streets using the same august name have been

names of parishes, these reduplications

Miraculous Imprints.

SOCIAL PENALTIES.

The pressure of society upon the individual is, and must always remain, one of the most important subjects of the anxiety of men who study the conditions of human progress. In excess it plainly leads to the most pernicious results, by stifling those eccentric growths of opinion and feeling out of which new and improved forms have to be taken and shaped by a process akin to that of natural selection among species, and without which the exigenpies of circumstances must infallibly outstrip the means of satisfying them; and so a confused kind of despair grows up in the minds, and stagnation in the habits, of men. On the other hand, a deficiency in this pressure leads to evils hardly, if at all, less grievous than those which come of its excess. That everybody should be legally at liberty to follow his own will in the few purely self-regarding kinds of action, and in all matters of feeling and opinion, is a maxim which needs no comment nor confirmation either in Rugland or in any other country which has taken its ideas upon law from English institutions. Thus much is a clearly proven piece of wisdom which no English or American lawgiver is at all likely to overlook. The law, we may be quite sure, will never repair any neglect on the part of the community to punish dissent from the ruling and accepted ideas of the time. But is there no dauger of this neglect occurring? no dauger of their springing up largely an indifference to the claims of accepted maxims of conduct, an under-estimate of the value of social accord, a passionate readiness of self-assertion, a foolish, thoughtless, and, in certain conditions of temper, a malignant contempt for the advantages which the social union confers even upon those who have most diverged from the beliefs which have been chiefly instrumental in binding our modern society together? If this be so, and there are some wise observers who profess to entertain apprehensions in this direction, then it is certain that the penalties which societythat is to say, the majority of the circle to which a man belongs-has in its power to inflict have lost their efficacy as deterrents, and that a growing number of persons are less and less moved by fear of them. It is worth while to put this in another way, perhaps; that the pleasures which society has to offer, and its prizes, and everything else, have lost their attractions for many minds, so that to be deprived of them counts for less than it might do, or than it used to do. People of a certain sort, and that hardly the lowest sort either, venture to encounter the disapproval of sets and circles to which they belong, because their approval brings no consequences that they are capable of holding dear. In other words, opinion has not moved equally over the face of society. One portion of the world has pushed on or aside, while the rest has remained stationary and fixed in a little narrow circle of ideas, pursuits, and pastimes, which the others have outgrown. The stiffening of social forms, the ever-growing rigidity of etiquettes, the multiplication of fashions ble shibboleths of speech and thought and habit-all this means the voluntary selfexclusion of a good many people of indepen-dent humor from a life which cramps, restrains, and infinitely wearies them. And the striking thing is, as we have just hinted, that those who flout society, and re-

