

can be brought forward in its support. The most satisfactory test of moral actions to a certain order of minds, is that of *utility*. In the long run virtue is its own reward, the *useful* and the *right* will be found to harmonize. The man, then, who by force of intellect, forecasts the results of a given course of action is placed in the position of knowing what actions will prove useful and beneficial, and therefore, what actions are morally right. The *seeing* man must adopt the right, for in so doing are safety, utility, and happiness to himself and others. The stupid man cannot foresee what will be the outcome of his actions, he is, therefore, liable to do wrong, to bring about misery and disaster. He walks in darkness; the *seeing* man, the man of intellect, walks in the light. The *stupid* man is an enemy, an arch-enemy to mankind; the *seeing* man is an angel of heaven, a blessing to humanity.

It is not necessary to point out the sophism in this argument; but it is of interest to trace the line of thought which led Carlyle to such conclusions. Having once accepted such a creed, the inevitable result followed. Given intellectual power and force of character, great moral qualities must necessarily accompany them. The *intellectually* great were assumed to be the *morally* perfect; and if facts seemed

to contradict the theory, then so much the worse for the facts. No one will charge Carlyle with wilful distortion of historical facts, a charge that has been substantiated against Froude, his disciple; but no one careful to form an impartial judgment of men and events will place much reliance on his representations of the doings of his heroes and demi-gods. His vivid but disordered imagination threw a lurid light over the facts of history; as seen by him they were not so much facts as creations of fancy. If we add to a marvellous power of forming vivid mental images, an equally marvellous power of describing his visions, we are able to understand in a measure the exaggerations and hyperboles which astonish his readers. Carlyle's sympathies were not, however, very broad or deep. With the oppressed and enslaved he had nothing in common; the hardships of their lot he could not appreciate. The power of "putting yourself in his place" was not his in any wide sense; hence we find little in his writings in advocacy of the rights of downtrodden members of society, nor do we find that he has accomplished much, if anything, in ameliorating the condition of the poor, and in raising the masses in the social, political, and moral world.

PHYSICAL TRAINING OF GIRLS.

BY LUCY M. HALL, M.D.

AN eminent French writer has said, "When you educate a boy, you *perhaps* educate a man; but, when you educate a girl, you are laying the foundation for the education of a family." He might have added that to this end the physical training was of equal importance with the mental.

In these days the subject of the

physical training of young men is occupying much attention, and the discussions are broad and full of interest. The fault is, that the needs of both sexes in this respect are not equally considered.

An erect figure, an organism in which the processes of life may go on without the ceaseless discord of func-