

Society should not be withdrawn without a previous warning to that effect. In the present case the action of the Council is wholly unjustifiable.

The political course of the *Globe* and *Mail* cannot in every instance be commended, even by partizans, and certainly not always by independents. But we are glad to see that both journals are using their influence to encourage, as far as daily papers can, native literary talent. Both these papers now propose publishing serial stories by Canadian writers. This is worthy of all praise, and we think the experiment will prove a success. Certainly nothing could be much worse than the stuff that usually fills that portion of the Saturday editions of our two dailies devoted to light literature. But the novel by Isabella Valancey Crawford, in the *Globe*, is vastly superior to the ordinary run of newspaper fiction. The *Globe's* Christmas number, while a most creditable production, was rather heavy. Even the most voracious story readers must have been appalled at the prospect of having to read twenty-four stories. We think that if our contemporary, instead of offering large prizes for the best five stories, had been content to pay a smaller sum every week for a good story, the literary digestion of their readers would have been better consulted, whilst a more wholesome and lasting benefit would have been conferred upon the writers themselves. But the *Globe's* intention was good, and deserves praise. We hope that Canadian editors will endeavor to do their best to encourage native talent. They should also pay for it.

The annual *Conversazione* of the Literary Society, which takes place in a few weeks, promises to be a great success. The various organizations in connection with University College are already in active co-operation with the general committee, and much commendable enthusiasm is manifested at the preliminary meetings. It has been suggested to the Committee that only native talent be engaged for the entertainment. It is to be hoped that the suggestion will be adopted. We are not prejudiced in favour of Canadian art, but we fear that too many Canadians are prejudiced against it. Albani and Miss Arthurs had to go to the United States and Europe to secure recognition. There are other Albanis in Canada, and it is worth our while to discover them. For two *conversazioni* in succession the feature of the entertainment was the violin-playing of that talented young Canadian, Miss Leonora Clench, and hundreds of Toronto people are grateful to the University College Literary Society for the pleasure of hearing her. The fact that her genius has since been recognized at Leipzig, shows us that we Canadians are not at all devoid of judgment in these matters. We must recognize the merits of our own people. Canada can never become a nation so long as we are afraid to form our own opinions about ourselves. Moreover, if we consider the purpose of this annual entertainment, it will appear desirable that local talent should receive the preference. The *Conversazione* is in the main intention a reception given by the students to their city friends to whom they are under deep social obligations. There is little doubt that on this occasion our guests would much prefer an entertainment provided literally by students and their friends to one which was largely in the hands of foreigners.

## Leading Articles.

### A COMING REVOLUTION.

No one can have failed to notice that the present tendency in our universities is in the direction of more pronounced specialization.

Knowledge has increased. Every department of study has as-

sumed an importance and magnitude which a few years ago would have been quite incomprehensible; and universities, as the sources and distributors of knowledge, feel compelled, while introducing the newest and most delicate apparatus, and vastly augmenting their force of workers, to divide their labor more and more in order to present to their students in a limited time all the facts in connection with the departments usually recognized as academic, and thus to prepare them to go forth as graduates and extend the boundaries of the special fields which they have chosen.

The aim of the modern university is the advancement rather than the diffusion of learning, and every student must not only learn, but must add his measure to the growing mass; and by his contribution to the sum-total, the success or failure of his education must be estimated. The earlier the student begins to specialize, the earlier will he reach the outer borders of his field where his own original investigations must begin. He must be acquainted with all the details of his subject in its present state of development, before he attempts to do original work, in order not only to acquire the scientific method of investigation, but also lest his acquaintance with the line of demarcation separating the known from the unknown, be not otherwise accurate enough to prevent waste of energy in the effort to work out results already thoroughly established.

With the advancement of learning as the chief end of universities, then, the necessity for early and systematic specialization, on the part of both faculty and students, is quite apparent. But here some very grave questions arise. Should the advancement of learning be the grand aim of our highest educational institutions? Is the pursuit of "knowledge, for its own dear and divine sake," after all, the highest motive for study, as we so often hear it is? What about the claims of the individual student as a man? Should not the highest aim of a university, ranking itself as the first educational power in the land, be rather to draw forth all that is noblest in man, regardless of the number of facts, accurately weighed, estimated and classified, which it may store up within him, and quite as regardless of the number of such facts which he may contribute to the present sum-total? Or has the term education lost its virtue and become synonymous with instruction?

There can be little doubt that our so-called educational institutions are devoting their means and energies more to instruction than to education; and increased endowments are rendered necessary, not because of a desire to educate more truly, but to instruct more successfully. Among the professors of any university there are not more than one or two educators to whose influence graduates gratefully ascribe much of their higher development. The rest are instructors merely; and these latter conceive it to be their first duty to present their subject as a beautifully developed whole. A professor of literature must first trace its history in detail through all its periods, allotting to each writer his proper place and a fitting criticism. A professor of chemistry must first trace the rise and progress of the science and discuss the important theories upon which, as a science, it is based. No matter what the interest, and consequently the true development, of the student may demand, the subject is sacred and its perfect arrangement must not be tampered with. Thus knowledge is made an end, not a means, and the individual is sacrificed for the cause of science.

Soul is being more and more eliminated in the growing army of young specialists. Even now we find hundreds of students who boldly assert that there is nothing higher or nobler in man than the faculty which thinks; and a world-embracing sympathy that can weep with those who weep is to them a weakness of temperament.

Then do I say that specialization is incompatible with the highest soul-culture? By no means. I would willingly admit that many specialists have been the grandest types of men. I would even say, with the most enthusiastic advocate of specialization, that it is the duty of every man to be a specialist in some sphere of intellectual activity. But what I do wish to say emphatically is, that