Humanity cannot progress, save as we stand closely by each other, heart and hand; our own characters cannot beautify themselves, save as we attain to the unselfish benevolence which is the comprehensive symbol of the divine character. What is hard for yourself then, do for God. Let his love be the reward of your self-sacrifice. He has made self-sacrifice the law of the universe: each thing, each being, depends on and gives itself for the other. The extinction of self is the paraphrase of love. Be sure that in habitual self-constraint, in self-forgetfulness for others' good, in considerateness, in forbearance, in yielding to other's views and wishes so far as conscience will allow, we are both rejoicing and resembling Him. If He should mark iniquity, who should stand? Let us not then! "Let not us judge one another, but judge this rather, that no one put a stumbling-block, or an occasion to fall in his brother's way." So (is it not sweet, is it not manly?) so says the zealous, persistent, self-confident, but self-sacrificing, the of all men, most manly Paul. And also, "Love is the fulfilling of the law." Wherefore, to go back to his Master for a general maxim, "Have salt in yourselves, and have peace with one another."—Joseph May.

During the first few years of this century there lived in England a man named Daniel Lambert who weighed 739 pounds. When he died in 1807 his coffin could not be brought down the stairs of the house in which he died, and the wall at the sides of the window had to be broken away in order to find an exit. He was five feet eleven inches in height, measured nine feet four inches around the body and three feet one inch around the leg.

A gentleman who lately had business in the General Land Office at San Francisco said his Christian name was "Usual." This was thought to be a joke by the Register, but the gentleman gave this explanation of how he happened to receive it: His father was greatly desirous of having a daughter, but as a child after child was born to him he was disappointed. When the seventh child was born, his father was compelled to exclaim: "A boy, as usual. I guess he will have to go through life as Usual." Such has proved to be the case.

TOPICS FOR WOMEN.

THE CHRISTIAN MOTHER.

There she sits, the old Christian mother, ripe for Heaven. Her eyesight is almost gone, but the splendors of the celestial city kindle up her vision. The gray light of Heaven's morn has struck through the gray locks which are folded back over the wrinkled temples. She stoops very much under the burden of care she used to carry for her children. She sits at home, too old to find her way to the house of God; but while she sits there all the past comes back, and the children that forty years ago tripped around her arm chair, with their griefs, and joys and sorrows—those children are gone now. Some she brought up are in a better realm, where they shall never die, and others out in the wide world, testing the excellency of a Christian mother's discipline. Her last days are full of peace, and calmer and sweeter will her spirit become, until the gates lift and let in the worn-out pilgrim into eternal springtime and youth, where the limbs never ache and the eyes never grow dim and the staff of the exhausted and decrepit pilgrim shall become the palm of the immortal athlete.

THE SALESWOMAN.

An American lady who has resided abroad long enough to imbibe foreign ideas asserts that the shop manners in America are the worst in the world, assigning as a reason for this unfortunate state of affairs that the saleswomen "are generally of the humblest origin, and are too ignorant even to appreciate the virtue of courtesy." This is a sweeping assertion, and it is in the main incorrect. Thirty years ago a shop girl might have been looked upon with contempt, because it was only the "woman who dared" who filled any responsible position in public life in this new country; but to-day it is the woman who makes the position respectable, not the position that subjects the woman to its domination, and the best blood of the nation flows to-day in the veins of shop girls. In their ranks may be found the daughters of clergymen, of generals of the army, Senators, and the penance heirs to a pedigree for which the members of the new dynasty would gladly exchange some of their superfluous wealth. And this lady is on the wrong side of the counter to judge of their politeness. It would probably enlighten her if the shop girl should tell the experience gained on the inside of the counter—of the women who want to buy and can never make up their minds what to get, who tumble a dozen boxes of lace to select one yard of another kind, who question the shop girl about the goods as if she was personally responsible for their manufacture, who cheapen and sharpen and deceive, and reveal their fine ladyhood in a thousand contemptible forms. If the unhappy clerk sometimes loses patience under her multitude of trials, the prosperous woman whose carriage waits can surely afford to be patient and forgiving to a sister who has so little and works so hard for that.

