

mind, strong common sense, a rare genius for management and enthusiasm united with conspicuous ability, Mr. Thompson has contributed very greatly to the success of the college since its removal to Hamilton." To quote again from the report: "There is urgent need of an assistant, a Master of Method to supervise the teachers in training, the assigning of lessons, the direction of observations, the criticism of lessons, etc.

The report concludes with an admirable defense of the teaching of psychology or the science of the mind, to those who are preparing for the teaching profession. The substance of this part of the report is based very largely on the first chapter of the *Psychology of Number*.

Browning Lectures.

In the preceding poems which we have studied we have noticed two things in which Browning was supremely interested: First, the human soul, its nature and destiny, and second, the power which is concealed in natural and human phenomena and which is back of the evolution of the events of history and gives it an intelligent purpose. For instance, in *Fra Lippo Lippi* we studied not only the character of the painter but also the question of the appearance of realism in Art.

In the *Epistle of Karshish* we make not only a psychological study of the Arab physician but also a study of the new truths which Christianity gave to the world.

Christianity has been viewed differently at different times. One age emphasizes one phase of the truth it contains and another, another, just as one man will overlook, in his study of Shakespeare what another sees, and no one comprehends him fully and on

all sides. In the middle ages the ascetic ideal in religion predominated. The natural world belonged to the devil and the body was regarded only as a hindrance to the development of the spirit. Hence escape from the world was desired and tortures and penances were employed to keep the body in subjection. Only thus could salvation for the soul be hoped for. In this century we have gone to the opposite extreme. Our ideal is the social ideal, the ideal of service. Yet both the ascetic and social ideal find their basis in the New Testament. In the eighteenth century the orthodox view was that Christianity was good as a high system of morality. This view in turn gave place to the Evangelical conception of the Atonement, a dogma which still holds its ground in Evangelical churches. Others, to-day, who reject the supernatural in religion, regard Jesus as a great moral teacher and others again place the emphasis on his personality.

But none of these views struck Browning as being the all-important one. He anticipated an orthodox development which is being realized now. To him it was not the moral teaching of Jesus, nor his personality, nor the atonement which was the great thing in Christianity but it was the Incarnation. When we answer the question why this seemed the all-important thing in Christianity we come upon one of Browning's fundamental principles. Life, as he sees it, is a discipline, a training, and to get this training there must be a striving after something. Action is the great thing in life and not pleasure or rest. There must, however, be a motive to action and Browning saw that the only great and true motive is love and faith. But God is the only adequate object of human love and apart from the revelation of God's character in the person of Jesus we could neither know nor love Him. The conception of the Divine is too remote. We require to have God brought as near and as vis-