

them in the race for positions in our educational system. We cannot deny that there is something to be said if the word foreigner were explained to mean one whose views of almost everything are foreign to those which prevail in Canada. An Oxford man has been brought up where society is divided into strata in which members of the upper strata treat those of the lower with the kindest allowance, provided always that the distinction between them is in all things acknowledged, and where a respectable, fairly educated and perhaps well-read man who holds a good position among his fellows, both in social organizations and in his Church, and who is known among them as Mr. Thompson, must among his superiors be called "William" or "John" or "my good man." An Oxford man generally comes from conditions of society in which "dissent" is held in contempt and "dissenters" are looked on as vulgar, and find it made difficult for them to rise above the imputation, conditions in which total abstinence and other excellent customs which prevail here are treated as troublesome and silly fads. In many ways, then, an Oxford man, newly arrived, may easily find himself in an atmosphere quite foreign and necessarily disagreeable to him, if not contemptible in his eyes, and may easily become among our young people an apostle of a code of morals distinctly lower than that under which they have been brought up.

On the other hand, Oxford, and we are taking Oxford here as representative of English schools, is a centre of a very solid learning. Precise information and close thinking are characteristics of the training it gives. To banish English learning from our country would be the most barbarous act since the Caliph Omar burnt up the Alexandrian library. There are one or two things, moreover, besides learning that we can well afford to import from England, and cannot afford not to. One of these is the English language. Few will, we presume, question the fact that the Queen's English is deteriorating among us. We speak less correctly than we did a generation ago, and that because we are by so much time removed from close contact with the original fountain of the language. We do not say that the English do not speak as well as they might. We do not see any good reason for making diphthongs of pure vowels or for the elision of the *r*, which are characteristic of even good English pronunciation, nor do we see why people who desire to learn good English from these people should exercise themselves chiefly in their obvious defects. But we do say that the rustic English which has