

ligious respect for the most miserable of human beings as a human soul, is its great work in the world. This was the central result of the eighteenth century; nor can any century in history show a nobler. The new gospel of duty to our neighbour, was of the very essence of that age. The French Revolution itself is but the social form of the same spirit. He who misses this will never understand the eighteenth century. It means Howard and Clarkson just as much as it means Fielding and Gibbon; it means Wesley and Whitefield quite as much as it means Hume or Watt. And they who shall see how to reconcile Berkeley with Fielding, Wesley with Hume, and Watt with Cowper, so that all may be brought home to the fold of humanity at last, will not only interpret aright the eighteenth century, but they will anticipate the task of the twentieth.

A few words about the eighteenth century afford no space to touch on the greatest event of it—the Revolutionary crisis itself. The intellectual preparation for it is all that we can here note; and we may hear the rum-

blings of the great earthquake in every page of Hume, Adam Smith, Priestley, and Bentham; nay, in Cowper and Burns and Wordsworth and Coleridge. "The Rights of Man," the "Declaration of Independence," "The Negro's Complaint," "the greatest happiness of the greatest number," "A man's a man for a' that," the "new birth" of the Methodists, were all phases of one movement to attain the full conditions of humanity. The Revolution did not happen in 1789 nor in 1793. The Terror was in '93; the old system collapsed in '89. But the Revolution is continuing still, violent in France, deep and quiet in England. No one of its problems is completely solved; no one of them is removed from solution; no one of its creations has complete possession of the field. The reconstruction, begun more than a hundred years ago, is at work still. For they see history upside down who look at the Revolution as a conflagration instead of a reconstruction; or who find in the eighteenth century a suicide, instead of finding a birth.—*Nineteenth Century.*

## SCHOOLMASTERS AND THEIR OFFICE.

BY A. T. S.

(Continued from page 108.)

ONE of our objects in this article is to give such hints as may tend to raise the character of the instructor, and with it the repute of his profession.

Separating from the master his occasionally clerical character, what means has he, then, of raising himself in public esteem? We see only two—his learning and his tone of feeling and manners. These appertain to

him, lie naturally in his path, and in these directions, if in any, society expects to find his excellence, notwithstanding his peculiar difficulties; theoretically, indeed, a perfection in self-culture and self-discipline may be demanded in one who assumes the culture and discipline of others as his life's office.

And first, for "learning." In any high sense of the term it is rare in