

The Problem of European Disarmament.

No problem of practical statesmanship has ever confronted the world of greater moment and of greater delicacy than that of European disarmament at the present time. A few years ago, though a small number of men saw the question rising in the distance with prodigious rapidity, yet most people of all ranks would have that there was no such problem and that none would ever arise. The statesmen of no nation cared to look beyond what seemed to them the immediate necessities of their own country. The possible results of military rivalry they carefully hid from their eyes, and shrugged their shoulders and smiled when told that a chasm of bankruptcy and general ruin was yawning at the end of the course on which they were entering. But the limit has been at last reached and the problem must be tackled without much further delay. Multitudes all over Europe are thinking and now daring to say that individuals have rights which no State can justly take away. The revolt against this long continued carrying of useless burdens is growing deep and widespread. It is making itself known through the rapidly multiplying peace societies, through the propaganda of the Socialists, through the awakened press and through the representatives of the people in the parliaments. In some countries the revolt means ultimate revolution, and revolution of a very desperate and sweeping kind, unless its demands are speedily heard.

As a step toward the real thing to be done, it has been proposed that the nations simply agree to call a halt and not go any further on the perilous road of armaments. Abstractly, that is, of course, the first thing to be done. Practically, it is not so simple. Another proposed method of commencing the solution is that of a truce for ten years, or until the close of the present century, during which the nations shall agree not to go to war and not to increase their armaments. A third method proposed is to agree to reduce the time of service everywhere to one year. It is not our purpose in this article to outline what we might think to be the wisest way in which to proceed, but only to state the urgency of the problem and difficulties in the way of its solution. These difficulties, as well as the problem itself, all spring ultimately out of the sentiments of ill feeling, or at least of fear and distrust, which the nations bear toward each other. These must, in part at least give way before the situation can in any way be relieved. We have no doubt that they are giving way, and this leads us to hope that something may be done at an early date. The wisest course and in fact the only one which can be taken at present is to follow the suggestion which is being urged in England of calling a conference of powers to discuss the situation and to see what can be done. If the governments will consent to meet together, by their representatives, and candidly and freely consider the situation, they will not be long in finding some practical way of disposing of the question, however difficult it may seem when looked at theoretically. Without such a conference nothing can be done. Such a conference might find it wise to adopt some one of the methods of relief which have already been proposed, or some combination of them, or something still more radical and far reaching.—*The Advocate of Peace, Boston, July.*

International Arbitration and Peace.

Lord Derby once observed that the greatest of British interests was peace. It is no less our interest than our duty to maintain friendly relations with other countries. Nations often, unfortunately, regard others as enemies. And yet a clearer light shows that we are fellows, and ought to be friends. A Welsh preacher once illustrated this in a homely and yet striking manner. He was out walking, he said and on the opposite hill he saw a monstrous figure; as he approached saw it was a man, and when he came up close he found it was his brother. The carnage, suffering and misery which war entails are terrible to contemplate, and constitute an irresistible argument in favor of arbitration. There may be some excuse for barbarous tribes who settle their disputes by force of arms, but that civilized nations should do so is not only repugnant to our moral, but also to our common sense. Unfortunately, matters in Europe seem in some respects to be going from bad to worse. Year by year the armaments are becoming larger and more expensive, and there can be no doubt that the existence of these gigantic armaments is not only a cause of great and unnecessary expense, but is in itself an evil. Europe is sitting on a sort of volcano; the nations are constructing a powder-magazine which may at any moment blow them into the air. Even in our own case one third of our national income is spent in preparing for future wars, another third in paying for past ones, and only one third is left for the government of the country. In other cases the burden is even more crushing. Our interests at stake are enormous, and the interests of nations are so interwoven that every war now is, in fact, a civil war. It is probably not too much to say that as one result every man in Europe has to work an hour a day more than would otherwise be necessary. In fact, the

religion of Europe is not Christianity, but the worship of the God of War.—*Sir John Lubbock, M. P.*

Mr. Gladstone on Heresy and Schism.

In the leisure which has followed Mr. Gladstone's retirement from the activities of political leadership he has turned his attention to a consideration of the place of heresy and schism in the modern Christian church, the result being the publication of a paper, which perhaps might be read with profit by certain self-appointed defenders of what they believe to be orthodoxy. The rupture between the Greek and Latin churches was brought about in the eleventh century. In the fourteenth century came the division between West and West, between Rome and Avignon, when the English Christian found himself excommunicated in Scotland and the Scotch in England. The sixteenth and seventeenth centuries brought other aggravations. Protestantism came to stay, and was not temporary like the belief of the early Arian, Gnostic, Donatist or Monophysite. Then Protestantism has divided into Lutheran, Calvinistic, Anglican. The Anglican church prays to be delivered and protected from schism and heresy, and while it thus prays non-episcopal Protestantism—Presbyterian, Methodist, Independent and the rest—grows and flourishes. And, perhaps, the end is not even now reached. So-called new theologies conflict with the old in Congregationalism; the Presbyterian General Assembly recently spent some time in casting out a learned heretic, Methodism divides herself into rival camps. There is certainly schism somewhere; but where? And is it an evil? Is the church to be lauded in the substitution for an ancient and historic Christianity of what is known as an un denominational religion? There are two aspects of this question. Of the first Mr. Gladstone says:

There are, it may be, upon earth 450,000,000 of professing Christians. There is no longer one fold under one visible shepherd; and a majority of Christians—such as I take it now to be, though the minority is a large one—is content with its one shepherd in the heaven, and with the other provisions he has made on earth. His flock is broken up into scores, it may be into hundreds of sections. These sections are not at peace, but at war. Nowhere are they too loving to one another; for the most part love is hardly visible among them. Each makes it a point to understand his neighbors not in the best sense but the worst; and the thunder of Anathema is in the air. But they all profess the Gospel. And what is the Gospel? In the old-fashioned mind and language of the church, it is expressed as to its central truths in very brief words: It lies in those doctrines of the Trinity and Incarnation of Christ, which it cost the Christian flock in their four first centuries such tears, such prayers, such questioning, such struggles to establish. Since those early centuries more have multiplied upon the earth.

With this multiplication, disintegration which was at the first an accident or an exception has become the rule, and even a final, settled and inexorable fact sustained by opinion, law, tendency and the usage of many generations. Mr. Gladstone goes on to say:

But with all this segregation, and not only division, but conflict of the minds and interest, the answer given by the 450,000,000 or by those who were best entitled to speak for them, to the question What is the gospel, is still the same. With exceptions so slight, that we may justly set them out of the reckoning, the reply is still the same as it was in the Apostolic Age. The central truth of the Gospel lies in the Trinity and the Incarnation, in the God that made us and the Savior that redeemed us. When I consider what human nature and human history have been, and how feeble is the spirit in its warfare with the flesh, I bow my head in amazement before this mighty moral miracle, this marvellous concurrence evolved from the very heart of discord.

Chinese Education.

The orthodox scheme of education is entirely concerned with the ancient literature of China. The original works which occupy the student's attention were for the most part written before the literature of either Greece or Rome had reached its prime. But there are commentators belonging to later periods who must also be perused with diligence. China has not seen an influx of new races, such as have overrun Europe since the days of our classical authors; but still, from mere lapse of time, the language of the country has greatly changed, and the child beginning his studies cannot without explanation understand a single sentence, even if he has learned to read the words of the lesson which he has before him. The student makes himself acquainted thoroughly as possible with these classical works. The more he can quote the better, but he must master the matter contained in them as well.

He must get to know the different readings and different interpretations of disputed passages, and, finally, he practices himself in prose and verse composition. In prose he carefully preserves the ancient phraseology never admitting foreign words, though there are some certain technicalities of style which will prevent his productions from being an exact imitation of the ancient literature. His verses must be in close imitation of the old-time poets. They must follow elaborate rules as to rhythm, and the words must rhyme according to the classical sounds, which are very different from those of today.—*The Nineteenth Century.*

Differences in Human Nature.

One of the most striking things in all human nature is the difference that exists between the various individuals of the same class. It is said that if our power of vision were sufficiently acute, we should perceive that no two blades of grass, no two grains of sand, no two drops of water were precisely similar. We know this to be true of everything within the scope of our observation, both in the organic and inorganic world, and it is only reasonable to believe that the same law reigns through the entire universe. These differences become more obvious to us as we become more familiar with the type. We easily recognize the variations in the trees of the forest, in the birds of the air, in the beasts of the field, in the features and forms of the men and women who surround us, and the oftener we observe them, and the more closely we scrutinize them, the greater is the diversity that we discover between them. When we know a person well it is impossible that we can mistake him for any one else; his peculiar expressions of face and form and manner are stamped upon our memory and excite our instant recognition. No two minds run in the same channel, or think exactly each other's thoughts. Truth is many-sided, and multitudes of men and women stand still, viewing continually but one of her phases. Did they but move around her, changing their respective attitudes, they would appreciate one another far better. Excellent people sometimes regret that there are so many differences of opinion upon a single subject. If all were agreed, they say, how smoothly and harmoniously might all work together for general good! They forget that, were this possible, there would be no consensus of truth, no gathering together of its many features no comparison of its many aspects. It is just this mingling of sincere convictions that enables men to correct their fallacies, to retrieve their blunders, to arrive at something like wise judgment and correct conclusions. Yet we chafe and fret at these very differences, and attribute to them many of the evils which really belong to our unwillingness to recognize and accept them. Too often irritation, ill feeling and even anger arise from this innocent cause. Interchange of opinion, whether in ordinary conversation or in discussions and debate, is among the most instructive and valuable means of forming true opinions, yet often it is poisoned by a dogmatism that will brook no contraction and a temper which regards all dissent as a personal affront.—*Philadelphia Ledger.*

Humanity—Past and Future.