WOMAN AS A GUIDE.

There has always been a dim consciousness in man that his relations to the divine—that is, to the ideal side of life—were most fitly represented by the purity and single-heartedness of woman, and that she is in a manner a mediator and interpreter between him and Heaven, reversing the Puritan and, so to speak, political idea expressed in Milton's line, "He for God only, she for God in him." Of this dim consciousness the Pythia at Delphi and the Vestal Virgins at Rome were testimony. But woman as a representative of the ideal can hardly be said to have been consciously recognized until Christianity had consecrated the adoration of the Virgin Mother. Since then, although the influence of women as wives and mothers must always be immeasurably and most important and precious, it is impossible to deny that their influence has existed in other forms which have affected the history of mankind. It is enough to name Jeanne d'Arc and St. Catharine of Siena as types of a class that has proved *furens quid femina possit* when her frenzy is of that rare celestial kind which can work itself out in ordered action, and leave its mark in the record of the weighty affairs of men, as the lightning on the river rock. Nor yet is it as wife or mother that Beatrice is the mystic guide of Dante's spiritual life. The Middle Ages, with their sense of the nearness of the supernatural, were of course a period far more apt for such manifestations. The Puritan and reforming religious enthusiasms of the seventeenth century were associated with mysticisms of a different kind, and as to the eighteenth, a Jeanne or a St. Catharine could hardly, under any modification, have co-existed with Frederick II. and Voltaire. Yet the paths of perfection in which good women have walked unsupported by man's arm have not been less thronged since then because they have been more hidden from the light. Not from deserts and hermitages or mystic oak forests have they gone forth to sway battles on the field or councils in the palace, but from inconspicuous homes into hospitals and prisons and haunts of squalid misery and vice.

Elisha's departure: Teacher—"What do we learn by the translation of the prophet Elisha?" Dull boy—"That he saved his funeral expenses." Teacher (severely)—"James!" Dull boy—"That's wet my pa says; he's an undertaker, he is, and I guess he knows. Pa 'lows he wouldn't like to have folks go off that way nowadays."

A splendid player: "Are you interested in athletic games, Miss Fitzjoy?" inquired De Maurice, as he contemplated an invitation to a base ball game. "Oh, dear, yes; I'm very enthusiastic over base ball, especially. What a splendid player that gentleman—Mr. Muff I believe they call him—is. Only the other day I noticed he scored seven in the 'e' column."

One of the peculiar shades: "What a peculiar shade is that! What could you call it?" broke in the young lady, opportunely turning to a passing costume of dark red, which emitted spasmodic gleams of indefinite white as its wearer moved on. "That," replied the elder lady, critically, "was meant, I should say, to represent crushed raspberry upon which the cream had soured."

THE LADY GODIVA LEGEND.

A "Lineal Descendant" Disbelieves the Story.

In connection with the recent Lady Godiva procession at Coventry, England, a correspondent who signs himself "A Lineal Descendant of Leofric and Godiva," writes to the London Times:

"The fable of Lady Godiva's ride is too well known to be repeated here; it has furnished a subject for several artists of fame, both English and foreigners; but Mr. Freeman very properly describes it as simply a disgrace to English history. Now, if Lady Godiva had ever ridden through Coventry as she is said to have done, mention of so remarkable an event would certainly have been made by some of the many early writers; but they are silent on the subject. The Saxon chronicler Ingulph of Croyland, who knew Lady Godiva personally, Orderic Vitalis, almost a contemporary, Simeon of Durham, the Chronicle of Malines, Florence of Worcester, and William of Malmesbury, say nothing of it; while the latter, when describing the abbey of Coventry, would certainly not have omitted to record the ride if it had taken place.

