KS FROM THE WIRE.

PENINGS FROM ALL OVER THE GLOBE.

Briefs From Our Own and Other Countries of A A A.

THE DIVORCE QUESTION

Spread of the Evil Has Blunted the Keen Edges of Public Opinion in the United States

(Entered according to Act of the Parliament of Canada, in the year One Thousand Nine Hundred and Three, by Wm. Baily, of Toronto, at the Department of Agriculture, Ottawa.)

A despatch from Chicago says: Rev. Frank De Witt Talmage preached from the following text: Mark x., 9, "What therefore God hath joined together let no man put asunder."

As the civil war was the mortal clash between two conflicting ideas, so to-day we find conflicting ideas in mortal combat over the marriage altar. The one is the Christ idea, which declares that marriage is not a contederation that can be broken at will, but an indissoluble union. This idea asserts that after marriage the twain in every sense becomes one. The second idea declares that easy divorce is not a crime, but often, for the social good, a necessity. It says that when a man and a woman are unequally yoked together it is better that they be separated by law, even if the cause for separation be not so serious as that recognized in the Bible, and, more, that they may, if they wish, contract new marriages.

A CALL FOR UNITED ACTION.

Against the further spread and for the extermination of this divorce evil the Catholic church is already up in arms. Against it the Presbyterian church, with its general assembly committee working in unison with the sister churches, is struggling night and day. Against it only a few weeks ago all the Rhode Island ministers banded themselves together to give religious combat. Thus, as the public leaders of many denominations are fighting this undermining and would be destroyer of the home, it is not inappropriate for me to speak a few words in reference to those legal and domestic causes which might, hereafter make "easy divorce" an impossibility.

First, nothing can be accomplished in a material way unless there is national legislation or at least concerted action among the different state legislatures upon this subject. There must be all over the land harmonious and united legal action against the divorce evil. It should be made impossible for a man to get a divorce in one state which he could not obtain on the same ground in any one of the 3,000 divorce courts of the United States. All these courts ought to be in agreement as to what causes justify and what do not justify the dissolution of a marriage.

We recognize the necessity of the criminal courts of the United States working in harmony. Why should we not recognize the necessity of concerted action by divorce courts? Some years ago in Chicago a man killed his wife and burned her body in the vat of a sausage factory. Supposing after that crime he could have stepped across the state line into Indiana defied the legal authorities of Illinois. What would have been the result? Supposing a notable murderer could have settled a free man in Philadelphia after he had poisoned his child wife in New York City. Why, murder and robbery would be everywhere in the United States running rampant. To-day your life would not be worth the value of a pin only as you were able to protect it with your own arm and gun. Your would be murderer behind the barricaded walls of your own home. No, no! The only safety of life depends upon this fact: If you commit a murder in one state and then run away another state governor will recognize your extradition papers, and allow you to be forcibly returned to the place where you committed the crime.

FLOOD OF NATIONAL INFAMY.

A second breakwater to dam back the submerging flood of national infamy: It is for the gospel ministers to protest against it by practice as well as by preaching. The pulpit cannot speak loudly and with the voice of a true leader unless at the same time it refuses to become a party to the national crime of easy divorce. What do I mean by this statement? That the minister himself shall not be a blatant and a brazen divorce? Oh, no. No self respecting Christian church would allow her minister to continue preaching in her pulpit after a divorce escapade. Paul writes, "A Bishop must be blameless, the husband of one wife." No minister's life can be blameless when he turns his back upon his first wife for an adequate cause. But I do mean this: A minister should not officiate at the second marriage of a divorcee unless he himself knows positively that the divorced man was not culpable in the snapping of the marital bonds. By such a ministerial course public sentiment would be aroused against this national evil, and aroused quickly and permanently.

