

young woman with no political ideals or ideas of her own.

It is said that only one woman has ever had an influence over the Emperor William. This is Madame Waldersee, the wife of General Waldersee, Count Von Moltke's successor. This lady is the daughter of the American General Lee, and is on terms of intimacy in the Imperial family. Lord Dufferin, late governor general of Canada, once remarked that the importation of American ladies as the wives of European diplomatists was one of the most subtle means by which America is influencing Europe. It is too early to decide what kind of a ruler the Emperor William II. will make. The attempt to carry out the ideas of Frederick the great, in the present age, many think will scarcely succeed.

The frequent attacks of illness to which the Pope is subject and likewise his advanced age have given rise to many conjectures as to who will be his successor in the chair of St. Peter. That these conjectures are not mere idle gossip is evident from the fact that the Catholic Church organ "*Le Roma*" has published an article upon this subject. It says: It is probable that Cardinal Maria Parocchi, the Vicar-general, a man of iron will and clear aims, and comparatively young, having been born in 1833, is likely to become the successor of Leo XIII. As simple bishop of Mantua he boldly espoused the Jesuit cause against the Liberals of Lombardy and the mild Archbishop of Milan. He was then appointed Archbishop of Bologna, but to this appointment the Italian Government objected. From thence Parocchi went to Rome, where he was received with open arms. Leo XIII. appointed him to be his Vicar-General and gave him the most powerful position in the Church next to his own. It was not long before Parocchi made his influence felt, and at present the organization of the Church is completely in his hands. A vast legion of priests depend upon his nod. Even the higher order of the clergy fear him, and if they protest he suspends them. It is evident that in the event of the Pope's death most of the Catholic journals look upon his election to the Pontifical throne as certain.

When the Papacy lost its territorial possessions there were those who considered the power of Rome as broken. Since 1871, however, Rome has shown a vigor in propagandism that gives an earnest of important results. As an example we may notice the great strike at the London docks. Perhaps the world at large has already forgotten that it was the Catholic Archbishop Manning who brought about a compromise between the employers and employed, and thereby he gained an influence which far out-reaches that of any other religious teacher in London. In all the great cities of England strong efforts are being put forth to show that the Catholic clergy are especially the friends of the laboring classes. It is evident Rome is entering on a grand strug-

gle to regain her ancient supremacy over the masses.

How often the glamor of rhetoric has been used to picture the magnificence of London. The story of the kings and queens of England, as engraved in that grand national mausoleum, Westminster Abbey; that grim old fortress, the Tower of London, with its terrible narratives of violence and blood; the memoirs that cluster about St. Paul's or the quiet shades of Bonhill Fields—all fill the imagination with wonder. Then, as the tourist traverses the West End and sees the almost endless rows of palaces with all their marks of wealth and luxury, the mind is simply dazed.

But alongside of this is another London, of which mankind has not heard so much—a vast wilderness of men and women and children—a terrible whirlpool of sin. We often hear of the greatness and numbers of London's cathedrals; but supposing they were all as good as they profess to be, and suppose them to be filled three times each Sabbath with with entirely fresh congregations, still there would not be room for more than a third of London's population to attend worship on the Sabbath. What must therefore be the moral condition of the uncounted thousands who never enter a place of worship or any place where the name of God is recognized? Can such a condition of society be found elsewhere in so-called Christendom? It is doubtful.

And what are the homes of these people, or shall we call those places by such an honored name, where hundreds of thousands are crowded together, where privacy is as impossible as in the cabin of an emigrant ship, where not only men but likewise women and children are muddled and besotted with intoxicating drink?

And what are the employments of this people? A book has lately been published called "*The Toilers of London*." There one can see what are the employments at which men and women and children toil not merely from early morn till late at night, but far into the night, and the starvation wages which they receive. Strange that women should choose to work in such places rather than in domestic service. Yet this is a well-known fact. No one without seeing it can believe the horrors of the sweating system. Yet the horrors of life in some of the East End streets are perhaps still worse. There are decoys of the most elaborate kind where the young and unsuspecting who come from the green lanes and hamlets are entangled, deceived and ruined. And then what is their life? Once fallen, there is no return. By a mistaken instinct, the better the home from whence they came the closer the door is shut in the face of the fallen ones. What follows? A life of hardness springing from despair, a life with all hope gone. And after such a life, what? A death in a cellar or a garret—isolated and alone—with the thronging memories of a home once forsaken in some green, peaceful village, of loving faces now seen no

more, and voices now heard no more since many a long, long year.

It is now just seven hundred years since 1189, in which year a massacre of many Jews took place, at the coronation of Richard Cœur de Lion. Now at the distance of seven hundred years the Lord Mayor of London is a Jew. This, however, is not the first time that a Jew has risen to that position. He only follows in the footsteps of Sir David Salomons and Sir Benjamin Phillips. Sir David Salomon's election in 1855 was memorable not only because he was the first person of his religion to attain the coveted honor, but because he had fought and was still fighting the battles of the Jews in Parliament. Sir Henry Isaacs, the present Lord Mayor, is very popular on account of his kindness and good nature. He was born in 1830 and is consequently a little more than fifty-nine years of age. For nearly twenty-five years he has represented the Ward of Aldgate in the London City Council, and for many years he, in connection with his son, have been known as among the leading fruit brokers of London. It may be interesting to know that his mother was a daughter of the late Señor de Mendoza, a Spanish Jew of high rank, and sister of the mother of Benjamin Disraeli, Lord Beaconsfield. The present Lord Beaconsfield is therefore a cousin to the great English statesman. Sir Henry Isaacs' position as a fruit merchant has given him a personal knowledge of the shipping interests of the port of London, and his influence may be of vast importance in averting a dockers' strike in the future.

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#### COFFEE PLANTING IN CUBA.

I can imagine nothing more delightful for an American capitalist than the ownership and management of a coffee plantation in Cuba. He could spend his winters there, in the climate of Italy, surrounded by magnificent scenery, with vegetation full of tropical splendor, and plenty of game, deer, wild pig, fowl and fish for the sportsman. Even American fruits and vegetables thrive there, and with small outlay all the comforts of your homes could be transferred to the mountain plantations. The American who should go there to pass his winters would not lack for agreeable society. The remaining descendants of the old French planters, who still live on the estates they have been able to retain, are hospitable and generous, and generally well educated and refined. Besides, this sort of winter resorting can be made to pay handsome profits. A plantation that will produce a crop of coffee and cacao worth in market \$20,000, the cost of production being no more than \$10,000 or \$12,000, can be purchased for \$25,000 or \$30,000. The risks of such an investment are small. Droughts need not be feared and labor is cheap and plentiful.—*Ex.*