

ence, acquired a competency and likewise was one of the happiest of mortals. The story of his marriage is as romantic as the rest of his career. One morning in 1833, shortly after the publication of "Le Medicin de Campagne," (the county doctor,) Balzac received a present and a letter by the post. The letter was grave, dignified and tender, and expressed regret that distance and circumstances prevented an interview possible, to permit the writer to thank the author who had written such admirable pages. Balzac did not confound this letter with the scores of epistles he was daily receiving from those who appreciated his writings. He felt that the sender of this epistle was no ordinary woman. He felt a presentiment that this person was one who was capable of brightening the shadows of his early life, and at the first opportunity he posted off to Neufchâtel, where the writer of the letter, Evelina de Hauska was then residing. But what was Balzac's delight to find that Madame de Hauska was not merely a most charming woman, but likewise a person of vast acquirements and singular intelligence. This first interview was the beginning of an attachment which had the most profound influence on Balzac's life and writings. Henceforward none of his important works saw the light without having passed through the hands of Madame de Hauska. Her advice purified, enriched and corrected his illustrious dramas, many episodes of which are undoubtedly to be attributed to her pen. The French drama owes more to Balzac than to any other man. It is well that France erects a statue to her gifted son. It is proposed that a statue shall also be erected to the memory of his wife, Madame de Hauska, who so nobly aided him. Twenty thousand francs have already been subscribed. What more fitting than that their statues should stand side by side.

An imperial decree which has been recently promulgated from Vienna directs that every Austrian receiving pay of the government shall always wear a uniform. Whether he be of high or low rank his uniform is in every case to consist of a green frock coat, gray trousers, military cape, sword and doestock gloves, with a military overcoat for cold or wet weather. The number of new uniforms will be thus increased at the commencement of the year about seven hundred and fifty thousand. The civil servants of Austria are divided into five ranks, and these are to be distinguished from each other by the color of the facings on their coats. These colors are of all the various hues of the rainbow from the faintest canary yellow to the richest violet. Surely the tailors of Austria should do well this winter.

The condition of the London poor seems at last to be arousing the attention of philanthropists. Sir Edmund Guinness has just made a princely gift of a million dollars to build suitable homes for the working classes. Without disparaging the noble gift

of Mr. Peabody, the American banker, who did so much to build homes for the London poor, it may be safely asserted that in most instances his bequest never reached the class for whom it was intended. The class of houses which Mr. Peabody built were too expensive for the laboring class. Clerks, small tradesmen, teachers, etc., availed themselves of these dwellings, but the extreme poor who are most in need were prevented either through want of means or inclination from occupying these houses. Mr. Guinness with admirable forethought has specified the dimensions and arrangement of the houses he proposes to have built, so that they may be more suitable to the class for which they are intended.

It is noteworthy that while the Protestant clergy have been holding up their hands in holy horror and bewailing the condition of the London poor, it is the Catholics who are coming forward as their practical benefactors. This was apparent during the great dockers strike when Cardinal Manning brought about a compromise between the employers and employed. It is also manifest in the bequest of Sir Edmund Guinness who is a Catholic and resident of Dublin. There is without doubt a revolution in religious thought going on in Europe. In society at large a careless indifference is terribly prevalent. In religious circles the view is scarcely more hopeful. It is true much of the bigotry of a past age is gone, but in its stead we find a doubting atheism which lacks earnestness in anything. The battle of the sects certainly rages less fiercely, but there are also signs that the earnest Protestantism of the fathers is gradually losing ground. Not only is the Roman Catholic church itself increasing in numbers and influence, but the principal errors of Catholicism are largely represented in the so called Protestant Church of England. Her most influential and active section is the High Church party—a party which repudiates the very name of Protestant. Indeed, putting aside the recognition of the Pope as the head of the church, there is little to choose between the average Roman Catholic and the average churchman. In a word the Church of England is rapidly becoming Romanized. With consummate skill and patience the Roman Church is steadily extending its influence, and all the tendency of the time seem to be strangely working in its favor. That the Romish religion has a most insidious fascination for some minds has certainly been proven true. Besides this the Roman Church has without doubt the best pretended claim to Divine authority. As a Catholic bishop lately said: "If the Catholic Church was right, why did the Protestants come out of her? If, on the other hand, the Catholic Church is as corrupt as the Protestants claim, then where is their valid claim to apostolic succession or Divine authority?"

That the Roman Church is proselyting among the cultured classes of

Britain with success is well known. The building of the new Catholic cathedral at Cambridge is an example. Cambridge, as is well known, is one of the strongholds of the English Church. It is the place where fully one-half of her clergy are educated, and spend the most impressionable years of their lives. And this is the spot above all others chosen by the Roman Catholics in which to erect a magnificent cathedral destined to become a centre of proselyting work among the members and especially the undergraduates of the university. Many other examples might be given to show that the Romish advance is going surely and steadily on. Cardinal Manning, who is a statesman as well as a churchman, has done much towards this result. His indefatigable zeal and his immense abilities, have all been devoted to the advancement of the church of his adoption.

Another peculiar phase of social life has just been brought prominently before public attention. For some time past there has existed in London an institution known as the "Fabian" society, one of the principal leaders of which is the Rev. Mr. Hoskins. For some time past he has posed as the special defender and protector of the ballet. Of course he is of the intensely Oscar Wilde persuasion, and proclaims that the ballet girls have been grievously misunderstood, that in fact they are the great moral (?) teachers of the age. Associated in this same Fabian society is a person named Mrs. Besant. She has been in the habit of cutting her hair short, wearing a peculiar costume as well as a felt hat of the Boulanger style, and, in short, has fairly outdone all the peculiarities of the American bloomer costume. As Mrs. Besant has just been elected a member of the London School Board it was a good occasion for her adversaries to make accusations against her. Among these latter Rev. Mr. Hoskins also appeared, and declared that the writings of Mrs. Besant were of such a character as to show that she was a person totally unfit for the position of school director. Mrs. Besant concluded to settle the whole matter by bringing it into court. For several days past there has been witnessed the revolting spectacle of a number of females who would be insulted if they were not called ladies, listening to extracts from Mrs. Besant's writings, in order that the judge might decide upon the case. At length the Solicitor General asked that the ladies might be permitted to leave the court room while the foulest of the filth was being stirred up. This was sufficient to upset even the chronic composure of Mr. Justice Huddleston, who looking around the room replied, "I think you may take it that all ladies have left the room." Such is the outcome of one of the so-called æsthetic societies who are continually prating about the Bible as an immoral book.

J. H. WARD.

EUROPE, Nov. 25th, 1889.