

average measure of political knowledge, but a larger measure than many possess of that rarer quality, political courage. His knowledge of course exposes him to the imputation of being a doctrinaire. These stock epithets of vague signification are very convenient missiles; they are a sort of ammunition which fits every gun. For a long time a person who did not belong to a certain clique was dubbed a Philistine, though nobody could tell exactly what the word meant, except that the person to whom it was applied was not so great a scamp as Heinrich Heine. We can afford to have, by way of variety, one doctrinaire in an assembly the most of whose members are certainly not open to that reproach.

UNIVERSITY Consolidation is not so dead but that it may be worth while once more to state definitely what is proposed under that name. What is proposed, as the best plan, is that the Denominational or Local Colleges should come to Toronto, and there, with University College, be federated under a common University to be called the University of Ontario. The University would institute all the examinations and confer all the degrees and honours. Each of the colleges would, like the colleges at Oxford and Cambridge, have its own domestic government, hold its own estates, and maintain whatever system it pleased of religious instruction and moral discipline within its own walls. The Professoriate of the University would conduct the higher instruction, while the mere rudimentary instruction would be conducted within each College by Tutors or College Professors, to whom would also be assigned the individual superintendence of the student. The University Professoriate would be made up of that of University College, and those of the other Colleges combined, the means of maintaining the College Tutoriate being in each case reserved. A fresh arrangement for the appointment of Professors would of course be necessary, and if some variety in the modes of appointment were introduced, this would not be a loss, but rather a gain. A change would also be necessary in the composition of the Senate. Graduates of all the federated Colleges alike would at once take rank, according to their seniority, as graduates of the University of Toronto.

This is the best plan, nor does its realization present to the minds of those who are accustomed to dealing with these matters, any insuperable difficulty, though there would be need of temper in the negotiations, and of care in organizing the system. Another plan is that the Colleges, remaining where they now are, and each undertaking as at present the whole of the instruction, shall enter into federal union for the purposes of examination and graduation. This would be a gain so far as it went: it would secure the effectiveness of the examinations, and restore the value of degrees. But it would not give us a University worthy of the name; and the difficulty of working the system amidst the jealousies which would arise about the appointment of examiners, the choice of subjects for examination, and the regulation of the standard, which the stronger colleges would be always wanting to raise and the weaker to lower, might prove greater than at first sight may be supposed.

LEARNING is justified of her children. The Oxford Convocation, which includes non-residents as well as residents, the non-residents being a great majority, refused, on High Church grounds, to send an address to the Emperor of Germany on the fourth centenary of Luther. But the residents came together and sent one on their own account. Among the non-residents there is an immense mass of Tory squires and parsons. These are the men by whose votes Peel and Gladstone were ejected and Tory broomsticks were elected. "I wish," said a Tory voter, when taunted with the insignificance of his candidate, "that my candidate were really a broomstick, then I should feel indeed that I was voting for a principle." Gladstone had a majority among the residents; both he and Peel had a large majority of the men who had taken high honours. But in Peel's day, the Headships and Fellowships of Colleges were still confined to clergymen, and the University itself was overwhelmingly clerical. All this has now been changed. Oxford is still in the penumbra of the old system, and the other day the nomination of a Nonconformist Fellow of a college as public examiner in a school which includes theology, was rejected by the Academical assembly. But the existence of a Nonconformist Fellow in itself is the tocsin of a revolution which would have seemed like the end of the world to the Dons of the Eldonian era. Science has returned to the home of Roger Bacon, and the University is in a fair way to take once more the place in the van of progress which she occupied in the days of Grosteste and Walter de Merton. Young Oxford is liberal in the highest degree.

