PROGRESS.

EDWARD S. CARTER,.....EDITOR.

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EDWARD S. CARTER, Publisher and Proprietor.

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ST. JOHN, N. B., SATURDAY, AUG. 1

PROMPT STEPS TAKEN.

Nothing could be more satisfactory than the prompt action taken by the board of health upon the facts printed in Progress, upon the disgraceful condition of the jail. The report of Inspector Burns confirms our statements in every important particular. We understand that a copy of the document has been forwarded the sheriff, and the original is in the hands of Judge WATTERS, chairman of the board of health. It is in the power of this body to see that the great evils complained of are remedied. We trust and believe that no time will be lost in doing so. In the meantime we print more facts in this issue for the consideration of the authorities and the people.

HEREDITARY NOBILITY. Although Progress believes that Jack

may be often as good as his master, and

sometimes better, it also believes in here-

ditary nobility. It is a good thing to be

well born; good breeding tells in men as well as in horses. Of course in every family, no matter how honorably descended it may be, there are inferior specimens. This is inevitable. If we all could extend our family tree back for the last one hundred and seventy-five years, we would find that we had about one hundred and fifty ancestors, and possibily the bluest of blue blood and the most ignoble would find more than one name common to both. It was an ancestor of our governor-general who, on Bosworth Field, placed the crown of England on HENRY TUDOR's head and hailed him king, and the family had then been prominent for more than a century. An ancestor of the Earl of Oxford held an important command at Hastings under WILLIAM the Conqueror. There are hundred people in New descended from heroic young soldier who planted the standard of the cross on the battlements of Acre, while RICHARD of the Lion Heart cried "Well done," and calling to him touched him lightly with that mighty sword which none but he could wield, and bade him rise a knight. There are humble farmers in England whose sires have tilled the farm, on which their descendants lived for so long a time, that one may not hesitate to believe they were owners of the soil when Julius Casar landed on the Kentdescent is that of the Towneleys of Lancashire, who claim an unbroken pedigree from the days of the HEPTARCHY, and can there are families claiming descent from the patricians of ancient Rome, and as those ancient fellows no doubt left some enough founded. But no matter how ancient a family may be, even if it is as old as the French family on whose family tree, randum as follows: "About this time the world was created," or how distinguished even to such a degree that no title can add luted. Nevertheless, if with the name and sentiments and habits of thought, which made the ancestor illustrious, the nobility may descend. The conditions under which hereditary nobility is possible are freedom from admixture with base blood. That is the blood of men who are corrupt, low and cruel, and education in sentiments of honor and integrity. Horse breeders are convinced that excellence is secured in colts more readily when the parents are great in statute or sacred writ upon the subject. performance as well as in descent. Noble- Millions of people would not start if the

men and noble women are the sons and story of Sinai and the ten commandments daughters of noble parents, of parents who are not simply noble in name because some able thought and action. As TENNYSON

Kind hearts are more than coronets, And simple faith than Norman blood.

MEN AND THINGS. CHARLES FRANCIS ADAMS, recently president of the Union Pacific railway, says that a line of railway to Alaska is quite within the early probabilities. Perhaps by the time the czar gets his trans-Siberian line constructed, the great American northwestern line will be completed, and then we will have railway time tables from St. John and Halifax to London, with fifteen minutes stops to see the exiles. A curious thing on this journey will be that somewhere en route the day of the week will change and the traveller will be projected one day further ahead. The change of day will probably take place at Behring's

It puzzles a good many people-this change of hour as you go east or west. PROGRESS met a Boston lady once who insisted of sticking to Boston time all the way across the continent. While the difference between Boston time and railway time was only an hour or two, she felt superior to the dictates of the railway magnates, but at length when the sun began to keep below the horizon until ten o'clock, a grave suspicion entered her mind that something was wrong. When the matter was finally explained to her, she declined to change her timepiece. "It is enough for me to know what time it is in Boston. That's the right time, you know."

