

renders necessary such a medium of communication as the *Canadian Journal of Fabrics*; but why, when the great English and American magazines are within the reach of all, should inferior articles exist merely because they are Canadian.—QUASI-MODO.

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SELECTIONS.

It pays to follow one's best light, to put God and country first and ourselves afterwards.—Armstrong.

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Every man is not so much a workman in the world as he is a suggestion of that he should be. Men walk as prophecies of the next age.—Emerson.

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A true critic ought rather to dwell upon excellencies than imperfections; to discern the concealed beauties of a writer and communicate to the world such things as are worth their observation.—Addison.

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The more I learn, the more my confidence in the general good sense and honest intentions of mankind increases. * * * I take a great comfort in God. I think that He is considerably amused with us sometimes, but that He likes us, on the whole, and would not let us get at the match box so carelessly as He does unless He knew that the frame of His Universe was fire-proof.—Lowell.

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Await the issue: in all battles if you await the issue each fighter is prospered according to his right. His right and his might, at the close of the account, are one and the same. He has fought with all his might, and in exact proportion to his right he has prevailed. His very death is no victory over him; he dies indeed but his work lives. The cause thou fightest for, in so far as it is true, so far and no farther, but precisely so far is sure of victory."—Carlyle.

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No men can have satisfactory relations with each other until they have agreed on certain *ultima* of belief not to be disturbed in ordinary conversation and unless they have sense enough to trace the secondary questions depending upon these ultimate beliefs to their source. In short, just as a written constitution is essential to the best social order so a code of formalities is a necessary condition of profitable talk between two individuals. Talking is like playing on the harp; there is as much in laying the hand on the strings to stop their vibrations as in twanging them to bring out their music.

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Of course everybody likes and respects self-made men. Its a great deal better to be made in that way than not to be made at all. Are any of you younger people old enough to remember that Irish-

man's house on the marsh at Cambridge port which house he built from drain to chimney-top with his own hands. It took him a good many years to build it and one could see that it was a little out of plumb and a little wavy in outline and a little queer and uncertain in general aspect. A regular hand could certainly have built a better house; but it was a very good house for a "self-made" carpenter's house, and people praised it and said how remarkably well the Irishman had succeeded. They never thought of praising the fine blocks of houses a little further on.

Your self-made man whittled into shape with his own jack-knife, deserves more credit if that is all than the regular engine-turned article shaped by the most approved pattern and French polished by society and travel. But as to saying that one is every way the equal of the other that is another matter. The right of strict social discrimination of all things and persons according to their merits, native or acquired, is one of the most precious republican privileges. I take the liberty to exercise it, when I say that other things being equal in most relations of life I prefer a man of family.

O. W. HOLMES.

POETRY.

A MANSE! A MANSE! FOR A' THAT.

IS there an honest student here,
Wha hangs his heid an' a' that?
Yer future lot ye needna' fear,
Ye'll get a kirk an' a' that!
For a' that an' a' that!
Be orthodox an' a' that.
An' you'll possess the guinea stamp,
The manse, the gown an' a' that.

What though on hamely fare ye dine,
Wear black surtout an' a' that,
A bonnie kirk shall yet be thine—
A manse, a manse, for a' that.
For a' that an' a' that!
Established kirk an' a' that,
A "Free" Divine, though ne'er sae poor,
Is king o' men for all that.

A king can mak' established men,
Dub them D.D. an' a' that!
But a "Free" Divine's abune his king,
Guid faith, he mauna fa' that.
For a' that an' a' that!
Their dignities an' a' that!
The pith o' sense, the pride o' worth,
Are more than ranks for a' that.

Then let us pray that come it may,
As come it will for a' that!
That kirke, and fee, an' fayre layde,
Shall quick appear an' a' that.
For a' that, an' a' that!
Though sundered far an' a' that,
We man to man the world ower,
Shall brithers be for a' that.

—Ex.