

and dear through that most lonely of struggles on the question of questions? We cannot do it without that balance of mind, that humanity of spirit, that sense of the power of evidence and the weight of fact which higher education in its truest sense gives.

There is one more call which is imperative to educated, thoughtful women. The chief danger in any country lies in the lives of those whose education has taught them to subordinate work to pleasure and ease, who make conformity to fashion their standard of conduct and morality. Doubtless in Canada there is less of this done than elsewhere, owing to the happy necessity that exists for work in most cases, but let us remember that where it does exist it is the fault of the women. If higher education is not to be a delusion or a sham, it will turn out women whose true culture will enable them to create in society, as well as in the family, a heaven of thought, of action and morality which will act upon all classes of the community purifying and elevating our whole national life.

Only, ladies, in your preparation for the high service which is before you, let me entreat you to remember that one great essential is to approach it in the spirit of truest womanliness. Even in such small matters—such very small matters—as dress and appearance may I beg of University students ever to keep in mind the importance of being prettily and daintily dressed.

But, young ladies, you know how much harm to many causes frowsiness and frumpiness have done in the past. And then any imitating or aping of men any attempt at mannishness, ruins woman's work and saps it of all its force. It may often be the very same work as that carried on by men, and yet there will be an insensible distinction in the spirit in which it is undertaken. It should be as difficult to define when man's work ends and woman's work begins as to define the exact distinction between the father's and the mother's influence. Both are blended in one, and yet the children feel instinctively that there is a sphere for each. And so in the world of service, whether it be in family, society or humanity, we need to see it blended, not opposed; man working in the fullest strength of his manhood, which involves many of the virtues hitherto supposed to be peculiar to women, and woman working in the fullest strength of womanhood, which also involves many of the virtues specially attributed to men—strength, judgment, truth, courage—in which perhaps we have been supposed to be lacking.

But whatever may be the result of this educational movement, a very great responsibility rests upon you who are reaping the fruits of the toil of those who have gone before you. You have to justify the action of those who have won these privileges for you; you have to show that University women will justify their

emancipators—not by unsexing themselves, not by claiming power or by asserting their superiority, but in the words of a pioneer of the University educational movement in England by showing "that conscience, reason and will, trained and disciplined to understand and act on principle, will produce a higher type of character in the average woman than the old life in the leading strings of custom and conventionality; that the wider knowledge, the more practical judgment, the deeper sense of responsibility which belongs to freedom, will make them better as well as wiser women, will fit them in fact—not in pretention only, like the old system, but in fact—to fulfill all the duties of their womanhood."

This, young ladies, is the task set before you. This is what we hope from you. Accept my very best congratulations for the opportunities which you have, and my earnest wishes, that you may so use them that the country may yield grateful thanks to your Alma Mater for the gift she has given it in you.

— — —  
OLIVER WENDELL HOLMES.

*Quis desiderio sit pudor aut modus  
Tam cari capitis?*

Holmes' warmest admirer would not dare to hint that as a literary figure he is in the same class with Sophocles, yet Matthew Arnold's lines on the "singer of sweet Colonus" are equally true of the mellow humanist of Beacon Street. It is well to give high praise where high praise is due, and let no reader grudge to have it said of Holmes that he was one

"Whose even balanced soul,  
From first youth tested up to extreme old age,  
Business could not make dull, nor passion wild;  
Who saw life steadily, and saw it whole."

In Holmes' case, business was the practice of his profession; passion,—so far as any is revealed in his writings,—dislike of homœopathy. He was assiduous in his devotion to medicine: in attacking the Hahnemaniacs he was not without his smashing blow. But no one can accuse him of being either dull or wild.

It is possible to write about Holmes from numerous points of view. He was, for most of those who knew anything of him, a literary man; and as a literary man he had many titles to regard. He was a poet, a novelist, an essayist, a talker in print who combined wit and humor with wide reading, sagacity, and knowledge of the world. But he was more than this. He was a distinguished professor of Anatomy, a man of affairs, and above all an adept in the art of living. In this complex age when the temptation is strong to seek distinction in a narrow field without regard to general culture, it is refreshing to come across men who by precept or example encourage one to perfect himself in the art of liv-