Speaking of the time, there was one thing that used to bother us boys at school a good deal. We were told that in the days of ALFRED the Great so honest were the people that rich people used to hang their watches and jewelry on the trees and no one would touch them. Then we were told that ALFRED invented candles to measure the time, so he would know when he had prayed long enough, and we used to wonder that he did not get one of his rich subjects to give him a watch, if he was too poor to buy one, or too honest to steal one. Possibly the watches were interpolated into the narrative by one worthy pedagogue.

But speaking of ALFRED and his prayers, his successors are not troubled about such matters. Fancy Albert Edward carrying around a variegated dip candle so as to regulate the length of his prayers.

Does H. R. H. use a telephone? And if so do people who talk to him sing out, 'Hulloa," and "Who is it?" and "Speak louder," or "Get back further from the telephone." And does central snap him up like she does ordinary mortals. Does she say. "Oh, gracious, can't you wait?" or does she peevishly ejaculate, "I told you Windsor Castle was engaged," or "I've connected you half an hour ago. Let go your lever." Does he know what it is to sit down before the fire with his cigar nicely lighted and all the world lost for the moment, and then hear "ting-a-linga-ling," from the wretched black walnut box on the wall? And if he does not know about these things, how can he ever be king; what can he know about the sufferings of the people?

This is the electric age. We talk by electricity, send our letters by electricity, light our houses by it, drive our machinery by it, are learning to cook and warm ourselves by it, and at last in New York they have succeeded in showing how we can expeditiously and easily die by it.

THE GREAT QUESTION.

What shall we do to be saved? When the jailer of Thyatyra asked this question of PAUL and SILAS, he was not probably thinking about what the various schools ish coast. A striking instance of ancient of theology since his day have called salvation, but of the present danger from the earthquakes which were shaking the walls of the prison. He was typical of the race give the names of the senior member of in this respect. What humanity wants is the house for every generation. In Italy a present salvation from present dangers. During the last quarter of a century there has been a wonderful loosening of old ties, a shattering of old paths, a general shakdescendants, the claim is probably well ing up of old ideas. Faith, in the sense our fathers understood it, is becoming very scarce. For an over-ruling providence, which altered the course of nature about one-third of the way up, is a memo- in response to the prayers of his people, or to punish the wicked for wrong doing, we have substituted invariable law, which leaves no place for special interventions, to its lustre, when a few generations and does its work irrespective of the faith baptist. have passed the blood gets pretty well di- of those whom it helps or injures. Why the same law ought not to be recognized a few drops of blood have come down the as operating in the moral and spiritual world, no good reason can be assigned, but one tendency of the times is to dispute the existence of any moral or spiritual world. Hence, society is adrift, without church, the London Tablet, thus expresses chart, compass, or pilot, and it is nearing its commendation: very dangerous waters. There is doubtless a state of education which recognizes what is right or wrong in essence and gusto irrespective of any law either in

were utterly discredited; millions of people do not start who never heard of the decafar-off ancestor or ancestress served the logue. But the great mass of the king's purpose or tickled his fancy, but people need a law with penalties. because their lives are a record of honor- It there is no sovereign there is no law. They have no fear of transgressing an abstract principle. Thus it is that when the idea of reward and punishment is divorced from religion very little is left wherewith to move the popular mind. This is not the fault of christianity it is the result of the unholy alliance between politics and christianity, which Con-STANTIUS was shrewd enough to bring about. But the world has outgrown his day when it recognized the church as representative of an infinite capacity to inflict eternal punishment, and it cannot be denied that as yet nothing has taken the place of the church in this respect as a contending force in society. Yet the need of salvation is as great as ever. The discendant factors, which find expression at short intervals in strikes, plots and the like may, nay almost surely will, someday bring about a social earthquake, more terrible than that which shook the foundation of the Thyatyra prison, and the question of the jailor will be the one great question of the hour. And what shall the answer be The answer which PAUL gave was, "Believe in Christ." Is this old and time worn answer the true one? Is there enough wisdom in the teachings of the Nazarene to save the world in the darkest hour of disaster-to save it, not from an impossible eternity of torment in an indefinite world to come, but from the rule of evil in this world? If the professed moral leaders of the people would address themselves to this question, if they would think less of the ineffable joys to which they and a chosen few are looking forward, and more of the crying necessity of the world for a present salvation from impending evil, they would do their tellows a better service, and be none the less sure of their Master's approval.

