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Contributions for the next number should be sent in before the end of the present Term.

There will be an election of an Editor at the beginning of next Term.

A few copies of the engraving from the Portrait of Lady Margaret, which is in the Hall, remain still on hand and may be obtained from the Secretary, price *1s.* each. The engraving may be seen in the Combination Room.

THE EAGLE.

GOODWILL AMONGST MEN.

By a Town Parson.

THE oracles committed unto the Church are of such universal application, that she has something to say to every measure which can be proposed for the good of the nation. She cannot abandon the Contagious Diseases Act to the judgement and discretion of a Social Science Congress. She cannot disregard the movement in favour of total abstinence from intoxicating drinks, or leave teetotalism to be promoted in a spirit of rivalry to the Gospel. Nor can she assume a tone of indifference with respect to the secular instruction of England's children on the ground that their religious instruction is her own exclusive domain. And so, when class is losing sympathy with class, each engrossed with its own pursuits, the rich reclining in their luxury, the hearts of the middle classes hardened by money getting, and the lowest brutalised by lack of contact with anything that could elevate them, the Church must make it her own concern to investigate the cause of the mischief, and if she may to remedy it. But her concern with this question does not rest only on the general ground that she is concerned in every matter which affects the moral state of society. Her interest and her duty in the question are secured by a special call. She cares, indeed, for everything which con-

duces to the welfare of men, but the promotion of peace and good will amongst them is her special function.

All the ordinances of our religion seem designed to enforce the lesson of sympathy between man and man. Why not worship God in private? is a question often asked, and sometimes honestly asked. Why have public worship at all? And if we answer the question by citing God's plain commands, we may surely venture to add, without presumption, that one purpose in the divine ordinance is this—that man may remember that he does not stand alone; that he cannot live to himself; that he is not to be always asking 'What shall I do to be saved;' but he must remember that he has a lowly work of love to do for fellow-men for whom Christ died. I think what the two sacraments of the Gospel say to us. 'By one spirit are we all baptised into one body.' Baptism establishes this relationship amongst us, and forces upon us the inference that there should be no schism in the body, but that the members should have the same care one for another. But the other sacrament presses the lesson home to us even more forcibly. It is the sacrament of Holy Communion, participation in Christ, and union one with another through Him. How can we testify our union with the Body of Christ in this ordinance, and then go forth and fence ourselves round from our fellow members in the body by the narrow prejudices of unsocial distinctions? If we are to engage in these holy ordinances, which are the very symbols of our brotherhood in Christ, and then go forth into the world and deny to our neighbour the office of a brother, there is something unreal and unpractical in our religion. If I am content to take my place beside a humble mechanic at the Lord's table, but should decline to sit beside him at an ordinary meal at any other table, my life is giving the lie to my religion, or, at least, my religion is separate from my life, an ornament to adorn it perchance, but not

the power which rules it. We want the spirit of Agnes Jones, who took her breakfast in the Liverpool Workhouse, 'at the head of the table, where nurses, probationers, assistants, and scourers are seated.'* Nay, more, we want the spirit of her Master and ours, who was not ashamed of the taunt, 'This man receiveth sinners and eateth with them.'

Some would be disposed to laugh at me if I were to describe the state of Christian civilization at which, I think, we ought to aim. I am aware, that at present the mechanic and the scholar have so little in common that intimate associations between them would probably be disagreeable to both. I know also that among the lower classes there is at present a roughness, I am afraid I must almost call it a brutality, it is at least a lack of a sense of decency, which makes it almost impossible for us to introduce the working-man into our family gatherings. But is not this roughness really the effect, rather than the cause, of the separation of classes? Because we have treated the working-man as a beast of burden, therefore he has sometimes acquired habits more becoming a beast than a man. Because we have shut him out from civilizing influences, he has become uncivilized. But in the nature of things I do not see any reason why the carpenter, the painter, and the gardener should not be, each of them, as true a man and as fit a companion for his fellow-men as the accountant, or the speculator, or the gambler, or the idler. Or, if it be that some trades are so noxious that a man who is engaged in them must be debarred from civilization, let us abolish those trades altogether. If the scavenger, for instance, could never be an acceptable guest at a dinner table, let us do away with the business,
own scavenging. I have no intention of advocating a rude equality among men. I do not wish to ignore distinctions which are real and true. But while I

* Life of A. E. Jones, p. 321.

recognize the existence of various classes in society, I desire to protest against the spirit in which one class practically denies to another class the fellowship of humanity. I do not want all to be one member, but I want all members to consider that they are one body, and to this end I would urge, that to no member should be committed an office so exalted or so degraded as would cut him off from sympathy with the rest. What Ruskin says of education, I would say of true religion.* It is of all differences not divinely appointed, an instant effacer and reconciler. Whatever is undivinely poor, it will make rich; whatever is undivinely maimed, and halt, and blind, it will make whole, and equal, and able to see. The blind and the lame are to it, as to David at the siege of the Tower of the Kings, 'hated of David's soul.' But there are other divinely appointed differences eternal as the everlasting hills, and as the strength of their ceaseless waters. And these it does not do away with; but measures, manifests, and employs.†

I do not want the distinctions of society to be broken down, but I want the lesson to be learned and acted on, that they are not barriers of humanity.

If we symbolize one thing in Church, and act another in our lives, we need not be surprised that workingmen cry out against what they call the hypocrisy of the Church. If the meeting of low and high, rich and poor together symbolizes what is not a truth, we need not be surprised at the disposition to evade the lessons of public worship by establishing separate meeting houses—class services for rich and for poor.

If the upper classes are to be blamed for the present want of sympathy between themselves and their poorer

* Probably Mr. Ruskin means by "Education" nearly the same thing as I mean by "Religion." Those who talk most about education seem very apt to forget in what a degree they are indebted to the revelation of Christ for their ideas.

† Ruskin, "Time and Tide," p. 170.

brethren, they are not to be charged with lack of care, but with lack of knowledge. If they knew, they would care. When they know, they do care. If by any chance the minister of a poor parish can get a rich man to accompany him for half a day in visiting his people, his great trouble is to keep the generous hand from doing mischief by profuse and inconsiderate liberality. The happy residents in the suburbs know nothing of the state of the homes of the poorer classes massed together in our large towns. If they did but know, no power on earth would stop them from doing their utmost to remedy the evils that abound in them. If they did but come amongst us and open their eyes, our charitable organizations would no longer be cramped for want of money—the efficiency of our schools would no longer be impaired by petty economies—the minister would no longer be distracted by the thoughts of the Church's debts, nor would he be obliged to estimate accurately the cost of fire and gas before he could increase the number of services in the Church. But we want the rich to come among the poor, not that they may give, but that they may *do*, and that they may *feel*. It has been too long the custom to compound for personal service by a money payment. For the sake of the rich themselves, as well as for the sake of the poor, let us press for the personal performance of those kindly offices which would establish a good understanding between class and class.

The cruel effects of a lack of knowledge between employer and employed, or between landlord and tenant, come constantly under my observation. I have known many cases in which the agent of the unknown landlord has used towards the tenant a course of severity which one could scarcely think the landlord, if he could be reached, would sanction. People will do many things in the name of a stranger which no man caring for the name of a Christian would do in his own name. Again, I know a man who, because

he cannot read without spectacles, is debarred from reading at all, for he says, "If I begin to use glasses to read by, I shall have to use glasses to work by, and then I shall lose my employment." How so? "Because masters don't like to see a man in glasses, and a mate of mine got his discharge the other day for no other reason than this." Further, I know that the dock porters and others in Liverpool, who earn their bread, not by skill but by labour, are unable to get a living at all when the prime of life is past. However constant they may have been at their work, they do not get the consideration which is generally accorded to an old servant. If younger and stronger men are to be had, it is in vain for the older men to expect work even from the employers in whose service their best days have been spent. And all that is to be attributed to the fact that the real employer does not know his employés, on account of the universal intervention of gangers and lumpers, and middle men of every denomination.

But when I plead for a considerate sympathy between those who are thus connected, I am met with the objection that the letting of a house or the hiring of labour is a business transaction, in which we have no right to expect either party to consider anything but his own immediate interest. Now, I would not attempt to violate any of the canons of social economy; but I think, that in a matter like this, social economy can take care of itself. We know that if in the relationship between landlord and tenant we were to establish any custom that were altogether for the benefit of one party, the market price at which property would let would so adjust itself as to compensate for the one-sided advantage. But the sympathy that I should like to see between landlord and tenant would not be for the sake of one party only. If it did lead the landlord in some special instance to forbear to exercise his right to distrain or evict, it would lead

the tenant also to regard his landlord not exactly as a natural enemy whom it is fair to overreach if he can. Public opinion would protect the landlord. It would no longer be regarded as a noble exploit to remove goods by night because distraint is imminent. Social economy is not outraged by the fact that a master knowing and sympathising with his domestic servants will generally care for them in time of sickness, and will scarcely discharge them to the poor-house when they become too old to work. This is not in the bond by which the servant is engaged, but doubtless the fact that it is customary affects the rate of wages paid; and so social economy takes care of itself. The master knows his domestic servants. If he knew his labourers as well, the offices of Christian sympathy would be promoted on both sides, and shall we say that either party would be the worse off? Even if the master did lose a few pounds in the year, would he not have his reward?

I think the Church is very much to blame because she has allowed the duty of Christian sympathy between different classes to be well nigh forgotten. Nay more, she has too often endorsed the separation of classes by allowing it even within her own walls. A large square pew for the squire, a narrower pew for the squire's servants, some smaller imitations of the squire's square for the farmers, some open benches for the labourers! When this sort of thing in the country has contradicted even within the Church, the teaching of Holy Communion, need we wonder that the same teaching has been forgotten outside? 2000 seats in a large town Church hired out to anybody that could pay for them, and 400 sittings at the back of an upper gallery reserved 'for the use of the poor for ever.'* When this has been allowed in the town, is it surprising that the poor do not believe in the sympathy of the rich? But not only the pew system

* These figures are not imaginary.

itself, but the expedients which have been adopted to patch up the deficiencies of the pew system, have had their mischievous effect in disjoining classes of society. The difficulty of accommodating poor people in a Church in which every sitting is worth a guinea a year, has been met by the establishment of separate services in schools and mission rooms, so that low and high do not even see one another in the worship of their common Father. Thus, public worship has been bereft of its power to impart the lesson of sympathy, and the Church, instead of calling low and high, rich and poor together, has too often practically taught the poor that they have nothing to do with the rich, and the rich that they have nothing to do with the poor. I am thankful that this evil seems less extensive than it once was, but I am sure that the Church will never do her duty as the messenger of peace and goodwill, until she becomes herself the *sphere* as well as the *symbol* of union. All classes in a parish should feel that the Church is their Church, and that within her walls they are always welcome. The services should not be arranged to suit the tastes of one class exclusively, but whatever services are needed for the people should be held in the people's Church. And in the counsels of the Church all should be heard. If there be an elected Council to advise the minister and churchwardens, the right to a place on the Council ought not to be measured by a man's wealth or supposed importance outside the Church. And the offices of the Church should not be confined to a class. The same churchwardens ought not to be elected as a matter of course, year after year, but the interest which attaches to such an office should be shared by as many as possible. And if the various organizations belonging to the Church are directed by separate committees, the high and the low ought to be trained to co-operate in these committees. One other institution I would mention as affording an

excellent opportunity for the union of those who otherwise would scarcely meet except in Church. I mean the parochial tea party—a real tea party, where all sit down together. There must be no reserved seats, and the rich people must not get their tea at home and then come to patronise the poor, but all must place themselves upon an equality, with a hearty desire to know and understand their neighbours. At one such tea party, which I organized, some dissatisfaction was expressed that no seats were reserved for what were called the more respectable people. At the next party we had to issue a few reserved tickets, but I am happy to say that at the third party, last week, not a single reserved ticket was bought, but all took sixpenny tickets alike, and I expect we shall never hear of a reserved seat again.

