

no good but good will. It is the root of selfhood, the free and Divine Godward and manward impulse in the soul. Will to be and do right and thou art right. Make then the education of thy will the prayer and purpose of thy life. The foundation of thy being is moral. Knowledge must fulfil itself in deed, or it is vain.

To conclude, a university is not so much a place where all the faculties are represented, where all knowledge is imparted, where original research is prosecuted, where men are prepared for the various professions which minister to human needs, as a place where great minds and generous hearts and noble souls are gathered to bring their wisdom, their love and their faith to bear upon the young to develop and raise their whole being toward the ideal of right life, of perfect manhood. The whole question of educational reform and progress is simply a question of employing good and removing incompetent teachers. And they who have experience best know how extremely difficult this is. In a university, at least, it should be possible, for a university is a home of great teachers

or it is not a university at all. Costly structures, rich endowments, well-filled libraries, thoroughly equipped laboratories, many students, are but symbols of those delightful and luxuriant climates where all save the spirit of man is Divine, if great teachers are lacking. The chief value of a university lies in its power to attract and hold such men, by giving them the fairest opportunity for the exercise of their high gifts. The hero of a brilliant naval exploit, but just returned to his country, fills the whole land with the noise of acclaiming voices. It is a tribute of the popular heart to the worth of courage, skill and daring. It is a privilege to be able to feel the thrill of genuine admiration in the presence of any high human quality, but the noblest hero is he whose achievements are wholly beneficent, who triumphs and scatters blessings without bringing sorrow or death to any child of man. Such a hero is a great teacher, who lives from generation to generation, in minds made luminous, in hearts made pure, in wills confirmed in the love and practice of truth. — *The University Record, Chicago.*

DECAY OF LITERARY ALLUSION.

READERS of American biography must often be struck with the important part which literary recollection played in the life of a cultivated person a generation or two ago. Whether as the result of the older methods of study, or of that habit of "hard reading," now, alas! almost unknown among us, young men and women of cultivated surroundings early came to have a considerable acquaintance with both ancient and modern literary classics. They had read Homer, Xenophon, and Virgil,

Shakespeare, Byron, and Wordsworth, Lamb, De Quincey, and Coleridge; they understood and relished allusions to those writers, and could quote many a striking passage in appropriate connection. They were not afraid of being called pedants because they occasionally used a Latin phrase, or referred to some great name of Greece or Rome. There rested in their minds, as at once a pleasant background for thought and a help to refined expression, an orderly mass of literary reminiscence; and they