

the time for acquiring sound scholarship. Vain delusion this is. To be a scholar, means hard work, long continued, and very few can become scholars. To know the a b c of scholarship, even in the High Schools, involves self-denial and steady work for three or four years at the least. Our educators and the administrators of our school system can do the country no better service than to impress on our people, parents and children, that such is the truth. Let all recognize that there is in man something higher than the trade or profession he is to follow.

Let the aim be a true education, and be not in such a burning hurry to hand our youth over to Mammon. Let teachers continually remember the prayer of former days: *Noverim te, Domine: Noverim me.*

"BREAD" FOR MAN.

The most prominent and promising movement in education within a few years, is the increased attention that is being given to "social" education—the recognition of the fact that men must live together in families, tribes or nations. Sometimes we have this fact set forth under the words "The Study of Civics," at another time under the heading, "Good Citizenship." Scarcely a Magazine can be taken up but you find a well-written article on this topic—educational magazines being most conspicuous in this most valuable and all important part of education. We welcome this increased activity for the well-being of Society with pleasure and hope; for in it lies the true freedom of man. We beg to state most plainly that the State is not a "Secular Institution," such as a piece of bird's eye maple, even though it should be most exquisitely polished.

There is something in man, which "bread" made from finest wheat cannot nourish. Let us be free men in the highest sense of the word.

We are glad to hear that the movement for a Woman's Residence in connection with University College, Toronto, is gaining ground. An Auxiliary to the Central Association has been formed at Ottawa, and at Galt, subscriptions are being secured, while at other places active steps are being taken in the same direction.

A GENTLEMAN.—In telling what he thought a gentleman should be, Cardinal Newman once wrote: "He has his eyes on all his company. He is tender toward the bashful, gentle toward the distant, and merciful toward the absurd. In his conversation the gentleman will remember to whom he is speaking, have thought for all the company, and avoid allusions that would give pain to any of them, steering away also from topics that irritate. When he does a favor to another—and he does many—the gentleman will somehow make it appear that he is receiving the benefit, instead of conferring it. He is never mean or little in his disputes. Moreover, he shows that he has an intellect far above the average in the fact that he never mistakes personalities and sharp sayings for arguments. Most of mankind do. When grief, illness, or losses come to him he submits to pain because it is inevitable. Bereavement he takes with heroic philosophy, because it is irreparable. He goes to death without a murmur, because it is destiny."

To him nothing is possible, who is always dreaming of his past possibilities.—*Carlyle.*

The shortest way to do many things is to do only one thing at once.—*Cecil.*