

been more conservative. In Germany, a boy in the Realschule, as in the Gymnasium, gives all his time to the study of the languages, ancient and modern, and to simple mathematics, including algebra. Yet Germany has her scientific schools, and it is well-known that they are equal to any in Europe. But the student cannot enter these till he has been thoroughly grounded in the liberal studies—the *humanities*. Only then is he deemed fitted to take up the sciences, and they are taken up in a practical form—not so much in the class room as in the laboratory.

In the neighboring Republic, where utilitarianism is the watchword that opens every avenue of life, it is natural that scientific studies should take a prominent place. Harvard, and especially Yale, are doing what they can to impart a higher and truer culture, but they cannot wholly resist the prevailing tendency.

In Canada education is moving in much the same direction. Scientific studies have been introduced into our already over-burdened school curriculum, and it is only natural that we should find the same principle prevailing in our universities."

We have compared Professor Ferguson's translation with the original, and can truthfully say that he has reproduced much of the beauty and clearness of the style as well as preserved the exact meaning of the author. The article is a charming one and deserves the earnest consideration of those who wish to form a rational opinion of the comparative educative value of scientific and of humanistic studies.

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Or perhaps you want a piano, an organ, a gold watch or some one or other of the 100 prizes which the publishers of the *Dominion Illustrated* will distribute among their subscribers during the next six months. The total value of prizes is over \$3,000, ranging from \$750 in gold to an article valued at \$5, the latter being the smallest prize. In view of the fact that many persons have been induced to enter into "word competitions" and, after winning prizes, have been called upon to pay express charges upon worthless articles, the publishers of the *Dominion Illustrated* announce that any prize winner dissatisfied with his or her prize may exchange it for the cash value named in the prize list. For sample copy of the journal, with circular setting forth the prize list and all particulars, send 12 cents in stamps to the publishers, The Sabiston Litho. & Pub. Co., Montreal.

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COMMUNICATIONS.

A CRITICISM ON A CRITICISM.

To the QUEEN'S COLLEGE JOURNAL.

As a critic should not be above criticism, I trust you will not object to a few words of temperate criticism on your editorial remarks concerning "Father" Huntington's lecture, some of which are not quite so progressive as I, for one, as a friend of the *JOURNAL*, would like to see.

In your third paragraph you seem to me to content yourself with some half truths, all the more misleading because partially true. While some would dispute that the improvement of individual men will be also the improvement of their social and political institutions, the *converse* is just as indisputable, and the leaders of thought in all ages have led the way to social and political reforms, just *because* they believed in this complimentary truth that *better institutions help to make better men*. Your argument would have been as good against *any* political or social reform of the past, while yet in its infancy, as against the advocates of the Single Tax,—against a man like "Father" Huntington, who endeavors to awaken the public conscience to these real wrongs and injustice of our modern social life, which "grind the faces of the poor," and keep the "forgotten millions" in the very Slough of Despond—an *Inferno* of Despair!

It is not much to the purpose to dismiss any measure of tentative reform with the nick-name of a "Morrison's Pill." The point at issue is whether it will *help*, not whether it is a *panacea* for all evil. If it will not help let this be calmly and cogently shown. If it will let us hail it gladly for even its measure of relief! The scientific physician does not throw away Koch's lymph because it will not cure a fever. He gladly takes it and the quinine also, and every other specific, whether pill or powder, that can alleviate the many "ills that flesh is heir to."

In your last paragraph you seem to misapprehend the object of Father Huntington, Henry George and other advocates of the Single Tax system, in regard to which by the way, I hold no brief for or against, but am content to await fuller light on the subject. Their object is not, however, to give poor men farms of their own, but to bring about such a re-arrangement of taxation as should make life easier for *all* laborers, agricultural or otherwise, and by doing so tend to prevent the exodus to the cities, as well as to make the life of the city worker more endurable and hopeful.

You also seem to me in your remarks to evade the responsibility that *must* rest on the *leaders* of human affairs whether political or religious, to be perpetually in the van of progress and to lead their fellows on to better and more salutary social arrangements. No one expects either of these classes to be free from human liabilities. But "*where much is given much shall be required*," and those who stand highest are naturally expected to see the light afar off, and to help others to reach it. The progress of humanity in any direction has always begun with the enlightened few. You remark that it is as reasonable to