"The fable is first mentioned by Roger Wendover, who flourished in the first half of the 13th century. According to him, the people of Coventry were to be assembled in the market-place to behold Lady Godiva ride through the midst of them in a state of nudity, attended by two soldiers. She had luxuriant tresses of hair which she unloosened, and thus formed a mantle which completely covered her body. Roger of Wendover adds that she was seen by no one, Matthew of Westminster, who wrote his history about 50 years later, mentions the fable. His work is a copy with additions, of Roger Hovaden who wrote about A. D. 1204, and says nothing of the ride; consequently Matthew of Westminster must have taken it from Roger of Wendover. In his version, which differs very little from that of Roger of Wendover, he seems to hint that Lady Godiva was supernaturally shrouded from mortal eyes, for he says that she, having ridden through the assembled multitude *in mineleisa, ad virum gaudens, hoc promiraculo habentem, reversa est*. Thus, by recording that Lady Godiva rode through the assembled multitude, Matthew of Westminster and Roger of Wendover very satisfactorily disposed of "Peeping Tom." Ralph Higden, the monk of Chester, who died A. D. 1363, Henry de Kuyghton, and John of Brompton, who were later writers, mention the fable, on the authority, no doubt, of Roger of Wendover and Matthew of Westminster. But the most conclusive evidence against Lady Godiva's ride is the simple fact that at the time when it is said to have taken place the town or borough of Coventry did not exist.

"Coventry owes its existence to the celebrated Benedictine Abbey which the Earl Leofric built for an abbot and 24 monks, at the instigation of Lady Godiva, according to Ingulph, Leofric endowed it with 24 manors, situated in seven different countries, and with half that of Coventry. The buildings were completed in A. D. 1043, and probably were commenced 20 years previously. The church was the most splendid one ever raised in England; it contained every ornament and decoration wrought by the art of man that boundless wealth, spent with lavish and pious hands, could supply. It was so enriched with gold and silver that the very walls seemed too confined to contain the treasures. Orderic Vitalis adds that Lady Godiva gave towards the abbey church all her treasures, and sending for goldsmiths devoutly distributed all the gold and silver she possessed to make the sacred books and gospels, and crosses and images of the saints and other marvellous church ornaments. In a word, for the love of God and the service of the Church she literally denuded herself of all her personal property.

"This is the true history of the noble and peerless Godiva, sister of Thorold, the shire-reeve of Lincoln, and wife of that faithful lover of his country, wise statesman, loyal subject, and devoted husband Leofric, Earl of the Mercians. Ingulph describes her as the most beautiful lady then living. Lovely as she was, the beauties of her soul and her virtues far eclipsed her personal charms. The old historians vie with each other in her praise. Yet the fame of her good work has perished. The abbey church in which she and Leofric were buried is destroyed; the foundations were dug up in 1670, and the site turned into a bowling-alley; the memory of Lady Godiva is kept alive by a fable—a disgrace to English history—and by a woman on horseback in a costume which would not be tolerated on the English stage."

The Spectre of the Toyabe.

Robert A. Marr, a member of the Government Geologic Survey, in a recent letter gives an interesting account of an atmospheric phenomenon, which he lately witnessed in the Toyabe range southwest of Montana. Mr. Marr says: "Suddenly, as I stood looking over the vast expanse beneath, I saw myself confronted by a monster figure of a man standing in mid-air before me upon the top of a clearly defined mountain peak, which had but the thin air of the valley below for a resting place. The figure was only a short distance from me. Around it were two circles of rainbow light and color, the outer one faintly defined as compared with the inner one, which was bright and clear and distinctly iridescent. Around the head of the figure was a beautiful halo of light, and from the figure itself shot rays of color normal to the body. The sight startled me more than I can now tell. I threw up my hands in astonishment and perhaps some little fear, and at this moment the spectre seemed to move toward me. In a few minutes I got over my fright, and then, after the figure had faded away, I recognized the fact that I had enjoyed one of the most wonderful phenomena of nature. Since then I have seen it once or twice from Jeff Davis Peak, but it never created such an impression upon me as it did that evening when I was doing service as a heliotrope all along the top of Arc Dome."—Helena Herald.

A correspondent in Japan writes that there are more paid musicians in that country than in any other. This is to be accounted for by the fact that the character of Japanese music is such that nobody cares to play it except for pay.