I have taken only lately this stand in reference to the clergyman's responsibility. Like hundreds and thousands of other ministers I have heretofore said to myself: "I am not in any way compelled to look into the personal characters of those whom I unite in marriage. When I used to live in New York state I had to ask the contracting parties a long list of questions and make a report to the county officials in reference to the same. But in the state of Illinois the clerk of the county court does that. He asks the questions. He gives the license. He is responsible for the marriage, and not I." But a short time ago, when talking to a brother minister upon the subject, he said: "You are wrong. You cannot shirk your responsibility in that way." Then I commenced to look at this responsibility in another way. I said to myself: "Yes, I am wrong. That county clerk cannot tell me what I ought to do. The paper he sends to me is only a license, a governmental privilege, permitting me to marry the parties if I wish. I am not compelled so to do. For instance: The saloon keeper gets a city license and has the privilege of selling me a glass of whiskey. But because it is lawful for me to buy whiskey from him that is no reason why I should drink it. Because the sporting element of San Francisco gets a city license for holding a prize fight that is no reason why I am compelled to go and witness two pugilists batter each other's face into a pulp. Because Chicago gives a license to gamblers to open a race track that is no reason why I should go and patronize the bookmakers. Because the county clerk tells me that I can remarry a libertine, who has been sinfully divorced, that is no reason why I should tarnish the good name of my church by placing such a black record upon the session books. No, no, my brother ministers, we cannot thus shirk our responsibilities. You and I are responsible before God when we become officiating parties in the marriages of divorced persons. A religious marriage means infinitely more than a mere civil contract. If not, why do nearly all people desire to be married by a clergyman instead of by a police justice or a county judge?

RESPONSIBILITY OF MINISTERS

We are responsible as ministers. A legal divorce, in ninety-nine cases out of a hundred, is not sufficient ground for a church divorce. We must remember that the minister before the world stands as the representative of the church. Why, legal divorces are often obtained on the flimsiest excuses. Bishop Fallows, in a scathing attack upon this marital evil, quotes some of the most absurd and trivial causes on account of which men and women have been divorced. One woman got a legal divorce because her husband enlisted in the United States navy; another because her husband smoked and gave her headaches; another her husband called her sister a thief; another because her husband did not like her front hair and cut part of it off. One husband secured a divorce because his wife refused to sew on his buttons; another because he told his wife he had found another woman whom he could love better. Think of any minister being guilty of such a heinous sin as to marry such divorcees to other marital partners. It is high time for us ministers to band together and rouse public sentiment upon this question. By our actions as well as by our preaching we must protest against this national crime. We must do this because a church marriage before God and man means that the church gives its sanction to the union and regards it as sacred and indissoluble.

A HINT TO PARENTS.

I once heard of a young lady who used to boast that she was engaged to three different young men at the same time. She had in her possession three different engagement rings. After a while she dismissed all three suitors and married a fourth. Do you wonder that after such perfidies her married life was unhappy? Untrue to her fiance, of course she was untrue to her husband. A divorce scandal a few years later was the result. Her father, a noble Christian man of the west, as a result felt himself disgraced and resigned his pulpit, for he was a minister. His life was to some extent wrecked, as well as hers. You say such a course as that is an extreme case? Of course. But all evils should not be despised because they are not monstrous evils. The little, seemingly harmless flirtations during summer vacations or at a church picnic or in the street car or concert hall are all divorce seed plantings. You cannot trifle with human affections in youth without being in danger, as an iconclast, of smashing the marriage shrine when you are middle aged. Let parents be careful with whom their children associate. Let them beware of what they are allowed to say to others and what others are allowed to say to them. It is all well enough to talk about the vaunted freedom of the American boy and girl; but, for my own part, especially in reference to the promiscuous association of young people and the careless promises they are allowed to make, I think they have altogether too much freedom.

PURIFICATION OF THE PRESS.

Another divorce preventive: The purification of the press, both in book form and in periodical and in the morning newspaper. The pestiferous trash which every day and every week and every month, like a winter blizzard, is flung into our faces by the snowstorm of the printing press is enough to destroy the healthy heart throbs of any young person who is allowed to read it. I am, of course, not speaking against good publications, but bad publications. Go to almost any bookstand that you see and open some of the books at random and read. There we find the authors make their heroes out of bad men and their heroines out of bad women, with here and there a redeeming white spot to offset these black characters. Broken marriage vows, "Childe Harold" indecencies, deceitful wives, deceiving men—these move as an ever changing kaleidoscope before the fascinated eyes of the young readers. There the boy and the girl learn to call crime respectable and a man's dishonor a "free lance of gold." A bad book worms its way into the moral vitals and fatally poisons the heart. The way for good people to keep pure and to prepare themselves for a Christian marriage, which will never be broken this side or on the other side of the grave, is for them to live with good people. They must work to make men good. They must positively refuse to associate with the bad, whether that bad is found in fiction or in real life. When the newspapers of the United States made heroes out of the Chicago bandits, they placed a premium on crime. When a bad book eulogizes and glorifies the broken marriage ring, it is only gilding the open door of the divorce court, which is the guillotine of marital love.

