

is legal tender, makes the note current, not the amount of specie reserve.

"Sound Currency" deals somewhat obscurely with one of the great merits of our bank note currency, its power of adapting itself rapidly to the needs of commerce. When the demand for money suddenly increases the banks can promptly supply it, and I would be very sorry to see this feature of our system impaired. Perhaps it would be impaired by substituting \$5 and \$10 Government notes for bank notes of the same denominations, but "Sound Currency" does not show that it would. The sooner he shows it the better, if he wants to retain the Government note issue within its present dimensions.

It is quite natural that my critic, who is evidently a practical banker, should regard it as the most serious of all objections to a Government currency, that it means "taking from the banks a loaning power of thirty to thirty-six millions." I do not urge that they should be deprived of this loaning power, but this is the view taken by many who are as much opposed to the "rag baby" as either Mr. Goldwin Smith or "Sound Currency" is. The strongest plea for a Government currency with the multitude is that the banks make a profit by the issue of their notes, apart altogether from the profit made on their deposit and discount business. I cannot see the wisdom, from "Sound Currency's" own point of view of lugging this into the controversy. Were I arguing his case I would feel disposed to let that particular sleeping dog lie, and to make clear the fact that other means than an extension of Dominion note circulation may be successfully resorted to for the protection of bank note holders against annoyance and loss.

WM. HOUSTON.

Toronto, Feb. 2nd, 1889.

METHODS OF M'GILL.

To the Editor of THE WEEK:

SIR,—Allow me as a student of the separate classes for women in McGill to express the surprise we feel on reading the letters of Mr. Hague. In so far as these letters have relation to any of your correspondents I have neither time nor inclination to interfere. But in so far as they reflect upon one of our Professors I feel it my duty to state that either he must know very little of McGill, or nothing whatever of the Professor in question, and we feel it very hard indeed that the Governors should allow Mr. Hague to act as he is doing, to the injury of our Alma Mater. If he had published his letter in Montreal where the Professor is well-known and beloved by every one, we should not have minded so much. But we hope that the good people of Toronto will never for a moment believe that any one of our Professors, whom we love and revere for their self-sacrificing work among us, could ever be guilty of even the barest possibility of what Mr. Hague has said.

We think, of course, that it is a pity that the Principal did not withdraw his charges immediately, as he was in honour bound when he saw he had made ever so little a blunder, and I am sure we should all have admired him the more for it.

I think it would be difficult for the Principal or Mr. Hague to find either in or out of College a man who has been so conspicuously reticent about his opinions on co-education as Professor Murray has been. Indeed the general feeling is one of surprise at his falling in and doing the work of the separate classes as if it had been one of his pet schemes. I wonder if the Governors have ever asked themselves what would have become of these classes if Professor Murray had declined to give them the weight of his name. Fortunately the reward he has got from the students is different from what he appears to have received from the Governors.

Since I have said so much I hope it is not telling tales out of school for one to add that we are thankful to have the separate classes, even at the expense of our Professors, as they are better than nothing. The men flatter themselves very much if they fancy we care whether they are present or absent. But if our separate classes are intended to develop into a separate College, a high-class ladies' school, we have enough of them already. What those of us who are in earnest want is a *University Education*, and nothing short of it, and the money with which it is proposed to endow four Women's Colleges is not sufficient for one.

A DONALD A STUDENT.

READINGS FROM CURRENT LITERATURE.

THE AROMA OF LIFE.

BEAUTY hath its charms, but the charms of gracious manners far outweigh them. The manners that express a kindly, sympathetic heart, open to the influence of another personality as the flower to the sun, and as unconsciously giving back its own fragrance, are a gift that far outshines physical graces. Who of us have not forgotten a plain face, or seen it grow beautiful, under the witchery of beautiful manners, the expression of a well-poised mind? Learning can be acquired, politeness may be cultivated, but manner is the expression of the nature and brings the object to its own level, at least for the moment. We go out from the presence of gentle manners at peace with the world. Some of us carry the ideal of perfect grace with us, aspiring but never reaching, saying with Petrarch, "I have once beheld on earth angelic manners and celestial charms whose very remembrance is a delight and an infliction, since it makes all things else appear but dream and shadow." Tennyson says, "Kind nature is best;" for he