But the Church must lift up her voice in the pulpit against the injustice and the selfishness and the carelessness and the foolishness by which the antagonism of classes is generated. Why do we so seldom hear sermons on the duty of honesty, on the sin of what are called fair tricks of trade? Why does not the preacher expound the rights and the responsibilities which attach to the possession of property? Why does he not define the principles of commercial morality, and exhibit the true ground on which buying and selling must rest, and denounce the false ground on which men think that they are entitled to over-reach their neighbours if they can? It is the wrong that is inflicted by class upon class that alienates the one from the other, and classes will never be drawn together till we eradicate the source of the disease. And in all our preaching let us set forth sympathy and charity as virtues to be cultivated by all. Let us remind our hearers of their membership in the body of Christ, and say if one member suffers all the members suffer with it, or one member be honoured all the members rejoice with it.

October 24th, 1871.

FROM THE MASNAVÍ OF MOULÁNA JELÁL ED DÍN RÚMÍ

(*The celebrated Persian Mystic*).

1. SLEEP.

OH GOD! our pathway is with snares beset;
And we, borne onward by our sensual greed,
Like birds are tangled in the fowler's net.
Again our spirits by Thy hand are freed;
Again, lust-lured into the toils we speed.—
We catch the mice that rob our threshing-floor
With traps and springes; but we take no heed
Though each day pilfers from our heavenly store,
And opportunities are lost for evermore.

The steel, once smitten, many a brilliant spark
Emits, and these the willing heart receives;
When, lo! the thief approaches in the dark
And puts the sparks out one by one, and leaves
The heart all un-illumined. But the thieves
Are powerless, Lord! if only Thou art nigh.
If Thou art with us, Lord! no snare deceives,
And, though a thousand in our pathway lie,
Not one can e'er escape the Heaven-directed eye.

Thy hand of power doth every night set free
Unnumbered souls from their corporeal snares;
And prisoners taste the sweets of liberty,
And emperors shake off their imperial cares.

Such is the semblance which the mystic wears
"Asleep, yet waking"* to the eyes of men.
Each natural law a false construction bears;
The Hand that writes it is unseen, and then
The world ascribes the action to the moving Pen.

When deepest slumber doth the sense enfold,
Into the Desert of the Infinite
Men's spirits wander free and uncontrolled;
But when the Morning armèd for the fight
With golden buckler and with sword of light
Drives off his dusky foeman Night, the herd
Of souls return to their accustomed fold—
Then is the falconer's shrill whistle heard,
And to his master's hand returns the errant bird.

When morning's beams illumine all the earth,
And the Bright Eaglet plumes his radiant wings,
Then, like the Angel that presides at birth,†
"He who divideth Light from Darkness"‡ brings
The spirits back from their late wanderings.
But though he loose their bridles, He doth keep
The spirits tethered by mysterious strings
Each to its body.—Such a mystery deep
Lies in the thought of "Death and his twin brother Sleep."

Thus doth He keep them free from every harm;
Like the Companions of the Cave§ they lie—
Or like the Ark of Noah, serene and calm
While life's fierce tempests pass unheeded by.
Ah! if no "seal were set upon thine eye"
Nor "on thine ear," thou mightest surely learn
That watchful Providence is ever nigh.
Did He not make their safety his concern
Ne'er would the Seven Sleepers to the world return.

* Coran. xviii. 17.
† Isráfíl ‡ Coran. vi. 96. § The seven sleepers of Ephesus.

It is not good to be too wide awake;
Hear what poor Lailí to the Prince replies:
"Is it," he asked in wonder, "for *thy* sake
"Majnún distracted to the desert flies?"
"Ah!" said the maid, "thou hast not Majnún's eyes!"*
Nor is it good to trust too much to dreams,
For phantoms oft before the sleeper rise:
He clasps a form that like an angel seems,
And wakes to curse the fiends with which the dreamland teems.

The bird is flying in the heaven above,
Its shadow flitteth on the earth beneath;
Like to the living substance doth it move.
Yet none but fools would ever waste their breath
In hunting shadows,—emptying out the sheath
That holds the precious arrows of their life,
Till they themselves shall fall a prey to death.
With such delusions is existence rife,
And he who hunts them finds nought else but bitter strife.

2. Nature's Gratitude.

The sea is His; and lo! it giveth
To pearls when taught by His all-bounteous rain;
The earth is His also; and lo! the earth,
Warmed by His rays, doth render up again
Seeds that have long within its bosom lain.
Ah! that dull earth such gratitude should shew,
While man's great blessings are bestowed in vain!
That things inanimate should feel the glow,
And man alone be cold of all things here below!

* The loves of Lailí and Majnún are celebrated throughout the East. The lady was anything but prepossessing in appearance, hence the Caliph's astonishment. The story is told in the Gulistan.

3. Astrology Spiritualized.

A man, whate'er the star may be
That reigns ascendant at his birth,
Moves ever in its company;
He follows nought but joy and mirth
When gentler Venus rules his life;
He seeks nought else but war and strife
If born when Mars controls the earth.
But there are Planets brighter far
Than those which meet the mortal eye,
Surpassing each material star,
Revolving in a purer sky;
Bright stars that wax not pale or dim,
That shine with God's own glorious light,
That dwell for evermore with Him,—
The fixed stars of the Infinite.
Before their pure and holy light
The powers of sin and darkness fly—
As when across the starless night
To guard the portals of the sky,
Is hurled the meteoric brand.
Their mild but genial rays inspire
No martial and inhuman fire;
But he upon whose soul they shine,
Though meek and lowly he appear,
Shall conquer in the power divine.
His light is ever bright and clear;
God holds him safe from harm and fear
Within the hollow of His hand.
Their light is like a rich largess
God scattereth from the skies above,
And eager mortals forward press
To catch it in the lap of love.

E. H. P.

THE STAINED GLASS IN THE CHAPEL OF S. JOHN'S COLLEGE.

The West Window,

By Messrs. Clayton and Bell.

INSERTED by Bachelors and Undergraduates of the College in memory of the Foundress. It bears the following inscription: "Ad Honorem Dei et in Memoriam Dominæ Margaretæ Hanc Fenestram P.C. Juniores Hujusce Collegii Alumni. A. S. MDCCCLXIX."

This is an exceedingly beautiful window, meriting the attention of people of taste, artists, and connoisseurs; and proving, beyond a doubt, that with all the seeming defects of modern glass, the art of glass-painting has been perfectly revived, and that modern workers can produce objects of an order far superior to the best of the ancient examples. It would, perhaps, be going a little too far to say that this is the best window that has been inserted within the last ten years, but certainly it will be difficult to find a better among modern specimens, and among ancient examples nothing so good exists.

During sunset in the May Term is the best time to see the extraordinary splendour of the glass; the colours are wonderfully rich in the warm rays of the glowing sun—perfectly gorgeous. The bright flaming red of the ruby glass, contrasting with patches of fine blue and green, and the brilliancy of the sparkling white stars which stud the upper half of the ground,

are particularly noticeable. The colours harmonize well, almost perfectly, and this is no small thing to say for a modern stained glass window. The reticulation is complete, no glaring stretches arrest or attract the eye. The treatment is bold, full of vigour and originality.

It has the first great requisite of a good *window*, considerable transparency; and there is a majesty about the whole design and the details of it, and an accuracy and carefulness about the execution that stamp the work as of high merit, and honourable to the age in which it was produced.

The subject is "The Last Judgment," many of the ideas being taken from the grand West window at Fairford.

In the principal light of the head Christ appears, enthroned, sitting as Judge of the quick and the dead, the rainbow round about the throne.

In the single centre light there are two majestic figures of Archangels; one, the uppermost, the Recording Angel holding the open book, upon the right-hand page of which are the words

"Mors Æterna,"

and upon the left

"Vita Æterna;"

the other, the Archangel Michael as "Justice," bearing a splendid flame-bladed sword in one hand and a pair of scales in the other. The sheath of this sword is a fine piece of work, and a common difficulty and mistake is cleverly overcome in shewing the blade of the weapon; very frequently, for the sake of keeping the reticulation of the composition uniform, a plain sword blade is cut up into two or three pieces and pierced with lead, but in this case the blade is composed of several pieces making flames running longitudinally, and no absurd effect is produced.

The window is in seven lights, a triplet on each side of the centre light.

The triplet on the right contains figures of seventeen Apostles, Saints, and Martyrs, with beneath them the Angelic Choir in two rows, and the entrance to the homes of the blest. That on the left has seventeen Old Testament Saints, with beneath them the place of torment of the cursed. In the heads of these triplets there are six openings which contain angels bearing the implements of the crucifixion:

The Cross.	The Pillar.
The Robe and Reed.	The Spear.
The Hammer and Nails.	The Crown of Thorns.

Above the Recording Angel in the centre light there are three smaller figures of Angels, with attributes, one bears a sceptre, another a lily, and the third a sword, symbols of power, mercy, and justice.

Round about the throne of Christ there are Seraphim with censers. The hands and one foot of our Lord shew the wound-prints, drop-shaped.

Among the Saints upon the right are recognizable:

The Virgin.	S. Thomas (by the ship).
S. Peter (by the keys).	S. James, the son of Alphæus.
S. Andrew (by the cross).	S. Simon (by the saw).
S. James (by the gourd).	S. Jude (by the axe).
S. John (by the chalice).	S. Matthias (by the square).
S. Philip (by the long cross).	S. Stephen (by the stones about the head).
S. Bartholomew (by the sword).	
S. Matthew (by the fuller's club).	S. Luke (by the sword and branch).

Among those on the left are:

John Baptist (holding his banner "Ecce Agnus Dei").	Moses (with the tables).
	David (with his harp).
Noah (with the ark).	Solomon (with a book).
Abraham (with the knife).	Isaiah (with the Agnus Dei).
Joseph (with the crook).	Ezra (with a book).

The scene beneath these Prophets, Kings, and Patriarchs is of a most hideous and revolting nature. Certain green people, more numerous than beautiful, are torturing the miserable wretches who come into

their power—they push them into the licking flames with long poles, they force them onwards to the furnace. The whole corner is livid with fire, and full of horrified faces and writhing figures. Great serpents twine about the wretches, avenging angels drive the newly-condemned in, while a choir of trumpeters drown the cries with clarion notes. Some of the condemned are only just realizing their own position, the expression of agony and horror is just forming upon their faces as they turn round and watch some of their friends going in the other direction across the river; some of those who are crossing the river appear to be in some doubt as to where they are going to, but angels upon the further bank beckon them on and welcome the new arrivals—among them are rich and poor, king and bishop, babe and mother, all ages and stations; flowers spring up in their path, and those across the stream, the saved, have a serene and quiet expression of countenance betokening their happy state. The happiness, peace, flowers, music, and greetings of this part contrast remarkably with the torment and confusion of the opposite corner.