THE NEW TESTAMENT REVISION.

"The sale of the 'Revised New Testament' has so fallen off, that the publishers will lose severely by their venture."

Yet by some the information will be hard to credit. A deep and widespread desire had long existed for a revision of the English scriptures, and had been continually becoming more intense and general, till at last the wish resulted in a measure emanating from a certain section of the church which, though it did not command universal confidence, seemed to promise in a considerable degree what was desired.

About the year 1870 a number of biblical scholars in Britain undertook to give to the English-speaking world such a Revision as was demanded. An invitation was extended by the directors of the enterprise to scholars on this side of the Atlantic to aid in the work. For ten years the committees who assumed the task met at intervals in consultation and communicated each to each their opinions as to the changes required; and finally their work being announced as completed, the volume was published. It was issued in a manner so nearly approaching a monopoly that it might be supposed, assuming the competency and integrity of the revisors, that the undertaking would prove, financially, a success. But it appears that such has not been the case, and that the publishers are likely to lose by their venture. If this be so, there must be some good reasons for so unexpected a result, and these reasons ought to be discoverable. Some of them are on the surface, and may be briefly considered.

That the sale is not answering the expectations of the publishers is the more remarkable, as none of the religious denominations, as such, have pronounced against it; on the contrary some of them have by representative members of the respective bodies expressed themselves favorable to the revision. The reason for this satisfaction, as far as it exists, is a partly selfish one. It is that the changes made are regarded as favoring the theological review of the respective denominations concerned. Thus the baptists find in the margin the preposition in as a rendering of the Greek "en" in connection with the rite of baptism. This, however, is about all they can discover either in text or margin more in accordance with their religious sentiments than the authorized version affords, so that one is tempted to say, if they are grateful for that "they are grateful for very small favors, indeed." This is the more remarkable as the Book of Common Prayer, which is the recognized expression of the faith of the vast majority of the leaders in the revision movement, is by its formulas so explicitly

The Roman Catholics, too, have discovered that the Revision conforms more closely to their creed in certain passages than does King James' version, and as such and so far they have greeted it with favor. That great authority of the papal

We have always acknowledged the satisfaction with which we have observed in how many instances the revisors have done honor to the vulgati by following the indication it gives, both of the real sense and of the actual text of passages under consideration.

But this commendation would not be a well earned vacation trip.

likely to affect the sale, as the Roman Catholics are provided with a version of their own, every word of which is sacred.

But it is the Socinians and Unitarians who have the greatest cause for gratulation. They find that both by omissions from the textus receptus and by changes in the translation their anti-trinitarian views are countenanced and corroborated. The able journal above quoted from thus deals with this feature of the work-a Catholic organ would not favor Socinian teachings. "ARIUS," says the Tablet, "and his followers would have rejoiced in the omission and alternative wanderings of this latest revision of the New Testament. It robs the Protestant population of English speaking countries of much of the sacred volume that was divine and throws doubts on much that was full of consolation and instruction." Socinian churches are not numerous in either Britain or America, but there are a good many in other churches or denominations who to a greater or less extent favor their views, and they would not be slow to avail themselves of the "aid and comfort" afforded by the revision.

