

talents of a Lady Mary Montague, yet the characteristics of their letters are grace, ease, vivacity of narration, and simplicity and purity of diction. Each woman's missive is a true mirror of herself, and you at once recognize and identify all the characteristics and traits of any friend on the written page. Byronic sarcasm says of woman's letters: "The earth has nothing like a she-epistle, and hardly heaven, because it never ends. I love the mystery of a female missile, which, like a creed, ne'er says all it intends. But full of cunning as Ulysses' whistle when he allured poor Dolan:—you had better take care what you reply to such a letter."

The greatest fault of letters is for them to be composed; while their greatest charm is in the ease, facility, and natural manner in which they are expressed. They should flow spontaneously from the heart and then they will be truly "the monitors, the comforters, and the only true heart-talkers." I think with Roscoe that it is a sin to convert a letter into either a gazette or a sermon, and one had much better make himself, his own affairs and experiences the subjects of discussion, about which he naturally knows the most, than to weary the reader with philosophical and metaphysical discussions or unimportant gossip that is of no interest. The sacredness of letters of true friendship and the delight one experiences in re-reading them has always made it seem a sacrilege to destroy these "Remembrances of the heart." Yet many, in circumstances that make probable the future disinterment of all their communications, prefer that their productions should all be destroyed. This is conducive to perfect freedom of intercourse in mind and heart, and there is no restraint felt. Some one, in bitterness of spirit, says of letters of the past:

"Tear, burn, destroy, but keep them not;
I hate, I dread those loving witnesses
Of varying self, of good and ill forgot,
Of altered hopes, and withered kindnesses."

L'INCONNUE.

NOTES.

Why some men of genius receive no profit from their literary works is probably because there are few persons who can sufficiently appreciate their speculations.

Those philanthropists who prophesy that a reign of universal peace is soon to come, should remember that wars increase in number as they become popular rather than princely.

If Communism would be prevented from spreading in our midst, something beyond the mere writing of magazine articles is required. Men are guided more by earnestness and confident activity than by argument or reason.

History proves that religion is the most potent of all the powers that move and govern human action. Then, on the principle that even a leaky house is better than none, society owes no thanks to the atheistic sceptic who would tear down Christianity without offering in its place a substitute which has already proved to be better.

Not the least significant of the questions brought before the Berlin Congress, was that of forbidding the sale of arms to the Mongol population of Central Asia; a measure suggested by Count Schouvaloff, the Russian diplomat. The Tartars were once the scourge of Russia, and if placed on a par with the Muscovite in the possession of modern fire-arms, may yet prove a serious obstacle to the encroachments of the latter.

Though the bill before Congress for the restraining of Chinese immigration is unjust, a large influx of that nationality would be a good cause for apprehension. It is doubtful if the American could long maintain himself against the Chinaman should the latter retain his old mode of life. Otherwise the American would have to come down to the level of the Mongolian by accepting as low wages and living as cheaply.