The Angel Choir occupies an arcade between the happy scene and the Apostolic group. Each Angel's forehead is decorated with a beautiful white cross (as are also the five Angels of the centre light,); are singing "Alleluia," "Alleluia," and playing upon instruments.

The style of the glass corresponds exactly with that of the Chapel. The Chapel is in the Early Decorated style of architecture of 1280, and the glass in the decorated style of glass painting of 1280—1380, for the style in glass was always a little *later* than the corresponding style in building, from the fact that the glass was usually inserted after the building was erected. In both building and glass this style is *perfected*, not *copied*; and this is the truest and noblest imitation; to imitate beauties and excellencies of the

ancients without reproducing and making immortal their defects; working upon their principles, but improving their drawing, colouring, harmony and arrangement. All the windows in the Chapel ought to be in small figures, without any very prominent parts, the work in them good and elaborate, like the work in the stone, but none glaring or intrusive, none taking the attention from the sister arts; the windows are simply decorations, subservient to the architecture of the building, parts of the great harmonious whole, and therefore to be toned and sobered down until they occupy their true position; this is admirably accomplished in the west window, no one part is more attractive to the eye than another, and the whole does not draw the attention at all from the beautiful tracery in which the glass is set, or from the other objects of beauty in the vicinity.

At the same time this window is not without defects. The first thing to look at in a *window* is its transparency, before even the general effect, and in that respect there are places in this one which are sadly deficient; several pieces of glass might, when the light is dull, be replaced with a piece of wood without any observable difference being made, for instance, the breast and shoulder of the great figure of Christ are depicted on opaque glass with white stars. Again, the heavy saddle-bars, which the openness of the tracery renders necessary in the upper part, interfere a good deal with the general effect; and the leads throughout might reasonably have been much smaller.

The Choir of Angels want but black faces to be a "Christy's troupe;" the instruments they play on are:

Timbrel.	Zethyr.	Pipe.	Drum.
Trumpet.	Cymbals.	Guitar.	Fiddle.
Cymbals.	Viol.		Banjo.

The idea of tambourine (timbrel), violin, guitar, and banjo in the heavenly choir is too ridiculous.

The saw of S. Simon is in several pieces, each of a different shade of blue David's beard and that of S. Jude are of deep ruby glass; the shepherd king may have been of a very ruddy countenance, but we have no right to paint him with hair like a dahlia. There is a lack of majesty about the great figure of Christ, and the hands and feet are badly drawn, the toes are all of one size, so are the fingers and thumbs. And many of the faces are mild, smooth, expressionless, and pasty-looking, instead of energetic, and vigorous, and passion-marked; an hour's study of the East window of King's College Chapel would tend to improve the artist's taste in this particular; there the men are not like tailors' dolls, or the unblemished cuts in a journal of the fashions—they are expressive almost to grotesqueness; very few are so strongly marked in this window. Among the blest there is not one face which shews really in an eminent degree an expression of happiness. Granted it is a characteristic of the decorated style that the drawing was less vigorous than during the earlier period or the cinque cento but it still admits of delineation up to the point of naturalness.

One naked figure in the middle light is completely spoilt by being crossed again and again with broad lead lines.

But the excellencies far outnumber and outweigh the defects.

The materialism, which is a necessity upon the pictorial treatment of a subject of this nature, is not so objectionable as might at first sight appear, because much of it is to be put down to Symbolism. The green monsters for instance are not to be looked upon as devils in armour, but as intended to suggest to the mind, through the medium of the eye, infuriate demons, the ministers of Satan; so too the flames, and swords, and scales, the sceptres, robes, and musical instruments, the wings, and the open book, are all to

be arranged with the symbols put into the hands of the Apostolic men and Patriarchs as attributes or signs of something that could not otherwise be represented in glass.

This great window is to be viewed as a whole, and when allowances are made for the impossibility of such a gigantic work being now-a-days executed by any single artist, and for the peculiar difficulties of the material in which the work is executed, it will be found that here is a noble example of the art progress of this age, worthy of the fine Chapel of which it forms a part, and to be preserved with care by the College for ages.

W. L. W.

"A DREAM OF FAIR WOMEN."

10. ἄδην με πολύπλανοι πλάναι
γεγυμνάκασιν, οὐδ' ἔχω μαθεῖν....
PR. τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε.

* * * *

ÆSCH. PROM.

"The many-winding *planes*
Have bothered me enough, nor can I learn."
"Such things 'twere better you should never know."

IT is a morn in Blancaster,
A morn of golden gloom;
A sunbeam struggles through the smoke,
And steals into a room,
In hopes to cheer the maidens drear,
Who there abide their doom.

The maidens drear what do they here,
What do they here, I pray?
They come from the East, they come from the West,
They come from far-away
To pale-faced Learning's sacred shrine—
Her votaries are they.

Her votaries they fain would be,
And so they bade adieu
To all their foolish girlhood willed
Before her voice they knew.
So leaves a little lark the green
To soar into the *blue*.

The little lark it happy is,
It singeth in the gale;
But ah! these maidens do not sing,
Their cheeks are very pale,
Pale as the snowdrop of the spring,
Or the lily of the vale.

They bade adieu to false and true,
They studied late and long,
No care had they for idle play,
They loved nor dance nor song,
They deemed it right from morn till night
To be their books among.

But now they sigh o'er days gone by
For ever and for aye;
And this is why they look so grave,
The maidens once so gay—
They dread the stern examiner,
Who examines them to-day.

They wait his advent with suspense,
He doth not tarry long;
One moment more—then opes the door,
He steps into the throng;
The examiner himself steps in
Amid the wistful throng.

The examiner, his eye is cold,
His forehead calm and high,
The wear and tear of cube and square
Have made him very dry;
He cannot laugh, he cannot frown,
He cannot even sigh.

The maidens fear, they low revere,
Pale Learning's priest is he;
He bids them hie to their writing-desks,
They obey right loyally;
'Tis wondrous rare to see the fair
Obey so loyally.

The examiner is very wise,
Their wisdom he would test;
To each he doth roll a paper scroll,
And asketh for her best;
The mournful girls all shake their curls,
And bend to his request.

The mournful girls all shake their curls,
And trying 'tis I trow
To watch the sweet bewilderment
That wrinkles each fair brow,
That streaks with cruel lines of thought
Each once-unruffled brow.

So have I seen a mountain lake;
When skies are warm and true,
All trustfully it looketh up
With tender eyes of blue;
But the gale comes, and the hail comes,
And saddened is its hue.

The examiner is very stern,
Small ruth his bosom knows;
What careth he for gloom or glee!
He rangeth them in rows;
So have I seen a gardener
Range flowerets in rows.

The gardener he goeth forth,
He searcheth heath and hill
To find the wayward wildflower;
Then sore against its will
He plants it in his garden-ground;
It groweth wise and still.

The garden-flower is very grand,
The people praise it well;
But yet we love the wildling,
That danceth in the dell;
We love the little flower that loves
The moorland and the dell.

The maidens stare into the air,—
And into the air stare I;
I hear two elves a-whispering,
Their names are *x* and *y*;
I know full well they'll spoil my spell,
They like not fantasy.

But blessings on each flower that grows
In garden or in wild!
This earth would very dull have been,
If they had never smiled;
They cheer us all both great and small,
Old man and little child.

And blessings on our English girls!
Just like the flowers they be;
It is too bad to make them sad
With Learning's mystery;
So long as they are good and true
And gentle,—what care we?

Δ.

SOME RECOLLECTIONS OF MY BOYHOOD.

ALTHOUGH it may seem egotistical to write about one's-self and one's own experiences—in fact, presuming that these topics will be equally interesting to strangers—yet at least there can be nothing upon which a person is better qualified to give information, and seldom anything upon which one can write so graphically and realistically, as instanced by those portions of the story of David Copperfield borrowed from the life of its talented author.

With this apology for the seeming conceitedness of my title, I propose to make a few remarks in connexion with one phase of my boyish character.

I had always what is called an inquiring turn of mind, as evidenced by my favourite pursuits and recreations, such as poking about at the inside of a lock, or a piano, or a clock; spending hours over the investigation or practice of any sort of puzzle, and other hours over fairy tales, or "The Arabian Nights' Entertainment."

Words could hardly describe the delight I experienced upon coming across a new set of puzzles, or learning how to make magic squares, or finding a new "Tale from the German" in Eliza Cook's Journal; and after reading Edgar Allan Poe's clever story of the "Gold-beetle," I seemed to have entered upon a new world.

On this subject of cryptograms I have since read more in the late Mr. Babbage's amusing book of recollections and elsewhere, besides practising on my own account upon those mysterious communications which sometimes appear in the second column of the "Times."

One of these was the following:

ONE. hpu opuf—tibmm cf bu uif qmbdf obnfe po uif uxfouzgjstu pg uijt npoui—up tbwf ujnd nffu bt tppo bt zpv dbo—xsjuf.

This is so easy of solution that I think best to leave it as an exercise for the patience of those of my readers who have time to waste over it, warning them at the same time, that when solved the communication is sufficiently commonplace.

The well-known puzzle of the ivory rings afforded me weeks of amusement, and after discovering the one simple principle upon which any ring can be taken off or played on the bow, I investigated the theory fully on paper, laboriously writing down in full the 511 moves required for taking off 10 rings. If we remember that the second ring can always be taken off or put on simultaneously with the first, and reckon this operation as one move only, the formula giving the number of moves in taking off n rings will be found to be $2^{n-1} - \frac{1+(-1)^n}{2}$.

On magic squares I spent no end of time, trying, with only partial success, to discover some general rule for making those with an even number of figures, having previously seen two very easy rules for making those with an odd number. After succeeding in making a perfect square with 4, 6, or 8 figures on a side, I would exultingly copy it out in a book with great neatness, and be happy for the next few days.

I may here remark upon the apparent relation between these numerical curiosities, and what are called "Knight's Tours," in chess.

This was first pointed out to me quite lately, since which time I have noticed other examples. The numbers representing the Knight's Tour form in these cases a magic square, perfect, excepting as to the diagonal rows. I have never yet seen one perfect in every respect.

The Knight's Tour just mentioned is here inserted. It will be seen that each number is within a knight's move of the two adjacent numbers, and also every row or column gives the sum 260.

1	30	47	52	5	28	43	54
48	51	2	29	44	53	6	27
31	46	49	4	25	8	55	42
50	3	32	45	56	41	26	7
33	62	15	20	9	24	39	58
16	19	34	61	40	57	10	23
63	14	17	36	21	12	59	38
18	35	64	13	60	37	22	11

Further, if we divide this square into four squares, each of these has the same properties; or, cutting it into 16 small squares, the sum of numbers forming each of these is 130. Lastly, by adding every other pair of numbers vertically, we get alternately the sums 49 and 81 throughout.

There is a magic square formed from 16 ordinary playing cards, which is so simple and perfect, that I shall venture upon introducing it here. The puzzle is to take the 4 lowest cards of each suit, and arrange them in a square, so that every row of 4 shall contain one card of each number and one card of each suit.

In the following arrangement the above condition is satisfied, not only by the rows, but by any set of 4 taken together with the least approach to symmetry. The letters c, h, s, d stand for clubs, hearts, spades, diamonds.