WHEN DIVORCE IS JUSTIFIED.

But some one asks me, in closing: "Are divorces always wrong? Should a husband and wife be compelled to live together under all conditions?" Oh, no. The violation of the marriage vow justifies divorce. Christ's own words imply that. There are other conditions which justify separation, even when there has been no violation of that vow. It would be a grievous injustice to enforce constant companionship when one of the parties to a marriage has contracted habits which render the continued relation an intolerable misery to the other. I have known such cases and have rejoiced that the law permits the innocent party to be relieved of the burden and affords protection from molestation. It is not for me to say when a stage has been reached which demands the intervention of the law, but I do contend that it is a menace to the morals of the people when a contract so solemn and sacred as that of marriage can be broken on pretexts so frivolous as those now recognized in many states. I protest also against the diversity of the divorce laws of the different states, which tends to confusion and uncertainty in the relation so vital as this to the morality and stability of society.

In this discussion I have presented, for the most part, only the temporal side of the divorce question. If I had spoken from the spiritual side the result would have been self evident. Gospel love never gave birth to legal hate. May the Christ who uttered the protest of the text against promiscuous divorce bless the earnest words of one whom God has greatly blessed with a happy home.

STRUCK HIM UNFAVORABLY.

Mr. Caswell, who had come recently into the possession of a considerable fortune, had decided to erect a large office building, and was discussing the plans with an architect.

"As to the floors, now," said the architect, "you would want them in mosaic patterns, I presume?"

"I don't know about that," responded Mr. Caswell, dubiously scratching his jaw. "I hain't got any prejudice against Moses as a man, and he certainly knowed a good deal about law; but when it comes to laying floors, it kind o' seems to me I'd ruther have 'em unsectarian like. Don't it strike you that way?"

HORSES WHICH NEVER DRINK.

There are hundreds of horses and thousands of cattle in the Hawaiian Islands which never take a drink of water throughout the whole course of their lives. On all the islands the upper altitudes of the mountains are given up to cattle ranges. Except possibly two or three months in the rainy season there are no streams or pools of water in any part where the cattle range, but everywhere there grows a recumbent, jointed grass known by the native name of "Mauinia." This is both food and drink.

WHAT AILED HER PULSE.

Little Bessie was recovering from a "run of fever," "and her appetite had begun to assert itself. "Can't I have more than this, mama?" she asked, looking at the meager slice of toast and the "shadow tea" that had been brought to her bedside. "This isn't half enough."

"I am afraid to give you more just yet, dear," said her mother. "Your fever is not quite all gone. Your pulse is still too quick."

"But don't you see, mama," urged Bessie, "that it's my excitement because I can't get enough to eat that makes my pulse so quick?"

TO BENEFIT YOUNGSTERS.

Dundee, Scotland, is thinking of improving the physique of its children by making ten o'clock the earliest time for going to school. This hour, it is believed, would enable the youngsters to get a better breakfast before starting school.

"There's one thing that I can say about my daughter," said Mr. Cumrox. "She has a fine disposition." "Have you known her to meet any severe tests?" "Yes. The way she can sit and listen to herself play the piano shows that she must have extraordinary patience."

ONE OF THE FIRST FAMILIES OF AMERICA.

FOR THE HOME

Recipes for the Kitchen, Hygiene and Other Notes for the Housekeeper.

HINTS FOR HOME LIFE.

The odor of onions may be removed from the hands by rubbing them with celery.

A mustard plaster, if mixed with white of egg, will not burn the skin—a great advantage.

When broiling fish be sure to have a steady, clear fire, and let the cooking be slow and uniform.

When peeling onions begin at the root and peel upwards, and the onions will scarcely affect your eyes.

A black mark upon the ceiling, caused by the lamp smoke, can be removed by washing it with a little lukewarm soda-water.