knew that offence could never come where the heart felt the brotherhood of man. What is rudeness but a disregard of another's rights? What is discourtesy but a disregard for another's feelings? Who that loves his neighbour as himself ever gives offence? We think of culture as the highest form of the intellectual, but it is perfect only as the heart has kept pace with the head, and sees in its own development a new responsibility, a new debt to the world. Manners are the expression of our nature. Manners are nature; politeness, veneering; and he is a dullard who is not able to distinguish. Let us lose the phrase, "Learn to be polite," and say, rather, "Cultivate the heart and head, that the stature of a perfect man may be reached." True manner sees the limitations of another's temperament and opportunity, and leaves them untrammelled, knowing every man has his own code of morals and politeness which only individual development can change, feeling with Goethe, "We arrived best at true toleration when we let pass individual peculiarities, whether of persons or peoples, without quarrelling with them; holding fast, nevertheless, to the conviction that genuine excellence is distinguished by this mark, that it belongs to all mankind."—*Christian Union*.

ORIGINALITY AND IMITATION.

It is curious to note how many excellent ideas have failed to bring forth the abundant harvest of good that might have been expected of them simply because they have been urged with more zeal than wisdom, and have been quite divorced from some other ideas which they needed for their full consummation. The excellence of originality, for example, is much and rightly dwelt upon. For a man to be himself, not a servile imitation of some one else, to preserve his individuality intact, to think his own thoughts, to utter his own sentiments, to live his own life, is certainly the noble and manly thing to do. And yet, if he be so possessed with this idea that he neglects to draw upon outside sources for knowledge and inspiration—if he ignores excellences which he does not possess and disdains to profit by the characters and examples of others—his life will probably be so meagre and poor that it will hardly be worth the living. There is nothing in literature more despicable than plagiarism; yet the author who should on this account cease to read, refuse to obtain information from trustworthy sources, and decline to ponder the thoughts of great thinkers, or to observe the style of fine writers, would soon find that his own volumes were deservedly left without readers. New thoughts, ideas, aims, methods, plans are in the air. Whatever is good in them is due from every nation who originates them to every other, from every individual who conceives of them to every other. What folly to reject them because they are not original! The question is not, are they mine or yours or some one else's? Nor, are they American or English or German, but are they true? Are they good? Are they adapted to our needs? True originality, while nobly living its own life and disdaining to copy that of another, is yet thankful for every influence that helps it to ascend and to expand, just as the healthy plant, while retaining all its individuality, welcomes every sweet influence of gentle breeze, inspiring sun and refreshing rain, and grows stronger and larger, more beautiful and more fragrant, while absorbing them into his own existence.—*Philadelphia Ledger*.

PERE HYACINTHE AND HIS WORK.

THE work which Pere Hyacinthe is doing in France for his countrymen is of the most serious importance. He would dam up the freshet of infidelity and restrain its destructive force. With an eloquence surpassed only by that of Bossuet, and a delicacy of rhetoric almost equal to that of Massillon, he lacks only the opportunity to make a strong impression on the mind as well as the heart of his age. He is now cabined, cribbed, confined by the indifference—or, better, the injustice—of the Government, and the very natural but still unfair prejudice of the church which was once proud of his fame and influence. Pere Hyacinthe should have a church large enough to give scope to his popularity. With an edifice of suitable size and in a suitable location—France could easily spare him one of the numerous churches of Paris—he would be materially assisted in one of the most remarkable and interesting experiments of the time.—*New York Herald*.

SPEAK KINDLY.

WHY should not men who are associated together in business study and practise the law of kind words toward each other? Why should not the master speak kindly to his servant? Why should not one speak kindly to a stranger who may ask him a question? Why should not those who differ in opinion address each other in the use of respectful and kindly words? Why should not those who oppose moral evils temper their language with the law of kindness in the form of utterance? Why should not the minister of the Gospel, the doctor and the nurse in the sick-room, the buyer and the seller, the banker and the merchant, the governor and the governed, the judge on his bench, the warden of a prison, and, indeed, every man and every woman, on all occasions, in all circumstances, and under all provocations, both study and practise the law of kind words in the total intercourse of life from the cradle to the grave? There is an amazing power for good or evil in words. A large part of human influence is exercised through this channel. What one is in life, how he affects others, and how they will feel toward him, depends very greatly upon the use he makes of his tongue. If he goes

through life with a lawless and acrid tongue, as the instrument of an equally lawless and acrid heart, hurling epithets right and left at others, blistering the sensibilities of his fellow-men by his own vehemence, and disgusting them with his vulgarity, he may set it down as a fact that he will make himself a nuisance in the social system. Everybody will be afraid of him, and manage, as far as possible, to keep clear of him. If, on the other hand, he sweetens his own life with kindness of feeling and kindness of words, he will always be a pleasant person to meet, to talk with, and be acceptable and agreeable anywhere and everywhere. Society will find good use for such a person, and will use him to its advantage and his advantage. Kind words are the cheapest, and, at the same time in practical power for good results, the most potent words that one can use.—*The Independent*.

