

that dynamite had at last gained an entrance within our peaceful walls. Closer inspection, however, revealed the fact that a steam pipe had given way to the severe frost of the previous night.

The discussions around the fourth year table have taken such an ultra-metaphysical turn that the mathematical element is in grave danger of being subsumed and disintegrated by the heterogeneous conjunction of dialectical disquisition on the analytical transcendentalism.

TORONTO MEDICAL SCHOOL.—At the last regular meeting of the T. S. M. Medical Society, Mr. Carr occupied the chair. After the business of the evening was transacted Mr. Howell read an excellent paper on the subject of "Jaundice," taking up the etiology, pathology, and treatment of the disease in a most thorough manner. The next meeting will be held on the 20th inst., when Dr. W. W. Ogden will address the Society on "Medical Ethics."

Editor's Table.

The Educational Weekly of this city is one of our most highly valued exchanges. In variety and uniformity of excellence its editorial columns are not surpassed in the field of educational journalism. Indeed, so far it compares very favourably in every particular with the best journals of this class in Britain and the United States. Its editors, Mr. J. E. Bryant and Mr. T. A. Haultain, are distinguished graduates of Toronto University, and right loyal they are to their Alma Mater. The articles in *The Educational Weekly* on the University confederation question are among the very best which the question has called forth. We wish our new contemporary all the success it deserves.

The two following paragraphs appeared in *The Educational Weekly* of the 29th January :

"If, then we lose the classics as a basis of education we must fall back upon English. There is always a sort of undefined basis to education, and the transition from classics to English means only a change of foundation, not a removal. Nor do we see much to be deplored in this change of basis—rather, we may say, much may be gained. For, first, all that is sublime in the ancient Greek and Latin authors is in these days preserved for us in our own mother tongue by translations of exceeding merit; second, their elegance of diction is rivalled, if not surpassed by writers speaking the language with which we are most intimate; and third, that systematic study of the construction of a language, a factor of such inestimable importance in training the mind, is as feasible in English as it is in Latin or Greek."

It would be interesting to know whether these statements are in harmony or not. If they are, will the Editor be good enough to explain how it is that French and German are so much inferior to Latin, Greek, and English in the matter of mental discipline? Would he please explain why "the one is a training for the mind; the other cannot be called so?"

We are not jesting; this is an important matter, and demands a more thorough discussion than the Editor has seen fit to bestow on it.

The employees of the Massey Manufacturing Co. have, with commendable enterprise, entered the journalistic field. A specimen copy of their *Trip Hammer* has been received, which, though small, is creditable, giving promise of worthy work. It is purposed to use the paper to aid in "crushing every evil which obstructs the way of labour on its journey to better, higher and nobler things." Literature is not neglected.

Drift.

In his recent article in the *Atlantic* on R. W. Emerson, Mr. Oliver Wendell Holmes says:—"Mr. Emerson is a born poet but not a born singer. The great poets are judged by the frame of mind they induce and this test he stands well, but when he would sing his muse picked her way as did his speech in conversation and lecturing."

Men change their minds as completely as women, but not so often, and above all not so quickly. To be unchangeable is the quality of the idiot; to change too easily belongs to children and lunatics; and the happy faculty of a sensible judgment, permitting a change for the better and forbidding a change for the worse, is the high privilege of the comparatively small class of humanity who are neither fools nor madmen.

—F. MARION CRAWFORD.

BALLAD.

Music, when soft voices die,
Lives within the memory;
Odours, when sweet violets sicken,
Live within the sense they quicken.
Rose leaves, when the rose is dead,
Are heaped for the beloved's bed;
And so thy thoughts, when thou art gone,
Love itself shall slumber on.

—SHELLEY.

Critics who, from a spurious good nature, unduly praise a work of art or literature, really do a cruel injury to deserving authors and artists by bringing their merits into an unworthy comparison with inferior powers. Evil of this sort, however, is apt to bring its own penalty. Directly a critic is even suspected of unfairness his influence is broken.—*Chambers' Journal*.

NEW MEXICO.

A dark-hued lizard on the dark-hued sand;
A rock; a short gray tree; an earth built hut.
Around, an edgeless plain; above, an equal sky,—
She sits and dreams. The whiteless blue of heaven
Comes down to meet the greenless brown of earth,
And compasses her dreams.

—E. HOUGH, in *The Current*, (Feb. 7).

It is interesting to know that whereas, formerly, men went to the universities only to prepare for the professions, now, many business men, merchants and manufacturers, and even well-to-do farmers and tradesmen, are giving their boys the advantage of the higher education, although destining them to follow their own pursuits.—*The Overland Monthly*.

DRIFTING.

My soul to-day
Is far away,
Sailing the Vesuvian Bay;
My winged boat,
A bird afloat,
Swims round the purple peaks remote.

Far, vague, and dim
The mountains swim;
While, on Vesuvius' misty brim,
With outstretched hands,
The gray smoke stands
O'erlooking the volcanic lands. . . .

Over the rail
My hand I trail,
Within the shadow of the sail;
A joy intense,
The cooling sense
Glides down my drowsy indolence. . . .

No more, no more
The worldly shore
Upbraids me with its loud uproar!
With dreamful eyes
My spirit lies
Under the walls of Paradise!

—THOMAS BUCHANAN REID.

Education does not mean teaching people to know what they do not know. It means teaching them to behave as they do not behave; it is not *catechism* but *drill*. It is not teaching the youth of England the shape of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery and their literature to lust. It is on the contrary, training them into the perfect exercise and kingly continuance of their bodies and souls.

—JOHN RUSKIN.