The odor of onion may be easily removed from dishes or pans if they be first rinsed in cold water, and then washed thoroughly in hot.

Stop cracks in walls with plaster of Paris mixed with vinegar and hot water. The former dries slowly and renders the cement more pliable.

Benzine gently applied with a sponge will remove almost every stain from parchment and will not destroy the texture in the least.

Stale bread, if broken into rough pieces, dipped in sweetened milk and baked on a buttered tin till dry and crisp is delicious to eat with butter or cheese.

When loaves are baked too brown, do not try to cut it off, but when cold rub it over with a coarse tin grater to remove all dark brown crust.

Never use soda for washing china that has any gilding on it, for the soda will in time surely remove it all. Instead of soda, use a little soap; that has no bad effect.

Cakes keep best in tin canisters; wooden boxes, unless well-seasoned, are apt to give them a disagreeable taste, brown paper should be avoided for the same reason.

A little vaseline or cold-cream rubbed into the bridge of the nose at night when going to bed will relieve the stuffy sensation which generally accompanies a cold.

To make fly papers, boil linseed oil with a little resin until it forms a stringy paste when cold. Spread this on paper, using a large brush. This makes a most excellent trap for flies.

Do not eat any sweets or starchy foods—such as bread, potatoes, beans etc., if you wish to reduce your weight. Drink only a little between meals, and take plenty of exercise every day. Keep this up for a month at least.

A tablespoonful of turpentine in a clothes-boiler will whiten linen, take out the stains, and render washing easier. Flour is very cleansing and will clean the goods as well as soap; rinse well afterwards.

Take a short walk before bedtime if possible. Before going to bed, bathe the feet in hot salt water then sip a glassful of hot water. Have the bedroom fresh, and airy, and light, warm covering on the bed.

For a strengthening hair wash take one ounce of tincture of cantharides, one ounce and a half of olive oil, one ounce of rosemary. Shake all well together, and apply to the scalp with a small piece of sponge once or twice a week.

Lemon juice and salt will remove ironmould from linen without injury to the fabric. Wet the stains with the mixture and set the article in the sunshine. Two or three applications may be necessary if the stain is of long standing.

To renovate plush, hold the affected parts, plush downwards, over boiling water, then pass across them a hot iron so as to raise the pile. The iron should be held upright by one person while another draws the back of the plush across it.

Linseed and liquorice tea—Take one ounce of whole linseed and 12 drachms of liquorice root sliced. Pour on this two quarts of boiling water and add a few slices of lemon. Let this stand in a covered jar for six hours, then strain.

To clean a black chip hat, brush, it thoroughly with the brush you use for polishing your boots. If the black is faded you might try applying some kid reviver; this would not make it glossy-looking if you want it to be dull for mourning wear.

If you have overgrown your strength do not go in for extra exercise, but rest flat on your back as much as possible. If you have no proper reclining board, lie on the floor in a position free from draughts with a small pillow under the head.

Don't keep the dampers open when you are not using the fire. It not only burns away the coal but ruins the firebrick as well. Don't stand brooms in the corner resting on their ends. Hang them up by the handles, or turn them upside down.

For falling hair, castor oil and bay rum, two parts of rum to one of castor oil, make an excellent tonic. Rub well into the roots of the hair two or three times a week. If the hair is carefully parted, this will not make it very unpleasantly greasy.

To clean rose leaves from blight, mix together equal quantities of sulphur and tobacco, dust and place it in a flour dredger. Once every day, dust the leaves over with the mixture. The early morning is the best time for this, while the leaves are still damp with dew. Afterwards syringe the trees.

For cases of rheumatism the pain may be greatly eased, if not cured, by the following method—Put one ounce of carbonate of soda in rather more than a pint of boiling water. Bathe the affected joint with flannel wrung out in the lotion and as hot as possible. Apply this every night till relieved.

Mustard sauce will keep if boiled thoroughly, though it will lose some of its sharp flavor. To one cupful of grated horseradish add the same quantity of dry mustard, add a bunch of any sweet herbs chopped fine. Grate a large onion and add with it a tablespoon of salt and enough best vinegar to make the sauce the right consistency. For immediate use the sauce need not be cooked.

