

THE DAILY EXAMINER

JUNE 8, 1899.

CRIBBING.

This dishonest and detestable practice has increased to such an extent in recent years as to necessitate special precautions against it. In the recent examinations at Prince of Wales College the students of one class were alternated with those of another, in their seats, while professors and others watched the proceedings in every room. We have no right to suppose that the Prince of Wales College students are in this regard worse than the scholars of other schools in town and country. But the breach of the principle of honor and fair dealing is the same in all cases, and the effects of the practice upon the characters that are being formed in our schools are in all cases lamentable. The student who will cheat and steal at a school or college examination may be expected to cheat and steal in the various transactions of life, whenever an opportunity and a sufficient inducement are afforded and as there are greater inducements to cribbing in the college than in the school, so there are greater inducements to dishonesty in the business and struggles of life than at the school or college. The student who has acquired the habit of "cribbing" will in all probability continue to cheat and steal—in a small and mean way, perhaps,—throughout life.

By "cribbing," moreover, students gain positions for which they are unfitted by labour or merit; and the consequence is that there are in the higher walks of life bungling workmen whose inefficiency reacts upon society to its detriment.

Whether, then, we regard "cribbing" from the point of view of the individual or the point of view of the society of which the individuals are units, the practice is one that ought to be frowned down. Students who persist in it ought, for their own good, as well as for the good of their neighbors, to be severely punished. The student who has been detected in cribbing ought not, on any account, to be promoted to a higher class or school or to receive a prize of any kind. Special lessons upon the meanness of the crime might well be given by teachers and parents; and our preachers when commenting upon the eighth commandment might point out that it is just as sinful to steal an advantage at school as to steal anything else under any other circumstances.

LIGHT WANTED AT WEST END.

So much attention has lately been directed to the disgraceful condition of Government Pond and Black Sam's Bridge that it is not surprising that the civic authorities are beginning to take action towards improvement. It will be remembered that the electric light at the corner of Fitzroy and Rochford streets, which threw light upon the bridge as well as upon the vicinity, was taken away last fall to the opposite corner on Pownal street. The citizens who protested and petitioned against its removal were told that this was done merely as an experiment. So far as Pownal Street is concerned the experiment has proved successful. The section of that street is now exceptionally well lighted. But so far as Rochford Street and Black Sam's Bridge are concerned it has been an utter and complete failure. That locality has been in comparative darkness, while the wretched condition of the bridge has, in the darkness, rendered it dangerous for foot passengers not familiar with the locality. In

view of this fact, Councillor Horne called a meeting of ratepayers residing on Brighton Road and vicinity last evening, and elicited the all but unanimous opinion that the light ought to be put back to its former position or an additional one placed there in its stead. The latter course is the preferable one. There is no disposition on the part of residents of Rochford Street and Brighton Road to deprive Pownal Street of one of its lights. But a light at the corner of Fitzroy and Rochford street is needed and demanded. We hope that the civic authorities will take immediate steps to that end.

CHATEAUBRIAND.

Chateaubriand, the author of The Genius of Christianity will forever remain a central figure in French literature. Mr. Elwood Bire has just published a new edition of "The Memoires d'Outre Tombe." This is looked upon, by some, as the greatest of the works of the great French writer. But to most readers the greatest and the best known work of this distinguished Frenchman is The Genius of Christianity. Here the rich imagination and the passionate nature of the great poetic prose writer found a subject worthy of his talents. All that was sacred, noble and exalted, all that was merciful, charitable and loving was, in the mind of Chateaubriand, to be found in the religion of the Nazarene. From the armory of his reason he took the weapons with which he fought the writers of the Revolution in their attempts to overthrow the doctrines of the Founder of Christianity. This work, from an argumentative and a theological point of view, contributed much to the revival of religion in France after the excesses of the revolution. Sick of the spectacle of the revolting deeds and the inhuman cruelties of the wretches who brought about the most stupendous and bloody revolutions that the world had ever seen the mind of this great master of eloquent expression was moved to exercise all its powers for the restoration of that religion which the scuffler has driven from his country. He saw that the doctrines of the Revolution would soon annihilate poor bleeding, expiring France. Millions read the Genius of Christianity and soon the churches were reopened, religion was again preached in the high places, and the land of his fathers was once more filled with a free, contented and prosperous people. Had the wasting influences and the blighting effects of the writings of his adversaries continued to do their work of destruction the great French nation would soon have been extinguished, and their place as a distinct nationality would no longer be found on the map of Europe. This solitary, melancholy man by his pen rolled back the tide of unbelief and the pernicious doctrines of the worshippers of the Goddess of Reason no longer exercised any influence on the minds and hearts of the French people. The publication of the Genius of Christianity guided this gallant chivalrous race through the wilderness of infidelity and restored to them the religion of Charlemagne and of Louis. Chateaubriand maintained that all that was lofty, holy and beautiful in the nature of man was fostered and strengthened by religion. Poetry, painting, the love of external nature, the inspiration that comes from the contemplation of the beauty and the order of the universe are sanctioned, approved and sanctified by religion. The aspirations of the soul, as well as the duties that man is expected to perform as a social being, find guidance and admonition in the teachings of the Son of Man. The Memoires d'Outre Tombe and the Genius of Christianity are monuments of the fame as well as of the virtue of Chateaubriand. A nature highly poetic, endowed with descriptive powers of the highest order, gifted with reasoning faculties that were almost superhuman in their strength, he stood against the sophists, the calculators and the philosophers, and defended Christianity as it had never been defended before. All went down before his fiery onslaught and France was again the France of yore. There is but one Chateaubriand in Christian literature.

NOTES AND COMMENTS

If we may believe the despatches of today, Mr. Chamberlain has triumphed in respect to the Alaskan boundary about which our bungling Canadian negotiators broke up.

So we are told by Sir Wilfrid Laurier that our equitable claim upon Canada to \$2,000,000 and upwards may be wiped out by the construction of the Belfast and Murray Harbor Railway, which will, if the move is not wasted—cost Canada less than \$1,000,000. Generous Liberal Premier.

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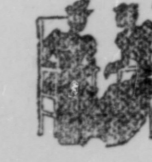


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