

glass beads and porcelain and other things from Canada, trinkets that are traded with this nation for gold, which they have in so great abundance, and by which they set so little store that the King told them to take as much of it as they chose, insomuch that they loaded themselves therewith, and took every man 60 bars of about a palm's length, and their weight about 4 l. The two savages that were with them would none of it, and seemed surprised that the Frenchmen would lade themselves with it, they told them that it was to make kettles of, which they believed, because those of the Acaniba, and all their cooking utensils and tableware are of that precious metal. The said Sâgean saith that he did not see the mines whence this prodigious quantity of gold is drawn, but saith that they cannot be far from the city, because two of his comrades with a person of the nation, took only three days for the journey thither, including the return, that his comrades who perished afterwards, told him that this gold was in the hollow of sundry mountains and hills, that in the seasons of high water, which are frequent in those places, the floods break this gold loose and bear it away and when they are dried up great heaps of it are found in that place in the river beds, which are dry for four months of the year, when these peoples gather it up.

Sâgean assureth us upon his life, that if he is forwarded to the Mississippi, at what place soever upon the river, he will very well find his way, and lead anyone whom we may choose, to Acaaniba, with canoes that he will build himself, provided he have tools and men with arms, and ammunition for hunting, and that one will be very well received by those peoples, in bringing them presents of the things above mentioned, which is that by which they set most store. The King having dismissed them gave them moreover more than 200 horsemen, rather to do them honor than for their security, since they had no risk to run among folk who loved them unto adoration, and the horsemen besides a quantity of all sorts of provisions carried their gold as far as their canoes, and followed coasting the river for five days, after which they bade them adieu with frightful roarings.

And the continuation of this tale contains the extraordinary adventures of the said Sâgean, and the massacre of almost all those that accompanied him in the river Saint Laurent, toward its mouth, where they were taken by an English pirate, his imprisonment, and of some few of his comrades who remained, and of his last voyages in which he has sailed to the East and West Indias, and to China,

and his return to Brest, where he finds himself serving from necessity as a soldier in a company of Marines, where he has made this statement, having been unwilling to reveal this secret, neither to the Dutch nor to the English, among whom he has been serving during the long sojourn that he was obliged to make with them, which is confirmed by his responses to the examination made by Monsieur Dechoureaux. He addeth that upon that river of the Acaaniba which they call Milli, that is River, he hath seen much gold dust upon its banks, and thereof giveth his affirmative assurance.

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PUBLIC OPINION.

A BRIEF SNARK HUNT.

Those who have followed Lewis Carroll from his "Wonderland of Alice," on to his "Hunt of the Snark," may have sometimes been too engrossed in the chase to meditate carefully on the quality or the frequency of the game. One point of peculiar interest about this pursuit appears to have been, that, when finally run down, the quarry might turn out to be something else, or practically nothing at all.

A recent English reviewer (Nineteenth Century, September, 1901) treating Bulwer Lytton's novels, at the outset casts a glance across the Atlantic. In whatever connection with his subject, he presents at the first paragraph this lively prospect: "The pressure of that tyrannical public opinion, which is rapidly moulding the mind of the States on lines which for dull uniformity can only be paralleled in Russia." That conclusion at the beginning seems to be especially founded on the "stamping out" of Mormonism; which is well known to be far more prevalent now than it ever was in the days of more strenuous contest; but that is little matter. A citizen of these unlucky States, who has spent his half century at the heart of them, in full participation of their various interests, is apt to be alike unconscious of the cause and effect. He may be aware of no view that he holds or step that he has taken, having ever been formed or altered at the dictate of this tyrant; he may find no otherwise among his friends; and he may be accustomed to more inexhaustible variety of all that goes to make up social life, than he would reasonably expect to find among any other people on the earth. He might then take a moment to inquire, how his British cousin had come to be thus impressed.

The answer would seem to be simple and obvious. Here are seventy or eighty million people, of whom this observer could know but very few; therefore the rest would appear all alike to him; the subjective impression being the same, from a million uniform

things, as from the uniform ignorance of one's own mind in regard to the things. Objects in the dark are like dark objects. He would remark the absence of monarchy or other ancient institution of government, yet a social order as well kept as elsewhere; hence as the only alternative, he would suppose a power acting within them to the same effect as such institutions, and that must be public opinion, operating everywhere like atmospheric pressure, and flattening out the subject area as described.

This, except that more distance and less knowledge put it at rather an extreme, is no preposterous type of usual modes of thinking upon this matter. Public Opinion seems to be nearly always spoken of as a power, for good or evil indeterminately, with never an effort to see whether such a power really exists, and of what it consists if it does. An attempt at some such examination may be in order.

From a distant hill, suppose we are observing a succession of persons traversing a way between one gate and another. They pursue a course in general tolerably direct or at least consecutive, but here and there they turn, and after some deflection get back to the general route as before. It is presently noticed, that these deviations are nearly at the same points; each wayfarer, different in all manner of other respects, yet bends aside, this way or that, just about where another did. Then we say, "What a set of sheep these people are. One turns and tumbles hither and thither, just because the rest are doing so, and as they do." Suppose we then descend from our perch, and inspect the actual state of things where they happen. We find in the first place that a path has been worn, along which each successive traveller passes, without apparent thought of other travellers or anything else except that it is the way which will naturally carry him where he is to go. Next, following its course, we find that on one side at a certain spot is a marshy space, which has to be avoided; on the other at another spot a ledge of stone, a hollow or the like, not obvious where we sat; and these determined the variations. In each case, as a rule, the reason for the course was fairly traceable from the ground itself; in few cases decided by the direct influence of the other travellers. Still less could the other travellers collectively, imagined as acting in one abstract whole, be reasonably conceived to have exerted such an influence. If the pilgrims went a similar way, it was because similar causes had acted on each. We had made the common mistake of putting a thing we did not know for a thing we knew.

Those points or topics on which a majority of the individuals in a given community think alike, are probably determined in the same manner. The