Beef cakes are useful when one has underdone meat to use up. Pound the meat with a little ham or streaky bacon, season with mustard, pepper and salt and a little shallot. Mix all thoroughly together and make into small cakes two inches long and one wide. Dip into beaten egg and breadcrumbs, or flour thickly, and fry in deep fat to a golden brown. Serve in good thick gravy.

CANDIES MADE AT HOME.

There is a good deal of pleasure—as well as considerable work—in the making of candy at home, but it is possible to have it perfectly pure and fresh, and the candy in "the store" is seldom either. Some simple candies can be made by the children, and they will enjoy the making almost as much as they do the candy.

Preparatory to making the candy one should provide figs, dates, nuts, candied cherries, raisins and citron, as a great variety in the product will thus be secured. Only a small quanty of each is necessary. Of course, some kinds of candy require no such additions, but in fancy candy making they are necessary. We give first some simple kinds:

Chocolate Fudge.—Heat two cups of granulated sugar and two-thirds of a cup of milk to the boiling point. Add two squares of chocolate and stir constantly until the chocolate is melted. Boil eight minutes, stirring occasionally. Add three level tablespoonfuls of butter and cook five or six minutes longer. To tell when it is cooked enough dip a skewer in cold water, then into the syrup, and then into cold water again. Pass the skewer between the thumb and finger in the water, to push off the candy. If it does not dissolve, but forms a soft ball between the fingers it has been cooked enough. Take from the fire at once, add a teaspoonful of vanilla extract and beat until the mixture is creamy and sugars round the edges of the saucepan. Then pour quickly into buttered pans, and when partly cool mark in squares.

Fruit Fudge.—Prepare the fudge as above, and add with the vanilla half a cup of candied cherries and pineapple, citron and raisins chopped fine. Finish as directed for chocolate fudge.

Penuchie.—Boil three cups of light brown sugar with one cup of milk till it will ball when tried in cold water. Stir in two teaspoonfuls of butter and a cup of nut meats. Stir till creamy and beginning to stiffen, then drop by small spoonfuls on buttered paper.

Maple Fudge.—Two cups of maple sugar (about one pound) and two-thirds of a cup of milk or water. (Milk will sometimes curdle) When at the boiling point add a square of chocolate, and stir till melted. Boil eight minutes, then test as for the other fudge, and finish in the same way. The chocolate may be omitted, and a cup of broken nut meats added.

Maple Nut Creams.—Cook a pound of maple sugar with half a cup of boiling water to the soft ball stage, without stirring. Then stir till creamy. Drop from a teaspoon on buttered plates and press the unbroken half of an English walnut or hickorynut meat on the top of each.

Cream Chocolates without boiling—Put the white of one egg and an equal quantity of cold water into a bowl, flavor with vanilla and beat till frothy, sift in sufficient confectioners' XXX sugar to make a stiff paste; work it until smooth, then form in small balls. Put in a cool dry place for two or three hours. Put half a pound of chocolate in a tin dis and set it in hot water to melt. Take one ball at a time on a silver fork, dip it in the melted chocolate till well covered, then lift out on greased paper.

Cream Dates—Take the stones from the dates, make the cream as just directed, form it into oblong balls, place in the cavity and roll in granulated sugar.

Lemon Drops.—Strain the juice of a couple of large lemons into a bowl, then mix powdered loaf sugar with it until quite thick. Put in a porcelain pan, boil five minutes, stirring constantly. Drop from the tip of a spoon on writing paper.

Molasses Candy.—Half a pound of brown sugar, quarter pound butter, one quart molasses. Boil till it will crack in cold water. Just before you take from the fire add a pound of blanched peanuts or other nut meats or cool and pull in the usual way.

Have ice in the water in which you test your candy if possible; try it with the fingers under water, and after the candy has been in the water a full half minute. Always add the flavoring the last thing before taking from the fire.

THE S. S. LESSON.

INTERNATIONAL LESSON, JAN. 3.

Text of the Lesson, Luke v., 1-11.
Golden Text, John viii. 31.

...To-day's lesson tells of several fishermen who left all to follow Christ. It would seem from John i. 41, that Andrew and Simon, Philip and Nathanael had already begun to follow Him, but evidently not to the extent of forsaking all to follow him fully. After the people of Nazareth drove Him out He made Capernaum His home, and from thence He went about all Galilee teaching, preaching and healing all manner of sickness and disease (Matt. iv. 13, 23). It would seem from Matt. iv. 22; Mark i. 16-20, that Simon and Andrew took a step further in following than that recorded in John i., and that James and John had joined them.