But still, as we learn, the publication is not proving a success. The cause is undoubtedly that there are in the general mind serious defects and faults in the work, and that these are objected to by scholars also and critics capable of judging. Even the unlettered are offended at the style and language, which are not merely subversive of the plainer principles of composition and rhetoric, but set at naught the simplest rules of grammar. Perhaps no work could be found in the language which so systematically disregards the beauty and strength of idomatic English, and which is thus so antagonistic to the elegance and grace of the Anglo-Saxon tongue, as found in the authorized version of the Holy Scriptures and admired and

The great mistake of the revisors was their assuming a task not imposed. This will be evident from the preface of the work published; they were not required or expected to revise the Greek text, and they were not, as a body, qualified to do so. There was probably only one of the number-there was one-who possessed Such is the announcement of a leading the learning and experience demanded, if English journal, and it should be reliable. such a service had been contemplated. The principles and revelations of textual criticism are known to but few indeed of biblical and classical scholars. The vote of such a scholar and critic would count no more than that of the least qualified of either committee, and this was precisely the experience. But in addition there were, as has only too conclusively been shown, dishonest influences at work. These marred the enterprise, and by the aid of the incompetency adverted to, rendered the work the signal failure complained of and deplored. C. D. R.

> We print elsewhere the result of the negotiations between the millowners and the Millmen. That they were successful in a great degree is a matter for sincere congratulation to all parties. We are glad that the cause Progress championed, as usual, came out of the fight with all honor. That, however, is due to the quiet conduct and good judgment of the millmen's union and its officers and the able advocacy of Mr. M. McDade, who has spared no time and pains to champion a just cause and stand by the men to the end. His efforts in settling the difficulty must have the appreciation of all good citizens.

SIR LEONARD AND THE INMATE: The Latter Recognizes Him and Tells One of His Old Temperance Stories.

A good story is told at the expense of Sir Leonard Tilley, Lieutenant-Governor. He visited the Provincial Lunatic Asylum not long since, and while going through one of the wards, an inmate, a tall, fine looking fellow, accosted him with, "Good morning, Mr. Tilley."

"Good morning," said Sir Leonard in his kindest manner, "but you seem to have the advantage of me."

tinued the poor fellow who was an inmate of the institution. "Let me see; it is 30 years; yes, 35 years since I first saw and heard you. It was on the Miramichi. You were there on a temperance lecturing tour, and in those days, like too many temperance lecturers of the present time, you devoted more of your time to abusing liquor dealers than to pointing out the evils of intemperance. I remember as distinctly as though it occurred yesterday how you told a story that caused much laughter and applause, and that contained a very strong moral."

"What was the story?" inquired Sir Leonard, who had become very much interested in his unfortunate friend with the great memory.

"It was this: You told how the rum seller had sold liquor to a man until the While the man was still lying outside in | insane. front of the saloon, a boy came along, and seeing the drunken man lying on the street he opened the door of the saloon and shouted to the rumseller: 'Mister, your sign-board has fallen down."

loss of reason does not mean the loss of

Off for a Holiday.

Among the passengers on the Cumberland this morning is Mr. R. G. Larsen, of PROGRESS editorial staff, who is starting on

INSTANTANEITIES.

By Myself.

First tramp-I haven't had a square meal for a week. Second tramp-You're mighty particular as to the shape of your meals. So long as I get them, it matters little whether they be square, round or

"Honor thy father and thy mother, that THEIR days may be long in the land," hereby exhibiting more filial affection and less selfishness than the old rendition de-

Who's afraid of ghosts-in the day time. In the garden of industry sow the seeds of perseverance and indefatigable will, that thy crop of ambition may be reaped with profit to thyself.

"I'm sitting on this tile Mary," but Mary didn't care, knowing it to be a crush

Whenever I see an aristocratic preacher, t invariably reminds me of Toney Pastor. Smith was very penurious, his sign read "GROCERY." He failed in business, and afterward started a liquor store. He did not purchase a new sign; he merely put a tail on the centre letter of the old sign, thus: G.

The more we pander to our lower natures to the detriment of the higher, and the exclusion of our better judgment, the nearer we approach, or rather come down to the brute creation, and civilization has been proportionately lost upon us.

Young ladies will not admit (regarding kissing) that it is more blessed to give than receive, especially it a moustache accompanies it.

A poor baseballist like some snakes, is generally rattled.

Farmer Milkum had some cows of which was his wont to boast that they each yielded twenty quarts at a milking. Eventually the "well ran dry." The bodies of said cows now repose in a terribly cut-up state in the morgue awaiting identification Island. at twelve cents per pound.