treat to rural hermitages, or shut themselves up in solitary chambers-or else, while feigning solitude, enjoy companionships unrecegnizable by drawing-rooms-are not by any means people of the lowest sort, either in intelligence, aspiration, position, or general social good-will. They are no maucais sujets, out-at-elbows, insolvent, inveterate foes to the minor courtesies, hostile to the tailed coat. On the contrary, in all these things they are found blameless. Their bills are paid, their clothes well made, their linen good, their salutation and accost beyond repreach. Neither, again, are they as a rule mere cynics. It is not because they despise life, and its enormous tasks and tiny accomplishments, that they save themselves (to use a French idiom) from the favorite haunts of the majority of their fellows; rather because they esteem life too precions to be given away to folly and grievous hollowness. It is probably inevitable that a little folly and a great deal of hollowness should grow into communities that are very large, very rich, and, from their unmellowed age and fundamental constitution, very artificial. But the inevitable is still very often that to which the best minds least easily reconcile themselves. This or that may be no more than the necessary result of conditions which no mortal man can repair or much modify; yet we like it just as little, and are just as little ready to submit ourselves to its burden. Hence, the more unavoidable you show the artificiality of society to be, not the less but the more are people whom artificiality revolts disposed to turn their backs on the scene, and seek simplicity in solitude or else in a clique. It is quite true that in neither of these two resorts are they sure of finding what they seek, for the solitary and reserved man not seldom becomes as artificial in his own way as the dweller in courts and kings' houses; while in small cliques artificiality in one shape or other is pretty sure to have a place, and little circles of people with some special aim or principle to bind them together are notoriously apt to develop a canting phraseology, an esoteric mannerism, a half-pious affectation, compared with which the mannerism and affecta-tion of Fop's Alley or the Belgravian rout actually smell of Arcadia and the green fields. For all this, however, there is rather a feeling abroad that the true social penalties are what are currently styled social joys. To be invited to a great number of drawing-rooms is a worse fate than to be excluded from them. To be patronized by a great host of men and women for your merits is to have a more evil thing befall you than if you had been cut by them for your sins. A wise man might consent never to be invited out to dinner, if the alternative were the position of a frequent dinerout. It may be said, with reason, that the so-called pleasures which society places at the feet of those whom it delighteth to honor are not particularly pleasurable in themselves, but are the outward and visible signs of a high esteem and creditable repute among men. The weakest part of this consolation to the temporary idol of those who distribute social prizes is that he sees them bestowed, far more steadily and lavishly than upon himself, on the mob of the mentally ragtag and tobtail who fringe dinner-tables and drawing rooms. If to be taken much notice of, to have many cards on one's mantelpiece, to dine at many boards, and stand in many crowded saloons and on many crammed staircases, be in truth outward signs of social grace, how comes it that they are still more conspicuous in those on whom we would rather have looked for a brand; or the mark of the beast? This is one of the many trains of reflection which are leading some men to a froward and audacious contempt for the worst penalties which the ogre of society is able to inflict on the self-possessed person.

It is sufficiently obvious how powerful an instrument for the coercion of unreasonable whimsicalities and unseasonable manifestations of an eccentric and inexpedient personality is thus thrown away. If the pleasures of social intercourse were more carefully thought about and more wisely organized,

streets using the same august ham the trees allowed for; and the royal family would not be forgotten, even if there were not some hundred modifications of Princes road, including 35 Princes streets. Even the run upon the word "Gloucester" is intelligible, though more than one hundred repetitions of it are inconvenient; but the supply of ordicial-wyuld take as much pains as he could to avoid breaking with a body that had so much to give him, and so much to snatch away from him. It would be a great misfortune, both for the individual and for society, nary male and female names requires explana-tion. Do all builders name streets after their if blandishments and social joys were to trip men up in the conscientious search after truth and elevation of character, or wives, or in compliment to their sons and daughters? and are there 35 builders with wives daughters? and are there 35 builders with wives named Mary, and 13 with daughters named Mary Ann speit so? There are 7 places, roads, and streets called Emity, 4 Emma, 7 Ellen, 10 Eliza, 58 Elizabeth—23 of them being called Elizabeth place—19 Jane, 53 Ann, and so on; 87 John streets, besides "places," "passages," "mews," etc., without number; 61 Charles streets, 37 Edward streets, 47 James streets, besides 27 James places, 24 Frederick places, 36 Henry streets, a page or so of Afred with different terminals, and so on, without end, for we have purposely omitted names like George street and Charlotte street, which are in frank and manly expression. But there is nothing either discreditable to a man or dangerous to anybody else in a certain strong rejuctance to offent the opinion or feeling of people about him, with whom he is accustomed to live, and to whom he owes much obligation. If occasion arises when it is above all things expedient that some person or doctrine should be smitten hip and thigh, then the unanimous verdiet of the best persons that have ever lived testifies to the need of sacrificing this rightful George street and Charlotte street, which are repeated even more frequently, but which are probably historical. There are exceedingly few considerateness to what happens at the time to be the more binding duty of proclaiming a odd names, though we come occasionally across a Ruhamah place, or Mehetabel road, both in Hackney, and suggestive of a Calvinistic builder; but the climax of imbecility seems to be reached in the truth or vehemently protesting against an But the temper of our day perhaps attributes something too much of a merit to the discovery of discrepancies between onename New street. There are 52 New streets in London, either so named by the builders in self and the bulk of one's neighbors. Men, and especially women, think less than they sheer laziness, or left to take any name the did, or than perhaps it is well that they should habitants of the locality might adopt. But for think, of flying in the face of old and decent usage. They too often leave the beaten track, would baille even postmen; and as it is they are excessively inconvenient on occasions such as not pained at the pain which their divergence gives to worthy souls to whom they elections, when all householders have to be addressed. Further multiplication is now preowe many a debt, but rather as an army with banners, victorious and jubilant. They too vented, but the Board would act wisely if it often shake off the old things, not with a touch of regret at parting with what has served insisted beforehand on some scheme of naming streets based upon the geographical relation of the district to the rest of London. As we have said, they will probably be atraid to attempt any radical reform; but there is one bit of Whiggish innovation, half radical, half congeneration after generation of good people, but as clever men who have found out a trick and an imposture. There may be many causes for such a humor, and one of them is the disreservative, which we beg to submit to their con-sideration. Why not insist that the point of the gard into which society has brought such compass should be prefixed to every existing name, thus at once dividing the huge metropolis pains and penalties as it has to use. But this, after all, is only removing the difficulty a step further back. Why have the social sanctions into eight parts, and making the name itself identify the locality?—London Spectator. grown so comparatively inefficient? Why are average social pleasures so slight, and the deprivation of them so little felt? It must be that the world has grown so big; there is such ample room and variety that men have wider choice of societies than they have in simpler days and among more primitive communities. A man must be a decided villain to be universally tabooed, and on the other hand there are not many forms of eccentricity which he can choose to play at in which he will fail to find playmates; and, if he has any just force of character, it will be no drawback to the pleasures which their companionship confers upon him that they are not the vapid and