On that occasion Simon and Andrew were casting a net into the sea, while James and John were in a ship with their father mending their nets. In our lesson to-day the fishermen had gone out of their ship and were washing their nets. There is no need to try to reconcile the records. Let them stand as records of different events. In the first they broke their nets, but now they are mending them.

The life of the believer is a life of separations from sin and self and the world to become more wholly the Lord's for His service.

According to gospel harmonies it is probable that the sermon on the mount (Matt. v., 7) comes in between the last lesson and this, but the order of events is not of much importance as becoming acquainted with God through Christ. As we see Him standing by the lake of Gennesaret, the sea of Galilee, we remember that it and every living thing in it, river that flows through it, the hills that surround it, all things were made by Him and for Him (Col. i., 16; Heb. i., 3; John i. 1-3). The people see that He is a man never man spake, and they crowd around Him to receive the bread and living water which is in Him. That he may speak to them from the crowd and thus be able to teach them He enters Simon's boat and asks him to push out a little from the land, and sitting down, He taught them out of the boat. We may safely say that He taught them out of the Scriptures the things of the kingdom and the things concerning Himself, and that His word was with power, and that some believed and some believed not; for He Himself knew at the first that the seed always falls by the wayside, rocky, thorny and good ground. Blessed are all who receive Him with meekness (Jas. i. 21). He used Simon's boat as a pulpit and He will reward him for the loan of it, and so He told him to launch into the deep and let down his nets for a draft. No one ever gave a loss by giving attention to the real work of Christ, but many have been blessed for time and eternity by obeying Matt. vi. 33. We see to His work He will provide our need better than we could.

There were plenty of fishermen in the sea and they were no poorer men, but "toiled and taken nothing" describes the result of their labor, had been thus for their skill, wisdom, their labor. Now at His word that they let down the net, and the result is two boats filled with fishes. When He wants fishers, whether it be men or angels, He requires the one thing on their part, obedience. Whether it be a great fish to swallow Jonah, or a little fish to bring a piece of money, or a multitude of fishes to fill these nets, all are obedient to Him. He said, "Let down your nets." "I will let down the net." Unbelief on our part is the great hindrance, yet on this occasion Lord wrought, notwithstanding Simon's lack of faith. It is our way to fill empty vessels and empty people, and one of His very precious words to us is: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." (II Kings iv; Ex. xl; II Cor. v; Luke ix; Acts ii; Matt. v. 6; v, 18). He oft allows us to fail in vain that we may see our helplessness and let Him work.

When the Lord thus wrought Simon so saw his unworthiness that he cried, "Depart from me, for I am a sinful man, O Lord" verse 8; and so it was with others when they saw the glory of the Lord (Job xl. 5, 6; Isa. vi, 5; Dan. x, 8; Rev. i. 17). We are vessels, earthen vessels, and if we would let the Master have control of us who can tell what great and mighty things He might do? (II Cor. iv, 7; II Tim. ii. 21; Jer. xxxiii, 3.) In some unlikely way, and perhaps through some weak but empty vessel, the Spirit of God works and we all stand astonished.

When we are broken down and conscious of our sinfulness and utter unworthiness, then we hear His "fear not," or "Peace be unto you," or other word of quietness and encouragement. It is only the powerful, rebellious and hard of heart who have cause to fear, for all who will humble and abase themselves (Isa. 17; Dan. iv. 37) But those who have come to the end of themselves He will bless and use.

As to forsaking all, one of the conditions on which we can be disciples in Matt. xvi. 24; Luke xiv. 33. All who truly receive Jesus Christ as their Saviour become children of God, for the gift of God is eternal life apart from any works of ours (John i. 12; Rom. vi. 23; iii, 24; iv. 5); but to be a disciple means a whole hearted forsaking of all for His sake. The cost of our salvation fell wholly on Christ; cost of discipleship falls on us.

TALES OF THE IRON DUKE

HOW THE BATTLE OF WATERLOO WAS WON.

