

relatives in their sad affliction, with the hope that the God in whom she trusted may be to them a refuge and strength.

Signed on behalf of the Ladies' Seminary,

L. M. GOURLEY

C. A. HAMMOND

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### Our Exchanges.

THE *University Gazette* has done itself up in a good article on *Public Speaking*.

The *Boston University Beacon* has improved much on the majority of novelists in its picture gallery. The characterization was just and fine. We presume the writer of the *Cynicism of Culture* (a good article in our humble opinion) would hardly allow the dilettanté scholar to be possessed of "every endowment of faculty." Such a man, after every deduction in his favor must surely lack the highest endowment. The writer indeed shows further on that the highest endowment of intellect is that in connection and dependence on the spiritual nature. Dilettanteism never happens to men with noble spiritual endowment, without which mere intellect is generally superficial and when not stagnant potent for evil.

The *Argosy* keeps up its reputation. The man who wrote the "Beard" should cultivate one, he deserves to look manly for the information and humor he has brought to bear on his unromantic subject. Whoever T. Q. may be, he appears to us to have one characteristic, absolute certainty, which may be good or bad according to circumstances. It is strange that all over the world an *idola specus* of such alarming proportions, blind men to truth and the fitness of things. Is then the term "folly" to be predicated (a phrase learned in logic by the way) of our present system of collegiate education?

And are many of our studies "pets of a blind conservatism" that being the ultimate reason for their position in the curricula of our colleges? What are these pets? According to the "cui bono test" they are 1st Classics, 2d Mental and Moral Philosophy, 3d Logic, 4th Rhetoric. Of these studies it is asserted that in the cases of nine students out of ten it will be found that there are no benefits accruing whatever, or that the benefits are of infinitesimal significance, a practically identi-

cal proposition. The mere mention of such word gusts are sufficient. If T. Q. knew more of logic he might have substituted argument for rhetoric. According to T. Q., 9 students out of 10 are veritable dolts. The article ends with a sentence beginning thus: "We hope that the day will soon come when those interested in the cause of collegiate education will see the rottenness of the foundation on which the present system rests." Nothing is more disgusting to true culture than such gratuitous and offensive epithets in such a place. It may be the language of lawyers and political partizans, but assuredly it is not the language of a competent investigator of truth. We have yet to learn that the wisdom of the past supported by the deliberate judgment of the present, in the subjects which constitute the matter of collegiate education, is folly and rottenness.

We have no objections, and few doubtless would have, to instruction in the broad and general principles of law.

Already in our courses of history the broad lines of Roman, Greek and Modern Jurisprudence are marked out. Unless men become myriad-minded we think much more can hardly be done. One man can't know everything. The principle of "Division of Labour" will hold its way. A theologian will never be consulted on civil law.

The two fundamental errors of the article seem to us to be first, a partial view of the ends of education. Dollars and cents is not the goal of all mental culture. Secondly the writer is not content to advocate the introduction of the study of law into Colleges, he must needs annihilate the utility of the bulk of the studies already there, (or try to do it.) We think the *Argosy* will hardly put her signature to the document of her correspondent.

Our space will only allow us to name the others, all containing excellent articles. *Dalhousie Gazette*, *Colby Echo*, *Pecker Quarterly*, *Tufts' Collegian*.

### Literary Notes.

BUTLER'S ANALOGY was written 122 years ago. In its editorship Episcopalian scholarship is represented by Halifax and Fitzgerald; Presbyterian by Chalmers and Barnes; Baptist by Angus, Malcolm and Champlin;