If some people could write fiction as fluently as they speak it, what volatile prolific novelists they would be.

Why does "Casey Tap" make a confessional or penitent bench of Progress columns (see Peccavi) Dominus Vobiscum,

Mr. Historie-Referring to the "Diet of Worms." There that will do, chipped in Mrs. Farbelo, you forget, sir, that you are in the presence of ladies. It would be bad enough to speak of those horrid Yankees eating frogs, but when it comes to worms,

When you get "bit" in a trade imitate not the animal that makes beans palatable; in other words, don't squeal. Tis safer to question a man's knowledge

han his belief. Drink fit for the gods-Appolo-naris

When drawing a sigh from the well of tears use the old oaken bucket of sincerity,

thereby avoiding any reference to crock-In the realm of thought we may all be princes or paupers as suits our imagina-

To reckon without one's host-Skipping

A snake in the grass is worth two in the hand, unless your livelihood depends

on a side show. Extract of bark—The tooth of a dog. He that GIVETH his brother to offend,

getteth clear of the battle himself.

When a man has the shears of social criticism applied to his cranium of character, the operation is generally a short one often ending in ostracism.

Consumption should walk in preference o driving, thereby avoiding backs.

An up and down life-The thermome-

A get down and stay down life-The bar-ro(o)m-eter's.

Speaking of tight lacing, is it right? Of corset is. I expect a boquette from the young ladies for this.

Parasolically speaking this is very hot

"Unsolicited Testimony." TO THE EDITOR OF PROGRESS: I have

ust finished reading Progress, and I want to give you a little of what the patent medicine people call "unsolicited testimony" only this is the genuine article. As you are well aware when in New Brunswick I took very little stock in your society columns; but here I read them from beginning to end, and find in them the most interesting of all the news that the eastern papers contain. They seem to keep one in touch with one's friends. Let me say a word in the interest of hundreds of others who, like myself, do not wish to "I remember you well, Mr. Tilley," con- forget those left behind, that their friends at home cannot do them a more welcome service than send them your paper. CHAS. H. LUGRIN.

Seattle, July 11, 1891.

How it Feels to be Insane.

My wife came to see me, but she did not try to have me released. I demanded a trial, but no lawyer would defend me. Then I realized that the whole community was against me. I became so wroth that my anger seemed to hang over me like a dark cloud. It pressed me to the floor and held me there. Men came after a long time and took me away, I thought, to another prison. One day a cat came into my cell, and I tried to bite her. She made the hair fly, but I killed her.

I don't know how long I remained here, but one morning the sun rose and shone in at me through the window. It seemed to be the first time that I had seen the great luminary for months. A mist cleared from latter was too drunk to stand up, and that before my eyes. My brain began to work, he then had him thrown out into the street. and suddenly I realized that I had been

I called the keeper, and when he saw me he exclaimed "Thank heaven!" and grasped my hand. I was not long in putting on another suit of clothes and turning ign-board has fallen down."

It is quiet evident from the above that was cured, and everybody seemed bright and happy at my recovery. I went home. My wife fainted when she saw me and learned that I had recovered my mind. I asked for my little children, and two big boys a young lady came forward and greeted me. I had been in the asylum twelve years.—Pearson's Weekly.

Advertise in "Progress." It pays.

ST. MARTINS.

JULY 29 .- Mr. and Miss Fowler, of St. John, are visiting Mr. and Mrs. David Vaughan.

Mr. E. J. Sheldon, of St. John, West End, and Mr. W. Drayton, of Halifax, were registered at the

Kennedy house this week. Messrs. William Skillen, William Rourke, and James Rourke, M. P. P., spent a few days in St.

John last week. Miss McVicar, Mrs. Wagart and Master Roy Wagart, of Boston, are spending a few days with

Mrs. Wm. Cronk. The Misses Barbour and Puddington, of St. John,

spent Sunday here.