1 c	2 s	3 h	4 d
3 d	4 h	1 s	2 c
4 s	3 c	2 d	1 h
2 h	1 d	4 c	3 s.

Word-squares (or rows of letters which, read vertically or horizontally, spell the same words), of course, attracted some of my attention, though I never succeeded in making a good one.

The best specimen I have seen of this sort, is also the easiest solution of the world-famous problem of squaring the circle, if we except Mr. Punch's assertion, that it is solved nightly by the London policemen when they make their rounds of the squares.

This square is given below:

C	I	R	C	L	E
I	C	A	R	U	S
R	A	R	E	S	T
C	R	E	A	T	E
L	U	S	T	R	E
E	S	T	E	E	M.

I was rather amused the other day in Cambridge, at seeing some letter-locks exposed for sale in a shop-window, with the vaunting notice appended, that these were the only locks that *could not* be picked; whereas I have succeeded, by dint of sheer pluck and perseverance, in undoing such a lock with five wards, though I must confess that the burglary occupied several hours.

Having once seen in a paper a specimen of a short sentence containing every letter of the alphabet, I set to work to make some, and produced the following, which, if any reader is dissatisfied with, I advise him to try one himself.

"Six queen wasps, jerked off their legs, buzz very much"—43 letters.

"Quite five or six dozen pickle-jars, with my bag"—38 letters.

"King Ajax, quiz the war-cry even of biped males"—37 letters.

"Jack Digby exorcizes imps of evil who squint"—37 letters.

"A very bold joke—mix figs with prize quinces"—36 letters.

"How vexing if the bad czar jumps quickly"—33 letters.

There is one verse in the Bible containing every letter of the alphabet, but I have forgotten where it is, and it is not easy to find again. Ezra vii. 21 contains all but j.

I will now give an instance showing how a peculiar arrangement of numbers is more or less preserved after various operations upon the original number.

Take the number 12345679012345679.

Dividing by 11, we get 1122334455667789.

Dividing this by 91, we get 12333345666679.

Dividing this by 37, we get 3333336666667.

Turning now to a different path of science, I will mention a few curiosities found in investigating the laws of progression of the keys in music. In applying numerical calculations to this science, a flat must be, of course, considered of opposite sign to a sharp; and, moreover, any key may be considered at pleasure as having twelve sharps, more or less, than it really has, without the notes being altered (the name of the key only being changed).

To illustrate my meaning I will give one or two instances. In the diatonic scale of the key of C major we say there are no sharps, but if we consider it as the key of B sharp we shall find it has twelve sharps, the notes remaining unaltered except in name. Again, the key of D flat has five flats; adding twelve sharps

to this the result is seven sharps, in which case the key would be called that of C sharp.

With these preliminary conventions we shall find that by raising any key one semitone we get seven additional sharps, but by raising it seven semitones we get one additional sharp. Again, by raising any key one semitone we get five additional flats, but by raising it five semitones we get one additional flat.

It will readily be seen that this somewhat paradoxical result depends upon the fact that the squares of both five and seven leave a remainder one, when divided by twelve.

In the subjoined table these laws may be verified :

Key.	*Sharps.*	*Flats.*	*Signature.*	*Months.*
C	0	0	0 sharp	Jan.
Dflat	7	5	5 flat	Feb.
D	14, *i.e.* 2	10	2 sharp	March
Eflat	9	15, *i.e.* 3	3 flat	April
E	16, *i.e.* 4	8	4 sharp	May
Fshp.	11	13, *i.e.* 1	1 flat	June
F	18, *i.e.* 6	6	6 sharp	July
G	13, *i.e.* 1	11	1 sharp	August
Aflat	8	16, *i.e.* 4	4 flat	Sept.
A	15, *i.e.* 3	9	3 sharp	Oct.
Bflat	10	14, *i.e.* 2	2 flat	Nov.
B	17, *i.e.* 5	7	5 sharp	Dec.

By referring to the list of months in the right-hand

column, we see that every month of thirty-one days corresponds to a key which may be considered sharp, while the shorter months correspond to the flat keys.

I consider this a notable coincidence, as it will hardly be supposed that the man who invented the months had any thoughts of conforming to the laws of music.

Again, examining the column headed 'Signature,' we find that two adjacent numbers added together give 5 and 7 alternately; that the keys are symmetrically placed with respect to that of F sharp, or of C; and that sharps and flats alternate regularly throughout, if we consider that the keys of F sharp and of C may with equal fairness be reckoned either sharp or flat keys.

In looking back at my old note-books I find all sorts of tables of anagrams, reversible words, prime numbers, grotesque names (such as Derx, Kulp, Froy, Medex, Thres, Gue, and a hundred others, where the only *puzzle* is to know how their owners ever got them); street-cries set to music as actually heard; a geometrical figure composed of dots and lines, possessed of peculiar properties, and designated a magic pentagon; with various other puzzles, investigations, or extracts.

I will conclude with two very interesting puzzle-questions, the second being also very simple.

How can sixteen riflemen go out marching, four abreast, for five different days, so that no two men shall walk in the same row more than once?

Given an eight-pint pot full of beer, and also two empty pots, holding five and three pints respectively, to divide the beer into two exactly equal portions by pouring from one pot to another.

Εἶναι καὶ μὴ δοκεῖν.

A DREAM: I lived in ancient days
In Hellas, where Ægæan bays
Wind round the olive-wooded shore,
By columned temples crested o'er;
Or by the margin of the seas
That wash the gleaming Cyclades.

A grove—a lone cicala-thrill;
And plashing of a fountain rill
Through peristyle and corridor
Wafted along mosaic floor.
And through a dim and frescoed hall
I sought that waters ceaseless fall.

But ever shrilled more piercingly
That lone cicala's bitter cry.

A court—a Doric colonnade;
And near the stoa's marble shade
A fountain from a grottoed cell
Through ferns and clustered flowers fell.
Two sculptured nymphs amid the spray
Watched the white water-lilies sway.

But ever through the sunlit sky
That lone cicala's piercing cry
Thrilled bitter sadness through my soul:—
But on the rocky marge a scroll,
And written on its open page
The wisdom of the Attic sage.

Then fearfully I bent and read:
'To be and not to seem,' it said.
And down the stoa's echoing aisle
Light footsteps rustled, ceased awhile—
I turned, and through a midnight sky
Shivered that melancholy cry,
And, mournful as a storm-tolled bell
On ocean reefs, it rose and fell,
Till into heaven it seemed to fade away and die.

Such dreams are mine; and oftentime
I hear that solitary chime;
And once there came a voice that said,
"Why seek the living with the dead?"

H. B. C.

ON THE SEPARATION OF THE COLONIES FROM THE MOTHER COUNTRY.

An Essay.*

"All Colonies so long as they receive no wrong from their Mother City, so long they honour her; but when they suffer injury from her they then become alienate: for they are not sent out to be the slaves of them that stay, but to be their equals." — *Thucydides; Hist.* i. 234, *Hobbes's Translation.*

NOTHING can be more painful than the discovery that one is in a false position. Such discoveries are frequently made in life; a man often discovers that he has stood in a false relation to a friend, and that it will be best for both of them that he should re-adjust his position. Such a discovery is made when a father discovers that he must cease to think of his son as a child *in potestate patris*, that he must place his relations with him on a new footing. And however painful it may seem to such an one to lose the power of control and old relationship which, it may be, has many pleasant associations for him, a wise father will readily and easily re-adjust his relations, while a foolish one may easily cause a quarrel, the end of which it would be difficult to foresee. And although as applied to ordinary life such observations may seem to be common-place, when we apply

* This Essay was written three years ago, and although many important events have occurred in connexion with the subject with which it attempts to deal, the writer does not consider them to be such as to lead him to make any considerable alteration in the opinions expressed in the Essay, and has thought it best to leave it almost entirely in its original form.

them to political life, the lesson which they teach is much less easily grasped. No conservatism is so strong as the conservatism of feeling, and when a political reformer attempts to re-adjust a present connexion to which strong emotions attach, he must expect to meet with virulent opposition. Englishmen regard the colonies of England if not with a paternal at least with a strong fraternal feeling, and many would as soon listen to one who would propose a dissolution of the tie which binds us to the colonies as they would listen to a proposition which would abolish domestic relationship.

The subject of the connexion of the colonies with the Mother Country is certainly not a popular one, although it has been discussed by some of our most eminent statesmen and political economists. And that it should not be popular is not extraordinary, for, besides the fact that it is not often forced upon popular attention, any agitation of the subject is easily met by the argument, 'let us first deal with our home difficulties, and then proceed to questions of foreign policy.' And if this is a valid argument in this case, never was there a time more inopportune for the discussion of colonial policy than the present. But it appears to me that this is not the case, and that it would be difficult to mention any subject in which delay may prove more pernicious. If, as I conceive, the colonies are ripe for independence, our indifference to the fact may cause a disruption, accompanied by circumstances which a far-sighted policy might have avoided, but the effect of which no regret can efface.

I shall endeavour to show that there is at the present day the utmost necessity for avoiding all unnecessary and wasteful expenditure; that our present connexion with the colonies necessitates such expenditure, and that, therefore, as far as the argument of expediency has weight, the present connexion is to be condemned. And further, I shall endeavour to

show that there is no moral reason why the present connexion should not cease to exist, but that, on the contrary, its dissolution would be fraught with the highest benefits to the colonies.

And firstly, that all unnecessary expenditure should be avoided. This seems at first sight to be the least important and most self-evident part of my argument. But, practically, I believe it to be the most important. Prove to men that the present connexion is the source of endless expense to us, instead of, as is popularly supposed, the source of endless wealth; show that the boasting about an empire 'on which the sun never sets' means nothing but 'apparent power,' and you are not much nearer than before to making them wish for change. For though they may sigh as they pay their taxes, their regret is but temporary; they are rather angry than otherwise at anyone who can be discontented in the midst of so much real prosperity. Recent events have shewn that they, as much as ever, dislike 'theorists' and 'thinkers.' They treat anyone who would discuss the question as they would treat anyone who would question the necessity of maintaining our naval supremacy. They boast of being 'practical,' and think people wicked knaves who would for a moment 'doubt that Britain rules the waves, and ask the price of glories.'

A man is led to wish for reform in two ways. Both result from his being able to realise the actual state of affairs around him. He may be made personally to suffer from the evil working of a system, as a pauper is made to feel the sting of poverty and hunger through a badly-arranged social system; or he may be led by study to sympathise with those who suffer. Now many people, and I think the majority of the voting classes, are not affected in either of these ways, for though, as I have said, they grumble at having to pay taxes at all, the majority have neither ability nor inclination to inquire into the possibility of their diminution. But it seems to me manifest that if any of the schemes for national improvement, for national education, and social and political well-being, which all parties alike agree in considering desirable, are to be carried out, there must be considerable retrenchment of our present expenditure. There is at least one work of which it appears to me people fail to see the importance—it is the reduction, if not the abolition, of our national debt. I suppose that no one will ever again attempt to defend this as a national benefit. Twenty-six millions and a half, or more than one-third of the annual revenue of the United Kingdom, are annually devoted to the payment of the interest of this gigantic curse. Surely if we are to compete with other nations, especially America, in our trade, this load must be lightened. The *Times* had a leading article the other day, wonder-struck at the fact that two millions were annually expended on our London charities. One seldom hears complaints at the National debt. Surely this is like straining at a gnat and swallowing a camel.