monotenous pleasures of that lofty but far

from exhaustive section which calls itself the

world. Seen in this light, the complaint of

the decay of the efficacy of the social penalty

does not come to very much: it only implies

that there is no longer anything like a single

and uniform tribunal for that sort of diver-

gency to which the complaint usually refers.

Out of the track of acts and opinions which

universal common sense holds to be pestilent,

and will not tolerate on any terms, a man

may defy the opinion of one set of people in

the just confidence that he is secure of the

approval of some other set. There is scarcely

anybody in the world, and certainly not any-

body worth taking into account, who is not

responsible to some social tribunal or other;

only in our modern society these tribunals are

vastly numerous-whether too numerous and

too individualized for the perfect health of

the body politic, only very wonderful philose-

phers indeed can positively decide.-London

London Street Names:

The Metropolitan Board of Works has just

ssued a Blue-Book which was really required,

and will probably save the citizens money,

besides serving as a most useful Directory for

all people with extensive correspondence in

London. So vast has been the growth of the

metropolis, that no Directory can quite keep

pace with its street nomenclature; which again

partly from the imperfect organization of the

city as a whole, partly from the practice of

naming streets before they are built, and

partly from the marvellous want of inventive-

ness and taste which often distinguishes the

successful Briton, has fallen into great confu-

sion. There are very often scores of streets in

London of precisely the same name-for in-

stance, eighty seven John streets-and though

the comparatively novel and desperately

vulgar expedient of dividing London

into vast cities named from the points of the

compass and the relation of the points to the

centre has slightly relieved the Post Office, it

has not relieved those who are hunting after an address. Everybody thinks his correspondent lives in the only street of that name, or at best,

knows of only one more, whereas there may be

a hundred such streets, while very few indeed are absolutely unique. The Marquis of West-

minster has not had the grace to immortalize the very 'cute attorney through whose daugh-

ter the Grosvonors obtained their magnificent London property, and by an odd freak of for-tune the name of Davies, who acquired for

them that estate, is recorded only in a single street near Berkeley Square; but the Grosve-nors, and Busselis, and Cavendish Bentincks

have proceeded upon some sort of a reasonable system—reasonable at all events as to names, for as to descriptions their agents have been as

stupid as any subarban builders. What on earth they originally intended by the word "Place" as distinct from street, or what was their idea of a lane as contradistinguished from a street, or why

they achered to the four definitions, "square," "street," "place," and "lane," it is hard to understand; while there were at least eight words