Miss Jenny Hopper went to Truro last week to visit Mr. and Mrs. J. J. Wallace. Miss Wilson, of St. John, is visiting at Vaughan

Mrs. C. Burnham, of St. John, is visiting her mother, Mrs. John Bradshaw.

Mrs. William Vaughan and Miss Lizzie Vaughan

spent a few days in St. John last week.

Miss Annie Cleveland has returned from Boston,
where she has been spending the winter.

Mrs. Buffington and Mrs. Mame, of Boston, are
visiting their mother, Mrs. I. B. Bill.

Miss Jennie Raymond of St. John is visiting her

ncle, Mr. Geo. Ruddick.

Rev. C. W. Williams has returned after a two Miss Johnson of St. John is visiting her aunt,

Mrs. Wm. Smith. Miss Lily Rourke went to St. John Monday to visit friends Mrs. David Vaughan and Miss Ida Vaughan

vent to Moncton last week. Mrs. Fred Fairweather of St. John is spending he summer at Skillen's hotel. Mr. Richardson of Halifax spent last week in our

little village.

Mr. Tweedie of Hampton spent Sunday here.

Capt. and Mrs. Vaughan of Wolfville are spending a few weeks here.
Mr. Burnham of St. John spent Sunday here.

PARRSBORO.

[PROGRESS is for sale by A. C. Berryman, Parrsporo bookstore.]

July 29 .- The sad intelligence of the death of Mr. Herbert Cowan, in Montreal, was received by his relatives here last Thursday. He had spent a couple of days on the Island less than two weeks before, and although suffering from a pain in his head nothing serious was apprehended. Mr. and Mrs. Robert Cowan left for Montreal on Thursday afternoon and Mrs. Parsons; also Mrs. Cowan's mother, who has been staying with them at the

Mr. and Mrs. Fraser, oi Boston, who have been staying at the hotel at the Island, left by the boat today.

A large party of young people went picnicking to Two Islands on Thursday, and say they spent a

most delightful day. Rev. S. Gibbons went to Aylesford on Friday and returned on Monday. Rev. J. C. Moore Wade returned home to Aylesford on Tuesday. He assisted Rev. Mr. Richards with the services in St. George's burch on Sunday. The Misses Eager, of Halifax, are guests of Mr.

and Mrs. E. Woodworth.
Mr. J. T. Smith, of Amherst, is in town.
Mr. E. Gillespie has returned from Port Hawkes.

Miss Moore, who has been visiting Mr. and Mrs.
H. Price, returned to Amherst on Monday.
Mr. J. A. Johnston went to Halifax, on Friday,
and returned on Tuesday.

Mrs. Parsons, of Springhill, spent two or three days of last week with her father and mother, Dr. and Mrs. Townshend.
Dr. Babbitt returned from St. John on Friday, accompanied by Mrs. Babbitt's sister, Miss Flossic

Bowden. Mrs. Thomas, who has been visiting Dr. and Mrs. Babbitt, left by the *Hiawatha* for Mr. Dearborn, from the States, is staying at the Rev. Father Gaynor, of St. Joseph's college,

N. B., was in Parrsboro a day or two last week.
Mr. W. T. Pipes, of Amherst, spent Sunday here
at the Grand Central.
CHOCOLATE.

BUCTOUCHE.

July 29 .- Mrs. Gordon and her sister, Miss Grace Orr from Kingston visiting Mrs. Isaac Carter, on Mrs. L. T. Joudry and family, who have been

spending the summer months here, went to West Branch on Monday to visit friends there. Miss McDonald. of Coverdale, spent a few days

this week at Mrs. H. Irvings.

Mrs. J.A. Irving, Mrs. J.F. Robinson and family visited St. Nicholas River this week.

Mr. Henry O'Leary, who has been residing in Brooklyn, returned home on Friday to spend his Miss Bertie Curran is spending her vacation in

Mr. Wesley Biggs has returned home from Boston. This is a farewell visit before he leaves for missionary work in Africa. Mrs.N. E. Murray and Master Murray from Bos ton, are visiting Mrs. Myles Wheaton.
Mr. Chas Hall, from St. John, arrived here Mon-

day, on his bicycle. Rev. Wm. Hamilton, of Kingston, was in town on Tuesday.
Mr. Wry and Mr. Howard Wry are visiting Mrs.