It is a matter of fact, however little it is generally realised, that our colonies cost us on an average between three and four millions annually. Nor does this adequately represent our liabilities. It is our colonies that necessitate the maintenance of a large standing army and an increased navy. Besides this, we cannot estimate what the cost of defending the whole of our empire in time of war would be. And while a country is dependent on us we are bound to defend it. In the French Revolutionary war assaults on our colonies were part of the tactics of the enemy. An attack on Canada must be repelled with the forces of the empire. How many victories, and how many millions of money, would it take to wipe out the stain of one defeat of our forces by the Americans? And surely this might easily happen were Canada suddenly attacked. As it is (in the words of Lord Sheffield) we "have expended a far

larger sum in defending and retaining our colonies than the value of all the merchandise we ever sent them;" and for this we get no pecuniary return. In ancient times this was not the case. The dependencies of Rome rendered to the imperial city both tribute and military force; the dependencies of Spain rendered tribute. But since the rupture of our American colonies we have abandoned all right even to tax our colonies. Therefore, supposing that there is no moral obligation which prevents separation, the question for decision is,—do the political benefits which we derive from our connexion with the colonies outweigh the evil of an annual expenditure of four millions? Let us remember that a thing is bad when the evil predominates over the good, and therefore a policy may be attended with considerable benefit and yet be an evil policy. As in the life of the individual, so in the life of the nation, the most alluring is not always the most just policy. It would be foolish to deny that the effect produced by great size is to the ignorant imposing. But I have endeavoured to show that the expenditure on our part which this great size necessitates should be strictly scrutinised, and if it is found on the whole to be a disadvantageous expenditure, should be condemned. The defence of the present system, as pecuniarily advantageous, seems to have been generally abandoned; the ablest of its defenders, Mr. Herman Merivale, sneers at those who would wish for separation on purely economical grounds, and seems to think that there are important political benefits to be derived from the present connexion. It is, therefore, our duty to inquire into the nature of these benefits which are to counter-balance the effects of the enormous expenditure which they necessitate. What, in short, is the *raison d'être* of the present expenditure?

As far as I can ascertain, the answer seems to be, that if the present connexion were dissolved, our commerce would be injured; emigration would be retarded;

and, above all that, stript of our possessions, we should sink from our present position of a first-rate European power. Further, it is alleged that it is the duty of England to succour her colonies, and that she has no more right to repudiate this duty than a mother has to desert her children.

In the days of monopoly the reason for the connexion was manifest enough. But it is strange that though we have long seen the fallacy of a restricted commerce, we have not seen that this was the only excuse for keeping the colonies in subjection. Adam Smith pointed this out in words which in these days have lost none of their weight. 'The monopoly is the chief badge of their dependency,' he wrote; 'all expense is to support the monopoly' (*Wealth of Nations*. Bk. IV, chap. VII). The best answer to those who say that our commerce would be injured by separation, seems to be the extent of our commerce with the United States. Since our separation from them the increase of our commerce has been enormous. At present it is far greater than our trade with all our colonies put together. But even if this were not so, why should the colonies wish to destroy the trade? The advantages of trade are reciprocal. There can surely be no advantage to them in destroying a trade from which they derive as much benefit as we do. Surely too, we, less than any other nation, need artificial props to our trade, possessing as we do the means of manufacturing cheaper than any other nation in the world. Mr. Herman Merivale, in a paper read before the Royal Institution, tries to frighten us with the notion of hostile tariffs. But hostile tariffs already exist in Canada, and have the hostile tariffs of the United States ruined our trade with them?

So, too, with regard to emigration. It seems impossible to lay too much stress on the fact that the emigration to the United States is far greater than that to all our colonies put together. The year before

last (1867) it was five times as great. The total number of emigrants from Great Britain was then 195,953. Of these 15,503 were to the North American colonies, 14,466 to the Australian colonies and New Zealand, and 159,275 to the United States. Surely in the face of these statistics, which are not exceptional, it is absurd to say that emigrants would not go to the colonies if they were independent states. It may be that some do go to our colonies because they there get their taxes paid for them. The mayor of Montreal at a public dinner given to Viscount Monck, the then Governor General of Canada, certainly seems to hold out an inviting prospect; his words were, "that Canada might esteem herself a most fortunate community in being protected by one of the most powerful nations in the world, which sent them as many soldiers as might be required without rendering them liable in purse or person; that no matter how many redcoats might be required—and the more there might be the better they would be pleased to see them—it would not take one single sous out of their pockets."* Certainly when the emigrant has gone he ceases for ever to bear any share in the burden of our national debt. But the figures which I have given above prove that men are not afraid to emigrate to a country where they pay their own taxes, and that is sufficient for the point.

But, doubtless, the great stronghold of those who would uphold the present state of things is in the argument, that in giving up our extensive dominions we should lose weight in the councils of the world; that in parting with apparent power we should also part with real power. Now, surely, when we have convinced ourselves that it is apparent and not real power, we cannot expect our enemies to be long behind us in discovering this fact. It is all very well to frighten children with a sham ghost, but when they have discovered that it is a sham one, even

* See *Daily News*, July 23, 1862.

though they be children, they will laugh at you. But I conceive that the advancement of this argument arises partly from ignorance. Men are at a loss to conceive what is the real source of England's greatness, so they assign it to extensive dominion. Adam Smith points out (*Wealth of Nations*, Book IV., Chap VII.) that England was a great commercial nation long before her colonies were considerable. The real sources of England's commercial greatness are her insular position, her coal and metal mines, her favourable climate, her rich and fruitful soil, her enterprising and industrious citizens. There is the metal to make the machinery, the coal to set it and keep it at work, the sea at hand on which to ship the manufactures to foreign lands. While possessing alone of nations these singular advantages, 'apparent power' seems an unnecessary if not contemptible addition. Is it for this that the state is burdened? "When facts overturn all these arguments," says an eminent writer, "it is glory, national spirit, *prestige*. I give an agent an immense sum of money to invest for me. He tells me that he has bought me an estate. I ask to see the estate; he tells me that the money is laid out, not in an estate, but in houses. I ask to see the houses; he tells me that it is laid out, not in houses, but in railway shares. I ask for my scrip; he tells me that it is not in railway shares, but invested in the Funds. I ask for the transfer receipt; and he tells me that it is not invested in the Funds, but in something much better and nobler in *prestige*. I look in the French Dictionary for *prestige*, and find that it is "an illusion, a juggling trick, an imposture."

I cannot perceive any lack of sentiment in this. It appears to me, that the lack of sentiment is in those who fail to realise that the strength of England consists in something more grand, as well as more solid, than in *prestige*, and who would lay unjust burdens on our people. But it has been well said, that no

one but a cynic would despise sentiment, no one but a fool would build on it.

Historical examples are not wanting of the weakness which is inherent in uncontrollable size. It is needless to take the great example of the Roman empire. The decay of the mighty empire of Philip II. of Spain furnishes perhaps a more striking example. "He possessed," says an historian, "in Europe the kingdoms of Castille, Aragon, and Navarre; those of Naples and Sicily, Milan, Sardinia, Ronsillon, the Balearic Islands, the Low Countries, and Franche Comté; on the Western Coast of Africa he held the Canaries, Cape Verd, Oram, Bujeya, and Tunis; in Asia he held the Phillipines and a part of the Moluccas; in the New World, the immense kingdoms of Mexico, Peru, and Chili, and the provinces conquered in the last years of Charles V., besides Cuba, Hispaniola, and other islands and possessions. And his marriage with the Queen of England placed in his hands the power and resources of that kingdom. So that it might well be said, that the sun never set on the dominions of the King of Spain, and that at the least movement of that nation the whole world trembled." Surely this was the acme of "apparent" power. Yet it is needless to tell of its unreality. There is a saying of Napoleon's, "that the art of war is the art of being strongest at any given place, at any given time." It has well been asked how we are to be strongest at any given time, say, in Canada. Our immense empire has been compared to a spider's web. We must sustain the most distant filaments. Is it this that gives us moral weight in the councils of the world? If so the poet truly said—

> "A vain delight our equals to command,
> A style of greatness, in effect a dream,
> A swelling thought of holding sea and land,
> A servile lot decked with a pompous name
> Are the strange ends we toil for here below,
> Till wisest death make us our errors know."

And next with regard to the argument that England has a duty to her colonies which prevents separation; that she stands to the colonies in the relation of mother to son, and can no more repudiate her obligation than a mother can desert her children. It appears to me that this is a striking example of how greatly men may confuse themselves with metaphor. If it means anything it must mean that the colonies have not only discovered the secret of perpetual youth but of perpetual childhood. Surely there must be a time in the life of nations as in the life of men, when the child is weaned from its mother, when it puts away childish things, even when it may, if need be, be called upon to succour its mother. But in the present connexion the advantage is entirely on the side of the child; nor does it appear likely that as long as the mother continues to supply the child with money, the child will learn to support itself. Is there not a time when the child must take upon itself the duties of the man? Who but a madman wishes that the United States were subject to us now? And again accepting the metaphor, has not the mother a duty to herself as well as her child? To drop metaphor, has not England a duty to her own citizens as well as to those of her colonies? Why should she pay the taxes of a country the vast majority of whose tax-payers are richer than her own?

No one seems to suppose that the colonies would contribute to our support in time of war. Adam Smith pointed out that all they owed to her was the duty to her as *Magna virum mater*, and this would be as binding were they independent. People point to their present loyalty, to their royal wedding presents, to their subscriptions at the time of the Lancashire distress. The colonies of Greece were thoroughly independent, yet they acknowledged by embassies and sacrifices their obligations to Argos and Corinth. And it is this very loyalty of which we ought to take advantage. Surely if we are to part, it is better to part

friends. And on the whole the loyalty of the colonial politicians seems to be of a very questionable kind. England to them is the permanent colonial under-secretary, the "Mr. Mother-country" of colonial satirists. At all events their affection seldom stirs them to action. Victoria alone* seems to have attempted self-defence to any considerable extent, and she seems to have regarded it as a work of supererogation, and to have petitioned for more help on this very account. And to a great extent we are, doubtless, bound to defend the colonies while they are dependent upon us, for we drag them into all our wars. Thus it has been pointed out, that had the *Trent* affair not been amicably settled, a probable consequence would have been an attack on Canada, and thus Canada would have suffered for a quarrel in which she had not the remotest concern, except as part of the empire. If the Americans attacked Canada it would be as its professed friends and liberators. I have alluded to the immense expense which the defence of our empire would require. And indeed the defence of the entire empire would, I take it, be an almost impossible task. Take the case of Canada alone. How could we defend it from this distance against the Americans close at hand, especially if we had another war on our hands at the time? "Three thousand miles of ocean lie between you and them," said Burke; "no contrivance can prevent the effect of this distance weakening government."

It might become necessary suddenly to centralise the forces as now scattered over our world-wide dominions. Indeed one of the chief reasons which the Duke of Wellington gave for his views on the importance of our colonial dominions was, that they enabled a minister to keep up a large standing army

* This was written before the recent events in New Zealand. The treatment of that Colony by the Government at that time seemed to point to a wish to quarrel with it.

beyond public notice. Now if at the time her help would be most urgently needed, England were to withdraw her forces, there would be some ground for the charge of unmotherly desertion. And yet this might be necessary, and indeed was evidently contemplated in the Duke of Wellington's statement.

