

Such a longing will o'ertake you,  
You will pray the Gods to make you  
Nose—all nose.

One poem remains to be dealt with, the most elaborate and the most carefully constructed, though at first sight it seems the least regular and the least ordered of his penning—that is to say we have once more that artlessness which is the supreme outcome of the true and perfect art. It is the story of Attis, who in a passion of devotion for the Great Mother of the gods fled over seas to Phrygia, there to join her priesthood by rite of self-mutilation. All this is told in the panting, excited Galliambic metre. As always happens after an outburst of frenzy, whether religious or otherwise (for this worship of the Great Mother was a sort of monasticism inside out), there follows reaction. We are shown Attis in an agony of disgusted repentance; he would escape, and go back, and be as he once was, but there is no escape. There never is an escape, and so Catullus found. The whole poem is a criticism of passion, sympathetic and unsparing, and involving a tacit condemnation of all that is violent and excessive, of all that breaks the harmony of the natural order. The instinct of the artist has made him a moralist, whose homily is the more impressive because he is picturing and not preaching.

But let us not dwell on the sadness and disenchantment of his later life. Rather let us turn to the brightness and the joyousness of those earlier when he knew the joy of living, and the joy of art, and was still the genial and sunny poet who sang of Acme and Septimius.

His Holiness the Pope is not the only man who can promulgate bulls. Here is one that rather startled those who listened to Dr. Spencer's eloquence in Sydenham street church last Sunday:—"Aaron Burr's evil star of Destiny which darkened all the horizon of his life."

Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine out-grown shell by life's unresting sea!  
—O. W. HOLMES.

The best way to avenge thyself is not to become like the wrong-doer.—*Marcus Aurelius*.

Solon having been asked by Periander over their cups, since he happened to say nothing, whether he was silent for want of words or because he was a fool, replied:—"No fool is able to be silent over his cups."—*Epictetus*.

## Addresses.

### THE UNIVERSITY AND THE STATE.

THE following is the address delivered by Professor Watson in Convocation Hall on Sunday afternoon, Nov. 6th. The subject was "The State," and the text I. Thessalonians v., 20-22: "Quench not the Spirit; despise not prophesyings. But prove all things; hold fast that which is good."

These words would seem to have been written in Corinth by St. Paul as a friendly exhortation to the infant Church in Thessalonica. The Christian Church, as a whole, in its first days, consisted of a small number of converts, living in an indifferent or hostile world, many of whom, like the majority of the Thessalonians, had abjured polytheism, with its gross ideas and its superstitious and immoral practices, and had entered upon a new and higher life. But they were as yet babes, both in thought and in practice. Filled with a fervid, but not always enlightened, enthusiasm, many of them had no firm grasp of the distinction between freedom and license; and, as in all times of intense religious emotion, the line between merely physical excitement and spiritual fervour was by no means clearly drawn. On the whole, the little religious community at Thessalonica was in a healthy condition, and the Apostle cannot too strongly express his satisfaction that so many had entered upon the true path, and in their daily life were giving the best proof of being "children of light and children of the day." He finds it necessary, however, to warn them that there is a distinction between spiritual insight and visionary fancies. The Christian consciousness is no doubt able to "lead them into all truth," but it must be the genuine Christian consciousness, illuminated and guided by the Holy Spirit. Therefore, while on the one hand, the Thessalonians are exhorted not to "quench the Spirit," not to "despise prophesyings," on the other hand, they are warned that they must "prove all things" and "hold fast that which is good." There is, indeed, says the Apostle, a higher spiritual vision, and he who mocks at it or undervalues its potency, has no true apprehension of the revolution which faith in the Lord effects; but to admit, or rather insist upon, the value of this faith, is not to accept every "prophecy," however extravagant or baseless it may be.

Now, it is, of course, true that the advice of the Apostle, to "prove all things" and "hold fast that which is good," was not employed by him in the sense which has sometimes been given to his words, as an injunction to accept nothing which will not submit to the test of the "free and open scrutiny of reason." The Christian of the first century was the vehicle and custodian of a new religious experience,