Dentist Doherty spent one day here this week.

La Lecture Pour L'Ete.

On dit qu'en allant à la campagne en été il ne faut pasiprendre des livres, qu'il faut laisser de côté toutes les pensées, toutes les questions, dont on est forcé de s'occuper dans la ville. Mais loin de cela, la première considération en se préparant pour un séjour dans la campagne c'est celle de se munir des livres à lire. Car cela devient de plus en plus vrai que l'homme est l'animal qui lit, c'est une habitude qu'il ne peut pas laisser pendant longtemps. Pour nous autres Américains surtout c'est une habitude fixe. Eloignés, comme nous le sommes, de ce milieu artistique et raffiné qui s'est produit dans les

lui-même une source d'éducation et de civilisation à part des livres, il nous faut lire sans cesse pour nous tenir au courant des evénements des tendances de notre époque, tandis que, pour cela un Européen n'a que regarder autour de lui et écouter ce qui se Eh, bien, puisqu' on lit toujours, même pendant les vacances, que faut—il lire? Quoi en effet si non les romans! C'es précisément le moment de s'octobre de l'inscription on l'en travers

grandes villes du Vieux Monde et qui constitue en

cuper des productions de l'imagination ou l'on trouve une des manifestations les plus importantes de la vie d'un peuple. Le roman n' est plus qu'un appel à l'imagination, les meilleurs, il me semble, sont ceux qui reproduisent la vie actuelle, c'est à dire la vie avec toutes ses belles penseés et ses meilleure aspirations. On ne se soucie plus, excepté dans de certains quartiers, de l'art pour l'art. Le vrai ar-tiste et celui qui démontre sa raison d'être en s'occupant des actualités de la vie de cette vie humain qui doit être une chose plus divine que l'art considére separèment d'eile. Sous quelques rapports la littérature Anglaise d' à

presentest de la plus sérieuse, on y touche aux sujets top négligés jusqu'ici non seulement dans la litté-rature mais dans la société et surtout dans la famille, à savoir la grande question de la moralité personnellle Dans cette catégorie se trouvent les livres de Helen Gardener, cet auteur Américain qui a osé dire de choses si vraies que l'on refuse de les croire et il est possible, n'est-ce pas, de parler trop vrai. Mais on excuse aux pionniers dans de nouvelles régions de la littérature leur ardeur d'expression, c'est à nous de les bien lire et de profiter de la lecture. A propos de cette question sociale c'est un bon signe de voir les journaux s'en occuper et surtout un journal comm le a Progres qui est si généralement lu. On était bien aise de lire dans le Progres de la semaine passée un article de fond où il est parle de la dégénération ménacée des jeunes gens d'à présent et l'on est bien content de voir que ce journal parle sur un ton bien certain des causes de eette détériora-tion: quand les journals propulsies tion; quand les journaux populaires se seront

tion; quand les journaux populaires se seront occupés assez longtemps de ces sujets on verra, on l'espère de bons résultats.

Cherchant des livres moins sérieux, ceux que l'on a trouvés par exemple ceux de Rudyard Kipling et de Jerome K. Jerome, ce soidisant rival de Mark Twain, laissent même dans leur genre quelque chose à désirer M. Kipling peut bien écrire peutêtre, il a un style très facile, mais ce qui est insup-portable en lui c'est l'impertinence de sa manière en touchant aux sentiments élerés. Quant à M. Jerome, on rit sans doute en le lisant mais on le quitte bien résolu de ne plus revenir à lui on ne lui pardonne pas facilement son trop d'argot et ses grossiéretés. UNE ELEVE.

A Difference.

Six year old boy just learning to read: "The hen gives us milk."

Four year old sister: "The hen gives us milk! Nonsense! Mrs. Bishop gives us milk and her little girls bring it to us every day."