-road, walk, ride, route, causeway, way, high-way, and thoroughtare-which would have done

as well, and eight or ten more which would have done indifferently. Had they all been used, every street, place, lane, alley, and couri, touching or bearing towards any square, might have been named from it, to the inaccinite sim-

phification of London geography. The people

of Hampstead road, we have heard, threatened a regular emeute rather than endure a change of

name. Their residences are not in Hampstead, but Hampstead has a breezy sound, and Camden

town has a marshy sound, and they were not

going to love their conceivable chances of profit

from their nominal salubrity. There are streets

with associations which are odorderous, and to fling other streets into them is ruinous, and

there are streets in which rents are raised by a

sort of reflex scent of inshion. Change Park street into Park lane back, and try. How much,

sgain, to put another extreme case, would it cost the proprietors of Lombard street if the

board were to change its name for any other imaginable designation, Pactolus causeway, for

example, or the Bankers' walk? And what is true and admitted of Lombard street, is true in its

degree of every other street, down to the hum-blest court. Then remember the local inconve-

nieuce. Just let any one of our readers who is

proud of his originality name an imaginary street, and then try this wonderful list. The chances are three to one that it he has any idea in the name at all it has been already adopted

ad nauseam. Most builders give up the effort in despair, at least that is the way we should account for three pages of "Groves," 134 repeti-

tions of Grove street, road, row, lane, place, terrace, and so on, in bewildering variety of similarity; for some 200 forms beginning with Park; for endless "Elms," 'Oaks," Beeches,"

and, apparently, every other English tree except

the larch; for nearly every fruit, and for every flower we have been able to think of in five

minutes. The multiplication of historic names we can account for, though 13 Victoria Cottages

is a large number, when some 80 varieties of

Saturday Review.

then everybody who had not been born a

Diogenes-and the character is mostly artifi-

The Scythians, for instance, so Herodotus tells us, used to point out on the banks of the Tyras (Dneiper) the marks of the foot of Hercules, just like the foot of a man only two cubits long. In the same way there are various places in India, and one spot especially in Cey-lon, where the prints of Buddha's foot are shown, left when he visited the earth after the deluge with its gifts and blessings for its worshippers. Still more famous was the print by Lake Regillus, left by the charger of one of "the great twin brethren who fought so well for Rome." In sacred history, besides the footprint of Abraham already alluded to, we have at Gebel Mousa the marks of the back of Moses when he; "fled from dread when he saw our Lord face to face. And in that rock is imprinted the form of his body; for he threw himself so strongly and so hard on that rock that all his body was hurled into it. body was buried into it through the miracle of God." Near the convent of Mar Elias is a slight depression on a rock something like the figure of a man. Here Elijah, tradition says, lay under the shadow of an olive tree, when flying from Jezebel. Very many of these impressions have been connected with the history of our Lord. For instance, there have been shown at various times the writings of His fingers on the ground, when the woman taken in adultery was brought before Him; His prayer similarly impressed; the marks of His fingers at Nazareth when the people of that place were trying to cast Him down from the precipice upon which their city was built; and the feet of the ass on which He rode to Jeru-salem—just as the foot of Mahomet's camel is pointed out on Gebel Mousa, though in this case the monks of St. Catherine declared it was their own manufacture to save themselves from the Bedouins. The marks of His feet in the Temple, when the Jews took up stones to cast at Him, which the Mahometans declare are the marks of their prophet when he mounted his celestial steed on his midnight visit to Jeru-salem; of His knees at Gethsemane, as well as the bodies of the sleeping Apostles; those of His feet as He was hurried away; of His shoulder on one of the houses at Jerusalem as He was led to crucifixion; and finally, the marks of His feet as He ascended from Olivet .- Cornhitt

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