So far I have chiefly dwelt on the advantages of separation to England. But surely there is another side of the question. Are not the colonies fit for self-government and independence, and if they are fit, must not their subjection be injurious to them?

When we contemplate the three centuries of our colonial history, and especially the progress of the last half-century, it seems impossible to think that our relations with the colonies can continue to exist in their present condition. In 1837-8, when we suspended the constitution of Lower Canada on account of an insurrection, the opinion of Lord Glenelg, the then colonial minister, shews the progress the colonies had then made towards independence. "Parliamentary legislation," he wrote, "on any subject of exclusively internal concern to any British Colony possessing a representative assembly is, as a general rule, unconstitutional. It is a right, the exercise of which is left for extreme cases, in which necessity at once creates and justifies the exception." It is difficult exactly to define the present connexion. It is not that of federal government, still less is it absolute government, like that of France in Algeira. It is now generally admitted that the power of the Crown to veto any bill passed by the Colonial Legislature has departed. When the Canadian Legislature laid a heavy protective duty on British goods the Colonial Secretary signified his dissent, and submitted. So, too, with regard to the proceedings of the same Legislature with regard to the Clergy Reserves. It passed an Act appropriating to secular purposes some land which the Imperial Legislature had reserved for the mainte-

nance of the Established Church. In Earl Grey's despatch to Lord Elgin on this subject, he says, "in coming to this conclusion we have been mainly influenced by the consideration that, great as in our judgment would be the advantages which would result from leaving undisturbed the present arrangement, by which a certain portion of the public lands of Canada is made available for the purpose of creating a fund for the religious instruction of the inhabitants of the province, still the question whether that arrangement is to be maintained is one so exclusively affecting the people of Canada, that its decision ought not to be withdrawn from the Provincial Legislature, to which it properly belongs, to regulate all matters concerning the domestic interests of the Provinces" (*Earl Grey on Col. Poly.*, pp. 252-3, et seq.). This seems to me to be an acknowledgment that the power of the Crown to veto had passed away.

But perhaps a more striking example of imperial impotence is recently afforded in the case of *Phillips* v. *Eyre*, decided last February (Feb. 1869) in the court of the Queen's Bench. The circumstances under which the action was brought are well known. It was an action against Mr. Eyre, the late Governor of Jamaica, for assault. An action had previously been brought in Jamaica. There the Legislature decided that the assault was committed, but, at the same time, passed an Act that all proceedings "civil or criminal, present or future," instituted against Mr. Eyre should be "discharged and made void," and that he "should be freed and indemnified both against the Crown and against all other persons." Therefore, when the action came on in the Imperial Court, Mr. Eyre pleaded this Act of Indemnity. On the other hand, it was urged that this was not valid, for when the assault was committed "a right of action accrues to the party injured and becomes a vested right—inasmuch as no authority except that

of the Imperial Legislature can take away the jurisdiction of the Queen's courts." The Lord Chief Justice in delivering judgment decided that the Act, though *ex post facto*, was valid. "Local Legislatures," he said, "having been established in our colonies with plenary powers of legislation, the same comity which obtains between nations should be extended to them by the tribunals of this country when their law conflicts with ours in respect of acts done within the ambit of their jurisdiction." Now if this be so, where is the Imperial power? It will be answered "in the veto of the Crown: the Crown, on the advice of a minister, responsible to Parliament, might have vetoed the Act of Indemnity." But, as I have said, it is acknowledged by even the warmest defenders of the present connexion that the power of the Crown to veto has gone. Particularly worthy of notice as a proof of this, is a speech of the Duke of Newcastle's at the Australian Anniversary Dinner, February 12, 1862, when he was then Secretary for the colonies. He owned that the power of the Crown, even to put down rebellion, was gone. He said he trusted "that the day will never come when the mother country will make an effort to retain her colonies by force." Surely then this is virtual independence. Not only has the colony a right to legislate for itself, but its laws are binding throughout the empire. The colony paralyses Imperial Law while it is fed by the Imperial Exchequer.

Some of our colonies are, doubtless, not at present ripe for self-government; for example, the West Indies and Ceylon. The case of India is not pertinent, as it is rather a dependency than a colony. But why are not the most advanced of our colonies—for example, New Zealand, New South Wales, Canada and British North America, Tasmania and Victoria, to take the most prominent instances—fit to govern themselves. They are no longer infant settlements, but flourishing states. Their constitutions, which are copies of ours,

generally consist of two councils, the one aristocratic appointed by the governor, corresponding to our House of Lords; the other, a representative assembly corresponding to our House of Commons, but more democratic; and a governor appointed by the Crown. The governor is salaried and pensioned by the Crown, and is generally, by virtue of his office, commander-in-chief of the forces of the colony. From the history of our colonies, some important political lessons may be obtained; for instance, from the attempt in New South Wales to merge the two chambers, the aristocratic and the democratic chamber, into one chamber one-third aristocratic and two-thirds democratic. In the colonies we may watch the working of manhood suffrage and the ballot. They have municipal institutions, a free press, civil and religious liberty. The character of the colonists seems to be very different from that which Goldsmith describes. He is no longer the miserable exile, who "casts a long look where England's glories shine." He seems to be more like the same writer's description of the Briton:

> "Fierce in his native hardiness of soul,
> True to imagined right, above control."

A practical illustration of this was given by the stubborn resistance which caused the American war. The colonies are, as Mr. Adderley has said, complete transmarine Englands.

The natural advantages of the colonies are also great. For instance, we are told of Tasmania that "the mineral resources are presumed to be large;" that "quantities of gold ore are found in many parts of the island;" that "iron and coal abound there."

In spite of this the trade of Tasmania is not large. But the cause of this it is not difficult to discover; Tasmania was a convict colony. But we have now seen the folly as well as the wickedness of this system of transportation, "a system begun in defiance of all

reason and persevered in defiance of all experience." It is indeed, to use the words of Bacon, "a shameful and unblessed thing to take the scum of the people, and wicked and condemned men, to be the people with whom you plant; and not only so, but it spoileth the plantation."

We still continue to transport to Western Australia. While this is the case, Western Australia must of course, be dependent.

Surely, too, there is a moral feebleness engendered in the colonies by the sense of dependence. The sense of dependence is fatal to the complete conception of their nationality. Professor Maurice in his recent lectures on *National Morality* has shewn how important it is that the citizen should think of his country as a separate state. We cannot expect them to make any noble efforts for self-defence while we continue to defend them. So, too, with statesmanship. Complaints are often made of the inferiority of statesmanship in the colonies. But I do not think we ought to wonder at this while they are dependent, and while we continue to send out at least their highest officers from England. It is true that there is in the colonies much more encouragement for statesmen than there was. Adam Smith seems to have thought that one of the greatest obstacles in the way of the dissolution of the connexion was the fact that it supplied the home minister with many valuable prizes. And it is notorious how greatly this power has been abused. There is a story of O'Connell that he told a friend of bad character that he could not get him a position at home, but he would get him one in the colonies. We have now surrendered the appointment to all officers under £200 a year, and to the others appoint persons recommended by the governor (Ersk. May's *Constit. Hist.* Vol. II.). Sir William Molesworth, in appointing Mr. Hinckes, a Canadian politician, to a West Indian government, initiated a still more en-

lightened policy, that of throwing open the service of government "in all its departments and in every part of the empire on perfectly equal terms, to the inhabitants of the colonies." But it may be doubted whether this of itself will ever be sufficient to raise the tone of colonial politics.

The governor of the colony might do a great deal of good in this respect, but Earl Grey points out (*Colonial Policy*, p. 41, Vol. I.) that it is impossible to secure the best men for the position. "The advantages of the appointment are not such," he writes, "as to lead to their being often accepted by persons who have distinguished themselves by the ability they have shown; so that the services of men who have filled other important offices, and who would therefore be preferred for such situations, cannot be commanded." All this, it appears to me, tends to shew the disadvantage to the colonies of the present connexion.

I have endeavoured to shew that the connexion between the colonies and the mother Country is productive of evil both to ourselves and to the colonies. It is, therefore, unnecessary for me to discuss at length the means by which the connexion can be maintained. The proposal which Adam Smith favoured, viz. that representatives from the colonies should be admitted into Imperial Parliament, seems now to be on all hands regarded as impossible. If it were carried out, colonial legislation must be abolished. Another scheme, and it appears to me the only feasible one, is that of Federal Government. This would be by a grand council, in which Great Britain and the Colonies would be equally represented, and which would decide all questions affecting the empire. There, are doubtless, great advantages to be derived from the adoption of such a scheme. It renders, as Mr. Mill points out, war impossible among a number of otherwise independent communities; it prevents the colonies from becoming a source of additional aggressive strength

to any hostile power; it is a step towards universal peace. But the difficulties in the way of its being carried out seem to me insuperable. Most of the arguments which I have used above apply with full force here. There is the difficulty of quickly getting together a council summoned from the ends of the world, perhaps to decide a matter of instant importance. It is questionable whether such a council would be able to decide Imperial questions wisely. The different countries represented have not, as Mr. Mill says, a "sufficient habit of taking council together." Of course such a council would be superior to our own, as well as to all provincial Parliaments. "Let any Englishman ask himself," says Mr. Mill, "how he should like his destinies to depend upon a council of which one-third was British American and another third South African and Australian. Yet this must come if there were anything like fair and equal representation." Surely, too, the *prestige*, the sense of dominion, would be lost. England could not gain even "apparent" power by allying herself with a number of inferior nations. This scheme seems to me to present much more difficulty than the scheme for an European Parliament which is so much sneered at, and to be much less advantageous.

The conclusion, then, to which I arrive is, that it would be best for the colonies to form separate states. The separation should of course be gradual.

> "So let the change which comes be free
> To ingrove itself with that which flies."

To cut off all our supplies at once, without due notice, would be manifestly unjust. Unquestionably the statesman who first emancipates a colony will have done a bold and difficult thing; specially bold and specially difficult because of our ephemeral governments. But the task is pressing, "drifting" is dangerous. We might if necessary guarantee the

colonies for a short time against unprovoked assault. But, surrounded with the majesty of independence, they would have little cause to fear unprovoked assault. We should no longer drag them into our wars. Their respect for England would be as great as ever. Englishmen are as warmly received in America as in Canada. It has required the greatest caution to prevent quarrels in the past; a quarrel may cause a separation in anger. Let us not wait till the colonies are disaffected to emancipate them; rather let us make them independent when their affection is warmest, that the bond of friendship may be for ever sure. If it is true of the colonies of England that they are sent out not to be slaves but equals, let them be made equals now. Then it is easy to discern in the future "new majesties of mighty states." The true bond between England and her colonies is a moral one—it is the bond of religion, of science, of thought. Commerce, the telegraph, the steamship, have bound them to us by ties which it is impossible to sever. But these would be not less, but more secure, if the childish thraldom in which the colonies are held was for ever abolished. Surely England would not lose real greatness by becoming in reality, and not only in name, "The Mother of Free Nations."

D. L. B.

SOCIAL FLATTERY.

