

forcing to which she is subjected. In many cases she has to work eight hours a day, which is the average number of working hours of a grown man. Examinations follow one after another; there is no time to attend to the development of the body—at the most, one hour in the twenty-four is given up to a mild walk; and the continuous sitting in a stuffy room, stooping over books, narrows the chest, and spoils the eyesight; at the age of eighteen a pale, anæmic young lady emerges from the schoolroom, doubtless stocked with knowledge, but also with headaches and back-aches enough to spoil the rest of her life. When one considers the extraordinary rate at which a girl of fourteen will grow, and how much of her forces must be consumed in the mere act of growing, surely it seems more reasonable to lighten her work than to increase it. Such a girl should only be allowed to work in the mornings, when she is freshest, and the rest of the day should be devoted to the open air and development of her body by healthy outdoor games. Above all, even if she has work in the afternoon—and some time must, I suppose, be allowed for preparation—no mental work of any kind should be allowed after 5 p.m. After a long day at school, many a time does the tired child return with a quantity of exercises, etc., to be prepared for the morrow, all of which must be done in the evening, and it stands to reason that it must be highly prejudicial to the brain to be taxed at a time when it is fatigued, and the physical powers of the child are at a low ebb. . . . Truthfulness, courage, and unselfishness are blossoms of character growing but from small seeds; let them be nourished in the warmth and sunshine of love and sympathy, and watchfully protected from choking weeds, and at last will come the crowning of a fine character, without which all the book-

learning in the world is but a parrot's jargon. — *Mrs. Fessie Waller, née Huxley, in the Nineteenth Century for October.*

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PROFESSOR SAYCE ON PHARAOH'S LIBRARY.—Portions of a royal library dating from 1430 B.C. have lately been unearthed in Egypt. We now know that Melchizedek was not a myth. Professor Sayce of Oxford, who has discussed these facts in an elaborate essay, very justly observes that they are a serious blow to the pretensions of conjectural higher criticism of the Old Testament literature. We have been told by some of the higher critics that Israel was not a literary nation until after the time of the Judges. No records in the Phœnician dialect have been found running back beyond that time. And, on the basis of the absence of such records, it has been inferred that there were no records. Now, as all the logicians and men of practical sense affirm, merely negative evidence is an unsafe basis for large conclusions. It is ascertained beyond peradventure, by the study of the cuneiform tablets lately uncovered at the city of Tel el-Amarna in Egypt, that a century before the Exodus great libraries existed in the region now called Palestine, and that a brisk correspondence was kept up between the governors of provinces in that part of the Egyptian empire and their superiors in the land of the Nile. We read in a passage in the New Testament, in Hebrews, of Melchizedek, who was "without father, without mother, without descent." We read in a certain chapter in Genesis that Abraham was visited by Melchizedek and received a blessing from him. Now the critics of the school that attacks the Old Testament most severely have been accustomed to say that this legend about a king of Jerusalem in the day of Abraham having