Not only is Young Oxford liberal; part of it appears to be dallying with Socialism, the philanthropic aspirations of which have a natural

attraction for the youthful mind, especially while the life of spiritual aspiration is suspended by the collapse of religious belief. Mr. William Morris, who preaches Socialism, it seems, in no mild or measured phrase, apparently has disciples, or at least finds hearers even in the high places of the University. Mr. Morris is, himself, a capitalist and a master-manufacturer receiving, like the rest of his class, the profits of his trade; and when he denounces his own system as iniquitous, it is naturally asked how a man of his fine moral sensibilities can bear to be a partaker in the iniquity. His answer is that he is merely a link in an iron chain from which he cannot disengage himself. The retort is ready that the history of reform swarms with instances of martyr spirits, who, at the sacrifice of every thing they possessed, have torn themselves away from systems or associations which their consciences condemned. But Mr. Morris' defence, though fatal to the grandeur of his apostleship, has its foundation in sound sense. Gradually to improve the organization of society is within our power, and no one who knows history (which few Jacobins do) can doubt that this is being done, though the movements of the universe are slow. Suddenly to change the organization of society, by political fiat or by revolutionary spasm is beyond our power, as disastrous and bloody experience shows. Yet this is the aim of Socialism, while the other is the aim of Reform.

AN historical falsehood which serves a party purpose, though you may tear it to pieces, will never die. Once more is heard the doleful tale of the "English invasion of Ireland." Once more it is replied that the English people had no more to do with the Norman invasion of Ireland under the patronage of the Pope than the Mexicans had to do with the Spanish invasion of Peru. The conquest of Ireland by the Normans was the almost inevitable supplement of their conquest of England, and was a part of the cycle of Norman enterprise, as that again was one of the last episodes in the vast series of migrations commonly called the Invasion of the Barbarians. In the case of Ireland, as in that of England, Norman rapacity was consecrated and cheered on to its prey by the centralizing ambition of the Papacy; and the scandalized patriotism of the Irish Catholic only deepens the fatal characters by hopelessly contesting the authenticity of the Papal missive. The English stubbornly resisted the Conqueror and would have repelled him, had not the arrow entered the eye of their hero king: the Irish doubly invited him; for Henry was called in by the Churchmen to protect them against the chiefs, and Strongbow was called in by a chief who had been worsted in a clan feud. The charge against the English people of having put out the light of education and learning in Ireland falls with the charge of invasion; but it is groundless and absurd in every respect. That precocious civilization which produced the Irish Missions, and which has its monuments in the Round Towers and the illuminated Book of Kells, seems, though most interesting and touching, to have had scarcely any root in the nation; it appears to have been almost exclusively ecclesiastical, and after growing with gourd-like rapidity, to have been trampled down, before the coming of the Norman, by the hoofs of the barbarous clans. The Norman in fact might, without exceeding the usual hypocrisies of conquest, have styled himself a civilizer as well as an orthodox crusader. To talk of British connection in recent times as the enemy of Irish education, and as having outlawed the alphabet, beseeems the same veracious lips which accuse the British Government of deliberately organizing Irish famines. Who introduced the system of National Education into Ireland? By whom was its introduction opposed and its administration thwarted? How has popular education fared in Italy, Spain, Mexico and other countries thoroughly under the control of the Roman Catholic priesthood? What reason is there for doubting that had the British Government been out of the question, Ireland would have remained intellectually in the same condition as Calabria? What reason is there for feeling sure that she would not lapse into the condition of Calabria if the influence of the British Government were withdrawn?

But the fallacies about Irish history, fraught as they are with venom, and pertinaciously as they rear their heads, are not so noxious as that which lurks in the perpetual designation of the Disunionists as "the Irish," and of Disunion as the "Irish cause." In Limerick, one of the most Irish of Irish cities, "the city of the violated treaty," the Unionist candidate in a recent election, though beaten, was not distanced. In every election contest, even in the South of Ireland, a strong Unionist party shows itself, and this in spite of the organized terrorism which the Parnellites keep up, and to the influence of which the Irish character is singularly open. Property and education throughout the island are opposed to revolution, though they may be in favour of an extension of local self-government, against which nobody has said a word, and which Parliament was prepared to grant. When a single man from the higher ranks of commerce stoops to accept a nomination at Mr. Parnell's hands, he is welcomed as an angel from Heaven.