

wealthy Province, is an outrage that should put to shame every community that asks a woman to be content with such remuneration. Judged by the pay, intellectual callings in these days have changed places with those of the cook and the housemaid.

THE "BYSTANDER" FOR APRIL.

THE learned writer of *Bystander* somewhere remarks that "a man's most useful work is done for his own generation." The sentiment does Mr. Goldwin Smith honour, though not a few express surprise that he should use his own pen so assiduously in the service of contemporary thought and opinion, rather than in the production of some great work of historical or literary research for posterity. But this criticism is far from doing Professor Smith justice, as it fails to take into account the influence which his rare gifts enable him to exercise in moulding the thought of the time, not only in Canada, but wherever his writings circulate among the English-speaking people. No one well-informed would say, for instance, that the voluminous writings of Sainte-Beuve, perhaps the greatest of French journalists, are an evanescent contribution to the literature of France, or that the generation to whom they have been addressed is likely to be the only one to profit by the strong thought and incomparable style of that acute critic. The *Causeries du Lundi* have, without a doubt, permanently enriched Gallic literature; and it is no exaggeration to say, that Mr. Goldwin Smith has by his writings conferred lasting benefits on that of England. It is the good fortune of Canada that his able pen, at this formative period of our literature, has been so generously at its service, and that the journalism of the country has had the advantage of so inspiring a model of elevated thought and pure style as is his.

In a young country like Canada, the educational value of such work as Mr. Goldwin Smith's, can scarcely be over-estimated. Not only has he done much to make us all enamoured of style, but he has quickened our mental impulses and set before us a higher ideal both of professional work and of aspira-

tional effort for the weal of the country. In the present *Bystander*, his utterances on political topics, and particularly on the danger to the nation of slavish adherence to party, and of party dislike of men of independent views, are not only those of a high-minded publicist, but are the counsels of far-seeing wisdom and the truest patriotism. In another department of the serial, moreover, Mr. Goldwin Smith is doing a great work at the present juncture, when human authority in matters of religion is tottering, and Rationalism and its literature are insidiously undermining the old faiths, in rescuing the religious instinct from the ensnarement of "Satanism," and in pricking the bag of that specious philosophy which would deify intellect and depose "the Living God." Mr. Gladstone, in his recent speech on the Affirmation Bill, reminds us that the specific evil of the time is not Atheism, but those various forms of opinion which teach us that "whatever there be beyond the visible scene, whatever there be beyond this short span of life, we can know nothing of it, and it is a visionary, a bootless undertaking to endeavour to establish relations with it." It is against this error, as it presents itself in contemporary thought, that Mr. Goldwin Smith is doing valiant service in the *Bystander*, while helping to stay and to confirm the faith of many who are perplexed by the problems of unbelief. The notion that Christianity, as the saying is, "has entered on its last phase," is the cunningly-devised fable of an enemy; and the learned Professor in meeting these present-day assaults on the Christian faith is but continuing the work which a quarter of a century ago engaged his pen, when he wrote his famous Oxford lecture on "The Doctrine of Historical Progress." To that lecture we noticed Professor Westcott, in a work on "The Historic Faith," referring the other day in terms of the highest commendation, as exhibiting great insight and breadth of sympathy in dealing with the moral evidences of the truth and power of Christianity. To the thoughtful reader we would commend a perusal of that lecture, as well as the section on "Thought and Opinion" in the current issues of the *Bystander*.