THE distinctive feature of civilized society seems to be the relations which every individual bears to a multitude of others of whom he never has either heard or will hear. This is obvious, and as a consequence we are often brought in contact with people with whom we have relations of an unknown character, I mean hitherto unknown to ourselves, as when we meet relatives whom we have never seen, or strangers at the invitation of a common acquaintance. Now the art of making yourself agreeable, if possible, comes more distinctly into play on such occasions than on any. The individual who most successfully acquires it is known as a clever talker. This, of course, is not as a rule the chief characteristic of a clever talker, but such a one must possess this quality before he can be said to be an adept. Now the main feature of such talk consists in flattery, and this kind of social flattery will form the subject of the following paper.

There are two ends which may be kept in view in conversation, according to varying circumstances; one, merely to please, inform, or improve yourself and your companion; the other, when you have some objective end in view, such as to gain some information of which you are desirous, in which case you are said to wheedle your man out of it, and this may be virtuous or vicious. But I shall first consider the art of social flattery for the first end only, namely the desire to interest and please. The whole science

of pleasing consists in making the individual, whoever it is, pleased with himself, and it is to this object that the flatterer addresses his efforts. The principal means by which this is to be achieved is to say something from which the person you are speaking to draws the inference desired, viz. that he or somebody whom he knows, his son or father, is, in your opinion, a mighty fine fellow. "Ars celare artem." In this lies the success of your schemes. Still, simple, plain, outspoken flattery is rarely displeasing, unless there be a suspicion that it is insincere. But to produce its full effect the flattery must be more or less delicately veiled, according to the sensitive or obtuse character of the patient, so to term the subject of your designs. The ingenuity with which a man can extract something to his credit out of the most irrelevant, or even discreditable topics, is readily understood, and hence it happens that the most undisguised flattery gratifies the hearer. For, reasons he, though I know very well that A. B. is only trying to humbug me, still there must be something in it. No smoke without some fire; and, at least, he thinks it worth while to try and win my favour. Thus it is by no means difficult to practise the art successfully, since the patient is always willing, and will meet you more than halfway. However, the real thing is well insinuated, oblique, and apparently unconsciously done. Instances will occur to everyone; perhaps the writer may be excused if he mention one that struck him as successful, at least, so he flattered himself. A boy leaving school, in a 'valé' or farewell set of verses, had the following stanza, which possesses some merit:

> "And must I leave thy well-known halls,
> Thine ivied towers and holy walls,
> Those walls wherein from day to day
> Thy congregated children pray."

The writer had once heard one of these lines quoted, and a long time afterwards chanced to meet the boy's

mother, and the subject of valés being mentioned, he stated, though it rather exceeded the limits of the truth, that he had often heard this particular one quoted, which implied that it was of world-wide fame, a piece of flattery at which the lady in question beamed in smiles. It is necessary to know something of your friend's habits and connections before you can attempt to flatter him to any great extent, but the principles of the science admit of much wider application. When you merely speak to anybody in the streets to ask the way, there is a kind of address by which you may appear to feel respect for the man; you may contrive to make it out a great favour, so that he may reason to himself that he is very obliging and always willing to render any assistance to strangers that lies in his power, expecting nothing in return. What a disinterested man I must be, he says to himself. This process of argument will not, of course, be gone through consciously, but there will be a feeling of self-satisfaction in the man's mind while, as regards yourself, he will tell you the way cheerfully and possibly more precisely. Suppose, on the other hand, you ask as if you had a right to know, the Britisher straightway feels inclined to withhold the desired request and snub his impertinent interrupter. Can't I spend my time much better than in telling you your way? Of course, in practical life, a mean between this extreme politeness and rudeness is invariably preserved; you are told the way you want to go, and neither party, probably, thinks about the courtesy an instant longer, but it sufficiently makes appear what is meant by this kind of flattery. There is a difficulty sometimes, when one of the parties is old and the other young, to avoid the appearance of condescension. It is an intolerable bore to be asked questions about what you are doing by a person who, as you think, only asks because he thinks you will like to speak. Then the would-be

flatterer misses his mark from want of tact. When a person carries his thoughts visibly printed on his face the task is rendered more easy, for as you approach the remark you bear in mind there is as it were an index to guide you to knowing whether or no it is dangerous. In ordinary society if you go upon any system of this kind it is an extremely interesting and sometimes amusing occupation, as you note the varying quickness with which the real, that is the concealed, point of your observation is taken. A very peculiar effect is produced upon the ordinary rustic if you address him as an equal, and with great and studied politeness. As a rule, he appears equally puzzled and pleased with a lingering suspicion that he is being made a fool of, but, if a sharp-witted man, he readily understands the position, and will reply as you would wish, and is decidedly pleased at the opportunity of talking. Perhaps the easiest of all characters to flatter is one which is pompous and consequential, and rather stupid withal. For you have merely to lay some knotty point of behaviour or manners before him and the thing is done; his great object in life being to have deference paid to his opinions; and being too stupid to distinguish the deference that is genuine from that which is assumed, the flatterer at small cost gratifies his own passion for pleasing and the other's passion for consequence. So, again, conceited people are very easily pleased, though, unfortunately, still more easily displeased. With ordinary people, however, the opportunity is not very often offered of conveying a hint that the world thinks well of them or of their belongings, wherein, as has been said, the science of flattery consists. This consideration, viz. that it is the world's opinion which is in every case valued, will solve many problems of what one is to say under certain circumstances If any man stands, say for a seat in Parliament to represent

a three-cornered constituency, and fully expects to be brought in head of the poll but gets the third place, if you think it necessary to mention the subject to him for any reason, you might possibly doubt for a moment whether to condole with him on not getting to the head of the poll as he expected, or congratulate him on his election; and many such cases might be instanced, but in all it is the safest plan to congratulate the man, though you may know that he is bitterly disappointed. For the object of ambition is to stand well with the world, and if you, an unprejudiced person, are thus impressed with the success of the man, the chances are, thinks he, that the world is impressed likewise. This is evidently false reasoning, but as it is not gone through, except unconsciously, so to speak, a pleasurable impression is produced in the unthinking mind, such as is the mind of most. Even if our friend had altogether lost his seat, he would probably be gratified, rather than displeased, if you congratulated him on getting so many votes as he had done. The best flattery operates like a pill, it is received without producing any immediate effect, but requires digestion, and then operates on the constitution or on the mind respectively without its operation being perceived. The second kind rather resembles a chocolate cream, in which the cream, whether of the remark or of the comestible, is not arrived at immediately, but, nevertheless, is consciously felt, and produces a pleasure that is of the sensual order. This sort is apt to degenerate into a mere neat compliment, and cannot be considered high art.

We may next consider flattery in its application to the recipient, but from what has been said above, it follows that the best directed is assimilated unconsciously. This is not, however, an invariable rule; it may be supposed that a person who habitually studies the tastes and feelings of others will observe when a piece of sugar is offered to himself; not that this

knowledge of the mode of action of the flattery he receives will diminish his pleasure in it, on the contrary; the ingenuity of the human mind, to which allusion was made above, is amply sufficient to obviate this. Additional pleasure may even be extracted in the matter, consisting of the amusement afforded by watching, as it were, the plots and intrigues of your own passions, those actors who act that drama in the theatre of your mind which you call your life, without diminishing your interest and enjoyment of their play. Self-analysis, however, is the most complicated affair possible, and you can never be sure of detecting flattery whenever a dose is administered to you. Let a paper be read on the atrocious conduct of the English nation and government in the introduction of negro slavery into America. Which of us would not consciously or unconsciously compare the conduct of our ancestors with that of ourselves in the matter of the slave trade to the great advantage of the latter, who, perhaps, are enjoying the fruits of their policy, while comfortably condemning its iniquity; ignorant the while of the efficiency or inefficiency of the act for putting an end to the truck system. In all depreciation of the age we live in, flattery is really intended; when we say "Aetas parentum pejor avis tulit Nos nequiores, mox daturos Progeniem vitiosiorem," we secretly invert the meaning, and gather out of the eater meat and out of the satire sweetness; to this is due the complacency with which the English read Battles of Dorking, and attacks upon their customs in general, written by one of their own countrymen, at which they feel extremely nettled when written by foreigners, for these they know to be sincere. But to return to the cultivation of the art of flattery in general, this may be shewn to be in reality a virtue of no mean order, that is, when there is no ulterior object in view, for it is a clear gain to the happiness of the community, acting like oil to the wheels

of the social machine, making every member satisfied with himself and the appreciation he meets with. Secondly, it enforces upon its practiser the habit of thinking, and of not speaking at random, and of having regard to the sentiments of those with whom he is brought in contact. It enables such a one to anticipate the wishes of his neighbours, and few things are more gratifying than having the wishes of the mind anticipated and executed without a word being said. Such a one will readily apprehend a hint of any kind from habit of observation, another valuable social quality. The vice which is opposite to this virtue is a kind of bearishness; a bear will take no hint, is impervious to flattery, except the gross kind which few will offer to him, and never has any regard for the feelings of others, but rather prides himself upon his bluntness. This statement seems somewhat open to the charge of being a claptrap; the real character is, perhaps, more like a log than a bear, and is passively deficient rather than actively disagreeable. It is said that the English, as a nation, are noted for obtuseness of this kind, and this is a vice that the practice recommended in this paper promises to correct. Let us briefly consider now the second end for which flattery is useful, viz. that of gaining your object. When the fox told the crow he was a beautiful songster, it was rather a gross deception, and the crow was decidedly a fool to be taken in. Had the fox stated that he had heard the crow a mile off, this said bird might with more show of reason, have listened to the voice of the charmer and opened his mouth to caw again, in order to shew the fox he could do it again. An artful boy may frequently induce a friend to bear some heavy burden by declaring his own inability to do so. If he insinuate that his friend is unable to bear it, the artifice is too shallow and is generally seen through, but the former artifice is deeper and will often carry the point. Suppose that a man piques himself on

keeping time, say in a boat; you wish to induce him to vote at some election with yourself, and if he be unwilling, indirect flattery, by means of a metaphor, might be a powerful argument—Oh come along and vote with us, we must all pull together, you know!

Let us now just touch upon the opposite to flattery, satire, in order to fill up the picture by contrast. The art of making satirical observations consists also, though not so wholly as in the case of flattery, in doing the thing by means of inference, saying something that cannot be caught hold of and resented, but which yet implies that the subject of your allusion is deficient in wisdom or prudence. And it may be remarked that it is far easier to flatter than to produce a good sarcasm, for the former can be introduced without much difficulty when the materials are at hand, but for the latter not only must material be furnished, but it must be used to some definite opportunity. It is a well-known story, unnecessary to repeat, of the sarcasm or rather repartee, which is a thing of the same nature, invented by a man who had to wait eight years before he could find an opportunity of bringing it out; and, no doubt, many a good sarcasm has been invented which has never seen the light at all. There is an anecdote, be it new or stale, that Mr. John Bright was greatly vexed by some member of the great stupid party, and worked out at home a prodigiously sarcastic parallel to produce in the House, but when he delivered his speech, thinking this too severe, omitted it. Later, however, being greatly irritated by the same man, he rose in his seat at once and thundered out pat to the occasion his carefully-prepared parallel. Opportunity adds greatly to the effect of all flattery or satire, but can oftener be *made* for the former than for the latter. The best talker will most often contrive to introduce judicious and well-hidden flattery in his mode of speaking, sometimes merely by the choice of subjects to speak of.

TLIRYABAH.

OUR CHRONICLE.