Duke of Wellington Would Not Agree With Kaiser's Remarks.

The German Emperor's recent remarks anent Waterloo make all the more interesting the "Personal Reminiscences of the Duke of Wellington," just published.

Of his great adversary's prowess, the Duke had a high opinion, but not the highest:—

He considered Napoleon as the greatest master on record in the art of handling large masses, and deriving the greatest possible advantage from superiority of numbers and resources; further, as the most dangerous of all commanders in front of whom to make a false movement. He assented to the popular French dictum that his presence with his army was to be valued at 40,000 men. As to his policy, "that was all bullying."

"D——n the fellow! He is a mere pounder after all," the Duke said once. To Mitchell, the author of the "Life of Waffenstein," who expressed a low opinion of Napoleon's military talents, he replied: "Napoleon was the first man of his day on a field of battle and with French troops. I confine myself to that. His policy was mere bullying." Elsewhere we have the same opinion expressed in more technical terms:—

Napoleon's system he believed to be very simple and effective—that, of bullying with much noise and smoke, puzzling his cautious adversaries as to his point of attack, and massing under cover of light troops and guns his own people on one or two points. His cavalry he used with skill and effect in masses which moved forward, not fast, and occupied a position till the infantry could follow and secure it. "He tried this," he said, "with me at Waterloo, and when he had placed 15 men on the ground he probably concluded that, according to precedent, I should retire, but I moved up thirteen regiments of infantry, and destroyed or disorganized the cavalry before he could follow up the rush."

THIN RED LINE.

Sir Harry Smith—he of South Africa—was at Waterloo, and according to the account he gave Lord Ellesmere he "had never been in any action which the smoke so completely prevented any general conception of what was going on."

When the French made their great attack on our centre in the "Very thickest of this phenomenon a lull suddenly occurred. For some minutes not a shot was fired, and nothing could be seen by those not engaged. When at last the cloud cleared away there were the scanty lines of red in their old position, and a cheer along the whole line saluted the glorious spectacle.

The duke had a high opinion of his own army—chiefly, says Lord Ellesmere, because its officers were "gentlemen in the truest sense of the word"—but the allies were something of a trial. Of one pair of regiments we are told that—

"At Waterloo the Duke placed them in the wood of Hougoumont, but here their courage failed them, and they fled at the first onset, leaving heavy work to be done by the Foot Guards. The Duke, when he saw them run, turned to the Austrian general, Vincent, and said, 'Do you see those fellows run? Well, it is with these that I must win the battle, and such as these.'"

ALWAYS GUESSING.

One interesting incident Lord Ellesmere tells us of which illustrates more than military manuals might do the secret of the Duke's success as a general:

"The Duke and Croker, travelling in a carriage together, played, to pass the time, a game which consists in guessing at the description of the objects to be first met with after crowning a hill or turning a corner. The Duke had greatly the advantage, and when Croker observed upon his success, said: 'You don't consider that I have been passing my life in guessing what I might meet with beyond the next hill or round the next corner.'"

We have the Duke's own word for it that he never lost a gun during his life, whereas he had taken somewhere about 3,000. "There were three light guns attached to the Portuguese cavalry taken near Madrid, after the battle of Salamanca, on the night before we entered the town, but they were immediately recovered, six guns were at one time lost at Albuera, but were also recovered." Napoleon lost guns in some of his greatest victories.

DISCOVERED" SIR COLIN

No one was quicker to see and reward merit. Sir Colin Campbell was one of what would now-a-days be called his "discoveries"—

He was in the commissariat service in India, and had volunteered for an assault on a hill-fort. The Duke saw a little round man run up a ladder, and, receiving a pike thrust at the top, roll down like a ball to the bottom. He was, however, up again in an instant, and running up like a squirred, was the first, or among the first, in the place. The Duke laughed, inquired about him, and procured him a commission.

NEVER READ CRITICISMS.

It is a curious fact that the Duke never—except once by accident—read anything bearing on his own military career. "He said," writes Lord Ellesmere, "that they would merely tempt and provoke him to comments which he could not make without offence to living men. Before I knew this I once asked him for his opinion on a passage in Napier, with whose work I took for granted he was familiar. He positively refused to read even an extract."

Beware of the individual who is lost to all sense of shame.