If our fancy be so far stretched as to imagine the entire human race one family, we must surely admit that it has had a gruesome experience. Were it possible for us to learn the history of an inhabited star, would not we be shocked if told that its population had sustained as many grievous misadventures as our own? Suppose it were avowed that immediately upon the creation in some twinkling star of the first beings like ourselves, they were summarily cursed by their Creator with infinite pains and penalties; that after this preliminary admonition they were still found to be so evil that the only remedy was to drown them, with the exception of a single family; that for thousands of years primitive men maintained a precarious struggle for existence with the beasts they resembled; that when they had built cities and reclaimed lands, these were scourged with wars, famines, earthquakes and pestilences; that when their Creator had appointed a nation among them to be his chosen people, the others fell upon that favored group and persecuted it relentlessly; that for the sake of the Divine love one nation devastated the other with fire and sword; that men racked, burned and maimed one another with the malice of an infinite malignity on account of doctrinal propositions which no one can understand; and that each of many religious sects promised everlasting perdition to all the others—would not we be filled with wonder and compassion?

It is only in recent times that the human race has emancipated itself from the medieval dark ages which follow upon the barbarism of the ancients. It is only during the present century that we have mastered the natural laws by which we are governed: that we have learned the geography of America, Australia and Africa; that the mental vision of a small fraction of mankind has been sufficiently broadened and enlightened to comprehend the humanities. Till quite lately the education of the children was harsh and repressive, and only recently has the kindergarten system made an intelligent and systematic appeal to their faculties. It is within the last fifty years that the horrors of war have been softened by the mitigation of unnecessary cruelty to prisoners, to the wounded and to defenceless non-combatants. The present generation recalls first organized movements initiated to punish and prevent gross cruelty to animals. It is among the brightest glories of the nineteenth century that it has witnessed the abolition of judicial torture, that its opinion has discountenanced the savagery of dueling, that during its enlightened course the human mind has been freed from the appalling spectres of witchcraft, spiritual possessions and demonology. These

are all grand strides in intellectual development, and augur better for the future than to the increase of crime and pauperism, of insanity and suicide, of vast and destructive armaments, which remind us that the millennium is not yet at hand.

It is not easy to say which are the most insoluble, the secrets of the past or those of the future. It should be possible to make as accurate a forecast upon events to come as the disfigurement in which history paints bygone facts. The probable development of civilization two hundred years hence should not be more difficult to conjecture than the origin of the North American Mound Builders or than the possible existence and disappearance of an Island of Atlantis, or than the whereabouts of the missing Tribes of Israel. So far as mechanical invention is concerned, when electricity has supplanted steam, the wildest flights of fancy are not likely to surpass the marvels that will be achieved. There will undoubtedly be an aerial apparatus capable of transporting people through space with accurate direction and at great speed. There will be brilliantly illuminated submarine vessels flitting through the stormless depths of ocean at a velocity of sixty miles an hour, thus traversing the Atlantic in two days. The miracles of Edison will be perfected until we shall see things far beyond the actual range of vision, and hear the voice that speaks thousands of miles away. A means will be discovered to suspend animation and hereby prolong interrupted life perhaps for centuries; and thought-reading will be so perfected that we shall hold ready intercourse with the absent, and possibly with the dead. War for conquest will come to be regarded as little better than highway robbery, but there will be tremendous and sanguinary social revolutions which neither moral nor physical force will suffice to restrain. Whether the race will be better, happier or nearer heaven, living thus in some such high-pressure, double-distilled existence, would make a fertile subject for discussion.—*Pall Mall Magazine for September.*

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DEPARTURES.

6.10 A. M.—MIXED—Week days: For Presque Isle and points North.
7.22 A. M.—EXPRESS—Week days: For Houlton, McAdam Junction, St. Stephen, St. Andrews, Fredericton, St. John, Vanceboro, Bangor, Boston, &c.
11.50 A. M.—MIXED—Week days: For Fredericton, &c., via Gibson Branch.
2.00 P. M.—MIXED—Week days: For Vanceboro, St. Stephen and St. Andrews.
12.25 P. M.—EXPRESS—Week days: For Presque Isle, Edmundston, and points North.
7.30 P. M.—MIXED—Week days: For Houlton, McAdam Junction, St. Stephen, St. John, Bangor, Boston, &c., and Saturdays excepted, for Sherbrooke, Montreal, &c.
ARRIVALS.
6.10 A. M.—MIXED—Except Monday, from St. John, St. Stephen, Vanceboro, Bangor, etc.
7.20 A. M.—EXPRESS—Week days: From Presque Isle, etc.
11.00 A. M.—MIXED—Week days: From Fredericton, etc., via Gibson Branch.
12.25 P. M.—EXPRESS—Week days: From St. John, St. Stephen, St. Andrews, Vanceboro, Bangor, Montreal, etc.
7.20 P. M.—MIXED—Week days: From Edmundston, Presque Isle, etc.

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