ORAL TRADITION.

It is said that the invention of writing injured the power of memory, and years ago, before the schoolmaster was abroad as he is nowadays, it was possible to meet with many instances of strong memorizing capacity among persons who could neither read nor write. Complicated accounts could be kept by the aid of a "tally" only, and the memory of many a small farmer or petty rural shopkeeper was his only ledger and order book. It is certain that since the art of writing has become an almost universal accomplishment, the faculty of memory, being less needed, is less cultivated. Long after the invention of letters our forefathers rested much upon oral tradition. Antiquarians assert that one of the ancient races of Italy possessed no written language, and even where written characters were in use, oral tradition formed an important supplement to them. "Folk lore" tales and ballads have been handed down from lip to lip for centuries with curious fidelity. A writer of some thirty years ago mentions that one of Herrick's finest devotional pieces, his "Litany," was repeated *verbatim* by a poor old woman, one of whose ancestresses had been servant to Herrick's successor at Dean Prior. The old woman had never seen the poem in print; and neither she nor her predecessors could read. These "night prayers," as the old dame described them, had come down on the lips of these unlettered women for nearly two centuries, and the ten verses of the hymn were as accurately recorded in the memory of the last reciter as in the printed pages of Herrick's *Noble Numbers*. When oral tradition was recognized as a vehicle for actual information more care was taken regarding its accuracy than would be the case in these days. The old reciters jealously guarded a time-honoured form of words even in their prose narratives. Breton peasants, nowadays, notably those who possess a talent as *raconteurs*, will repeat a legend or a story with scrupulous fidelity to the established form in which they have always heard the incidents related, and will check a traveller who attempts to deviate from the orthodox version with "Nay, monsieur, the story should begin thus," repeating the regular formula of the tale. During the persecution of the Waldenses, in the thirteenth century, when their version of the Scriptures was prohibited and destroyed wherever found, their ministers committed whole books of the sacred volume to memory, and repeated chapters at their religious meetings. Even the lay members of their body adopted the same means of preserving their beloved Provençal version. Reiner mentions knowing one rustic, unable to read or write, who could yet repeat the entire book of Job, according to the translation condemned by the council of Toulouse, in 1229. "They have taken away my dear tutor, but they can not take away my *Telemachus*, for I have it safe in my heart," said the little Duke of Burgundy, when deprived of the instructions of Fenelon, whose *Telemachus* was represented to Louis XIV as a covert attack on his mode of government. It would be tedious to enumerate the many instances in which tradition has preserved what written histories were forbidden to chronicle. Traditions may at least claim to be as accurate as written history; though this, perhaps, is faint praise. Oral tradition is usually free from conscious party bias. The repeaters of traditional lore carry on the tale as they heard it; but how many an eloquent historian appears to assume a brief for one side or another in every party contest, and to write his history with a view, not of elucidating facts, but of representing certain historical characters as angels or the reverse. That ugly popular adjective will adhere to Queen Mary's name in spite of the efforts of her best apologists; and even Lingard's eloquence fails to shake popular belief in the excellencies of "Good Queen Bess," and the "golden days" of her reign. Sometimes local tradition dares to array itself in open opposition to received history. Folk lore, if not an altogether reliable guide, is seldom totally at fault in its statement of facts, and tradition has frequently kept alive memories which might otherwise have perished altogether. Books may be destroyed and history willfully garbled, but it is less easy to extinguish local traditions.—*London Standard*.

MUSIC AND THE DRAMA.

We shall be glad if our friends will send us musical items of local and general interest, as we wish to make this department one which shall reflect the musical news of the Dominion. All such should reach this office not later than Monday afternoon.

DR. DAVIES' ORGAN RECITAL.

On Thursday evening of last week a fair audience was gathered in the Western Congregational Church on Spadina Avenue, when an old favourite, Dr. Charles F. Davies, of