

deed a triumph of principle. Rarely indeed do we meet with evidence of dishonesty among judges, and the same system which was introduced in the interests of the administration of justice will alone secure the best results in other departments of the public service. What independence and manliness usually characterizes the British judge! Immoveable as a mountain, he withstands the tempest of argument that beats upon this side and upon that. Brave, with a sense of his security, and calm with a sense of his responsibility, he alone in all the court of justice is truly free, truly independent. The prisoner at the bar has in the judge, though he may not recognize it, his best friend. The counsel for the accused may pour forth torrents of impassioned eloquence moving jury and spectators to tears of sympathy with his client, but it is purchased eloquence. The counsel for the prosecution may shatter into ruins the edifice reared by his learned friend, and turn the sympathy excited into horror or disgust. Here again ambition or a fee has opened the springs of eloquence. The prisoner's truest friend is the judge, who has withstood alone in court both sympathy and prejudice. But if the judge be the prisoner's best friend he is also the country's best friend. To throw anegis over innocence, and to shield his country

from the hand of villainy is the high duty of the righteous judge. His judgment may stray, or error may lurk undetected in the materials out of which his judgment must be formed, and if he give a wrong judgment, it is because he is a man. The very type of independence is the British judge. Why there are many that look upon the ordinary Briton as a type of independence, bold and sturdy, which teaches a man to defend his honour to the last, and to respect the honour of others. But though under the Union Jack the independent, honest, sturdy, upholder of rights all round, is common, yet unfortunately he is not universal. He is generally an educated man, though not always, for I have found many instances of right feeling of justice among those whose opportunities for "education" have been but few. But there is no trouble in pointing out examples of the utter failure of personal independence. Place a board of ignorant men, or what is the same thing, of prejudiced men, over educational interests and of course it will go hard with educational interests. We would not willingly put a wild Indian of the plains in command of a railway train, nor intrust him with a commission to paint a portrait, but that is what we do in educational matters—we hand them over to those who know nothing about them.

OUR great want in social life is a deep and wide sympathy. This it is which enables us to see with another's vision and to appreciate another's instincts. Without merging a particle of our own individuality, we may so fairly put ourselves in the place of our friend as to feel how natural it is for him to speak or to act as he does. Sympathy like this is the only true preventive of those clashes and discords which mar the happiness and sully the purity of friendship.

MIDDLE LIFE.—"It is a solemn thought and feeling connected with middle life," says the late eloquent F. W. Robertson, "that life's last business is begun in earnest; and it is then, midway between the cradle and the grave, that a man begins to marvel that he let the days of his youth go by so half enjoyed. It is the pensive autumn feeling, it is the sensation of half-sadness that we

experience when the longest day of the year is passed, and every day that follows is shorter, and the lighter and feebler shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible, when the unwelcome truth fastens itself upon the mind that a man is no longer going up hill, but down, and the sun is always westering, he looks back on things behind, when we were children. But now there lies before us manhood, with its earnest work, and then old age, and then the grave, and then home. There is a second youth for man better and holier than his first, if he will look forward and not backward."

CONSIDERING one's own weakness is a great help to gentleness in dealing with others.