WITH the present Number we commence the Eighth Volume of *The Eagle*. In doing so, we remind our Subscribers, and through them the College, that *The Eagle* is essentially a representative magazine; and just as, before the world, the College is represented by its more active members, who make for themselves honoured names in various walks of life, so in this smaller matter of the College Journal, it is not those who can, but those who do write, who determine the character of our publication. Now, we Editors cannot but be aware, grateful as we are to our contributors, and confident as we are, that there will always be found sufficient spirit and activity in the College to keep up any College Institution, that there is a vast amount of talent, a vast amount of thought, a vast amount of discussion in the College, which should find its natural expression in our pages. To any disparaging critic, therefore, and we do not deprecate criticism, we may fairly say, you are responsible equally with us; you, by sending in a more thoughtful, a more interesting, or a more pointed article, might have helped to raise the character of your College Magazine.

We hope to bring out the Volume with greater regularity than those of the past; for the gratification of this hope we rely upon the cordial co-operation of the College.

The Fellowship held by the Rev. E. K. Green, Rector of Lawford, is vacant by the expiration of his year of grace.

The Head-Mastership of Stamford Grammar School is vacant by the resignation of the Rev. F. E. Gretton.

The Master has been appointed a member of the Royal Commission of Enquiry into the Revenues of the Universities and Colleges of Oxford and Cambridge.

The Rev. J. B. Pearson has been appointed Hulsean Lecturer.

Mr. Greenhill, who was appointed last term Lecturer at Emmanuel College, has since accepted the office of Professor of Mathematics at the Indian Civil Engineering College, Cooper's Hill, Staines.

Dr. J. B. Bradbury, of Downing College, has been elected Linacre Lecturer in Medicine in the room of Professor Paget.

Mr. F. S. Powell, late Fellow, has been elected M.P. for the Northern Division of the West Riding of Yorkshire.

The Rev. J. Moorhouse, Vicar of Paddington, has been appointed Hon. Chaplain to the Queen.

Professor Palmer's Inaugural Lecture was given on Feb. 7.

The building of the Vicarage of Horningsea is approaching completion.

We have to record the death of the Earl of Ellenborough, M.A., formerly Governor General of India, and of the Rev. Henry Moseley, F.R.S

The undermentioned Bachelors proceeded to the degree of M.A. during the Michaelmas Term 1871:

12th Oct., Adams, S. (by proxy); Bagnall, H. H.; Burnett, F. P.; Buckler, J. F.; Jones, J.; Obbard, A. N.; *8th Nov.*, Francis, J.; Fynes-Clinton, E.; Marrack, R. G.; *23rd Nov.*, Whiteley, G. C.

The undermentioned have obtained Honours as follow;

NATURAL SCIENCES TRIPOS.

First Class.—Ds. GARROD, Senior.

Second Class.—Edmunds, W.; Read, H.N.; Brewer and Briddon, *æq.*; Blunt.

MORAL SCIENCES TRIPOS.

First Class.—Ds. Ede, and Stokes, 2nd *æq.*

Second Class.—Wood, W. S., B.A.; Ranson.

LAW AND HISTORY TRIPOS.

Second Class.—Cruickshank, B.A. *Third Class.*—Baylis, B.A.

MATHEMATICAL TRIPOS.

Wranglers.—Ds. WEBB, Senior; Cook, 6th; Morshead, 20th; Benson, 26th; Andrew, H. M., 27th; Johnson, J. E., 32nd; Clark, 36th.

Senior Optimes.—Evans, Case, Harries, Gooch, Smale, Oliver, Hockin, Neville.

Junior Optimes.—Atkinson, Clayton, Layard, Reynolds, Reid, Howell, Kay-Shuttleworth, Terry, W. G., Margerison, Brodie-Innes.

The First Smith's Prize has been awarded to Ds. Webb.

The following were in the First Class in the Christmas Examination:

THIRD YEAR.—Hicks, Gurney, Ruston, Whitfield, Adams, T., Garnett, Johnson, Mitials, Alston, Hoare, Roughton, Bell, Lloyd.

Inferior to the above but entitled to a prize if in the First Class at Midsummer:

Machell, Pinder, Page.

FIRST YEAR.—Adams, Allbutt, Baker, Batten, Baynes, Billinghurst, Body, Brooke, Brooking, Burnside, Carr, Clough, Cox, Easther, Edmonds, Fletcher, Henderson, Hildyard, Hutton, Kelley, W. S., Kelly, E., Knightly, Lamplugh, Langley, Marshall, McLaren, Middlemiss, Milne, Mitford, Mosley, Nock, Ohm, Pattinson, Pinck, Platt, Punshon, Rawson, Reece, Scaife, Scott, Sheild, Smith, H. G., Strahan, Tarrant, Thomas, Tillyard, Wellacott, Winch, Wing, Winstanley, Wood, R. M.

Inferior
at Midsummer:

Bale, Bramall, Cave, Dorey, Greenhill, Haviland, Hill, Laycock, Morse, Moss, Oliver, Peake, Smith, B.A., Staffurth, Tate, Turner, Tute, Winstone, Wise.

N. J. Littleton has been elected to a Vidal Exhibition from Exeter School.

The undermentioned Freshmen matriculated on Feb. 17:

W. H. Fawkes, Lieut. R.N., Hicks, Slack, Brown, L. H., Dicker, A. C., Thorold, C. C. H., Woosnam, J. B., Hippisley, L. T.

An examination for nine Minor Scholarships and Open Exhibitions for Classics and Mathematics and for the Natural

Science Exhibition will begin on 9th April, 1872. The names of candidates must be sent in to one of the Tutors a fortnight before.

The following is a List of the Books presented to the Library during the year 1871.

Description.	*By whom presented.*
Hymers' Trigonometry, 2nd Edition, 1841, and 3rd Edition, 1847	Rev. J. E. B. Mayor.
A Treatise on Magnetism, by Prof. Airy, Astronomer Royal	The Author.
The Mathematical Papers of the late George Green	Caius College.
Protoplasm in relation to Prof. Huxley's Lecture on the Physical Basis of Life, by J. H. Sterling	Fellows' Book Club.
Lectures on the Pentateuch, by Wm. Kelly	The Author.
Characteristics of Belief, Hulsean Lectures, 1869, by J. Venn, M.A., Fellow of Caius Coll.	The Author.
Notices of Archbishop Williams, by B. H. Beedham	The Author.
The Philebus of Plato, translated by E. Poste, M.A., Fellow of Oriel College, Oxford	The Author.
The Voice of God, by B. M. Cowie, B.D.	The Author.
The Ante-Nicene Apologies, their Character and Value, by Frederick Watson, B.A., Scholar of St. John's	The Author.
Lilja (The Lily), an Icelandic Religious Poem of the 14th Century	Prof. C. C. Babington.
The Epistle of St. Paul to the Romans, by Prof. Challis	The Author.
A Grammar of the Latin Language from Plautus to Suetonius, by H. J. Roby (late Fellow)	The Author.
Reports on Experiments, 1865-70, with the Bashforth Chronograph	Prof. Bashforth.
Stillingfleet's "Origines Brittanicæ" (Lond., 1837)	Rev. J. E. B. Mayor.
On the Formation of "Cirques," by Rev. T. G. Bonney (Tutor)	The Author.
Brief Notices of Rev. E. B. Elliott's "Horae Apocalypticae," 5th Edition, by Wm. Kelly	The Author.
Part I. of a new Elementary Grammar of the Hebrew Grammar of the Old Testament, by P. H. Mason, M.A., Fellow and Senior Dean	The Author.
Transactions of the Royal Society of New South Wales for the year 1868	The Society.
The Ornamentation of the Transitional Period of British Architecture, A.D. 1145–1190, by Edmund Sharpe, M.A.	The Author.
The M.P.'S of Cumberland & Westmoreland from 1660 to 1867, by R. S. Fergusson, M.A., Barrister at Law	The Author.
The Works of the late Rev. W. Hewson, Vicar of Goathland	His Representatives.
Lectures on the Principles and Practice of Physic, by Sir Thos. Watson, Bart., Hon. Fellow of St. John's College, 2 vols., 5th Edition, 1871	The Author.
The Life of Ambrose Bonwicke, by his Father, edited by the Rev. J. E. B. Mayor	The Editor.
Researches in the Calculus of Variations, being the Adams Prize 1871, by I. Todhunter, M.A., late Fellow	The Author.

to the above but entitled to a prize if in the First

Description.	*By whom presented.*
Life of Bishop Bedell, by his Son, now first edited by the Rev. J. E. B. Mayor	The Editor.
Chinese Observations of Comets from B.C. 611 to A.D. 1640, Extracted and Translated by John Williams, F.S.A., with Tables and Atlas	Royal Astronomical Soc.
The New (Speaker's) Bible Commentary, critically examined by Bp. Colenso. Part I.	The Author.
The Æneid of Virgil, translated by E. E. Middleton	The Author. (1871).
Tables of the Velocity, &c., of various projectiles, by Prof. Bashforth	The Author.

MUSICAL SOCIETY.—A successful Chamber Concert was given on Dec. 6, 1871, in the Small Room of the Guildhall. The Programme was:

PART I.

TRIO (Flute, Violin, and Pianoforte) "Il Trovatore".. *Verdi.*
QUARTETT ..... "The Two Roses" ..... *Werner.*
SONG ..... "The Rhine Maiden" ..... *Smart.*
CHORUS ..... "Spring's Message"
FLUTE SOLO ..... *Beethoven.*
DUETT ..... "Lily of Killarney" ..... *Sir J. Benedict.*

PART II.

TRIO IN G (Violin, Violoncello, and Pianoforte).. ..... *Haydn.*
PART SONG ..... "Sweet Stream" ..... *Sir W. Sterndale Bennett.*
SONG ..... "Hybrias the Cretan" ..... *Elliott.*
DUETT—PIANOFORTE .....
QUARTETT ..... "The Dance" ..... *Otto.*
PART SONG ..... "Good Night" ..... *Dr. Garrett.*

In the May Term it is proposed to give a Concert in the Large Room of the Guildhall. The principal works to be performed are Macfarren's "May-Day," — Choruses from Handel's "Saul"—Dr. Garrett's 43rd Psalm.

VOLUNTEERS.—Ensign Andrew having resigned his commission, Sergeant A. H. Roughton has been unanimously elected to succeed him.

Lieut. Greenhill won the first prize in the third class Battalion Handicap on Feb. 13.

Private Bayard won the first prize, Sergeant Neville the second, Private Littleton the fourth, and Corporal Percival the fifth, in a similar Handicap on Feb. 14.

Captain Wace was in the winning squad in the Battalion Scratch Fours on Feb. 8th. Ranges 200, 500, 600, yards.

A match has been arranged between our Company and the 6th Northamptonshire Rifle Volunteers.

BOAT CLUBS.—*Lady Margaret Club.*—J. H. D. Goldie is President of the C. U. B. C. and stroke of the University Boat.

College Boat Club.—A crew is in training to compete for a place on the river.

RACQUET COURTS.—The Newbery Cup was won in the Michaelmas Term by J. A. Platt: the competition this Term will take place at the end of February.

CRICKET CLUB.—Plans are prepared for a Pavilion to be built on the Cricket Field. The Racquet Court Company offer £500 on condition that the Undergraduates and their friends raise £200. Contributions may be paid to T. Latham.