

tries not to listen, talks to her neighbour, and endeavours, at any rate, to appear unconscious; if she has it not, she either sets him right, or else keeps up a running commentary of correction on his observations to those around her. But if she is sensitive, the greatest torture that can be devised for her is to hear her husband speak in public. It is not given to all men to have the power of oratory bestowed by Providence on the 'Rupert of Debate,' on Mr. Bright, or on some few other noteworthy exceptions; and nothing short of this could satisfy the anxiety of the clever wife that the man she loves should distinguish himself. A pause for a word, so short as to be imperceptible to others, is an age to her; she forgets that few indeed are the speeches the wording of which is not improved upon when reported, and shudders at the repetition of a word, or at the occasional haziness of a nominative. It is difficult for her sometimes to believe that the applause is not ironical; still more difficult not to answer discouragingly if her husband ask her afterwards how it went off. How infinitely happier is the little butterfly at her side, whose husband speaks next, breaks down, forgets his subject, makes altogether the most ignominious failure, but who is yet satisfied, delighted, and thinks dearest Augustus 'so clever to speak so well'! The clever wife feels that such a fiasco would simply have annihilated her, and is divided between contempt for her neighbour's ignorance and envy of her serenity. And very certainly the butterfly is a far more congenial critic to her husband than is the clever wife to hers. He may affect to laugh at her praises and to call her 'little flatterer'; he can hardly help being perfectly aware that her opinion on the subject is not worth having; still, the incense is very sweet, and infinitely preferable to the moderate approbation tempered by criticism accorded to her husband by a clever woman.

There is one topic on which the advocates for the higher education of women enlarge greatly, and on which their utterances are most plausible until subjected to the crucial test of experience—namely, that what a man craves for in a wife is an intellectual companion, a duplicate in thought and in education of himself. Of course there may be instances of such; but, as a rule, a man prefers to exercise his intellect abroad, and to have his amusements and his relaxation at home. This cannot be the case if his wife is to be his intellectual double; when he wishes to be lulled to his after-dinner nap by the singing of a simple ballad or the strains of a dreamy German waltz, she will want to discuss a review, the feminine constitution not lending itself so easily to post-prandial slumber as does the masculine, and will be somewhat disgusted at his apathy on the subject. We are by no means to be understood as advocating that women should be uneducated; far indeed, from it: their better education, the giving them some interest and occupation other than dress, society, and flirtation, would be the best corrective for the lamentable fastness and—must it be written?—coarseness of the tone of the day; but there is no necessity that the education should be absolutely identical with that of men. Rather the wise part would be to educate women as the complement rather than the duplicate of men. The average young man of the day, for example, is deplorably ignorant of the standard literature, not only of every other country, but even of his own; it is a point in which woman's education might well be trained to supplement his supposed classical and mathematical attainments. Let a woman receive the same education as a man, and it is tolerably certain that, though seldom attaining the point which he with moderate application can easily reach, she will believe herself to be a prodigy of erudition, and give herself airs accordingly. Of course in the lapse of time circumstances may so have changed that similar teaching may be suitable to both sexes; but at the present time it is tolerably clear to an impartial observer that the happiest households are not those which are presided over by clever wives.—*London World.*

"THE SPIRIT OF LIFE."

A LAYMAN'S VIEW OF IT.

[We insert the following without, however, holding the *Spectator* responsible for the sentiments expressed.—ED.]

Those who look beneath the mere surface of social changes to study the causative mental processes which precede these, cannot fail to observe how very largely during the last fifty years, religion, or the love of doing right by serving one's fellows, has entered into every department of life. The work of the world seems animated with a new spirit. Men take more satisfaction, more joy, and more of what is called "pardonable pride" in their labour and its results than in the reward which follows it. Science is more in search of practical discoveries than ever before—less aggressive towards fame and applause. True art has always been loyal to truth and beauty. Now *all* art is criticised crucially by these tests. Oratory in the pulpit, at the bar, on the platform or in the Legislative Assembly has almost ceased to dazzle. It is replaced by something better, by the thrilling earnestness, zeal and honesty inherent in the man who having something to say, says it. Exceptions only prove the rule, for the "homage which vice pays to virtue" compels the simulation of quiet intensity of earnestness. Politics are less and less discussed or valued as regards *men* and more and more as regards the usefulness of *measures*. Trade and manufactures, agriculture, &c., are becoming gradually less a means of obtaining

wealth or position, and are regarded rather as a field of usefulness in which the man of skill and daring can find full play for his powers. It is in the exercise of these he finds pleasure; and success or failure are measured by him more as a test of the reality of his powers and the usefulness of his work, than as a personal matter of loss and gain.

Such assertions may seem at first glance a little daring, at least as regards the mercantile world; for what of all the colossal fortunes and huge monopolies which exist, and have grown up indeed, within this age? That is indisputable. Yet this is also true that these are all the result of one man power for work, or capacity for management, and are as often used in the manner indicated as for more purely personal and selfish purposes. Nay, more than that, so irresistible is the utilitarian tendency of this age, that not one of these can long exist unless, even if it be for selfish ends, it serves the universal hunger for usefulness.

And money has ceased to be a *thing*, and become only the symbol of a substance. It is impossible to possess it long, except by giving it out again. It must be used to further the work of the world, or let out to others who will so use it, or it soon ceases to be. Money has become only *labour, ability, character* in compact, portable, calculable shape.

The Press, of course, has always been immaculate, and is so still. Those tiny excrescences of vituperative personal attacks observed in party organs merely serve to make a sufficiently dark background of shadow in the picture, for no newspaper can long exist in these days, unless it has a distinct form of usefulness to humanity, as well as to a party, and contains both news and information of a practical kind. These personal attacks (to change the figure) are only ebullitions of the boiling passion within those who turn the handle of the "organ." These find vent at the mouth of the crater in words, which few read, and fewer still find really injurious.

No one of these assertions is less applicable to our Dominion than to the rest of the world. At no time in our history has there been so much thought among our people—so much study of great problems that make for usefulness. We are learning by our errors, and gathering inspiration from success.

If, then, these things be so, it is not unreasonable to conclude there must be some cause at work to produce the change; and there is. It is religion; it is the dawning light of a new church. The sceptical reader, and the rigidly orthodox, need not be affrighted. It is not a new *sect*, but a new *church*; and that means universal light to all the human race, according to the state or condition in which each is—light accommodated to the faculties within, which are open to its reception. Hence it is not—it cannot be—confined to one class, sect, or section in any nation, or in any community of nations.

It is true that there is a *sect* which calls itself *the New Church*, and is better known as the "Swedenborgian" or "New Jerusalem" Church; but it is only a sect—a body of men who try to raise themselves to eminence by conserving and re-interpreting from their own self-hood the grand thoughts of their founder. *All* sects have so treated their originators, who are generally too noble, too lofty in their aims for any body of smaller men fully to understand or express. Who can deny that Luther was a grander man than are Lutherans collectively? Calvin a man of greater rigidity and fixity of purpose than Calvinists, who only wear the outward vesture, or semblance, of which Calvin was the very embodiment? And if one may, without irreverence, view our Lord God himself from the merely human side of His divine humanity, from whom all Christian sects claim their origin, may we not well ask, Is there any one of them which rises to anything like the full exhibit of a perfect copy of *that* life? Yet this is the standard set up before us: "Be ye perfect, even as your Father in Heaven is perfect"—in your degree as He is in His—and each successive church is but a step upward and onward towards that goal. For a church is not a narrow thing. A church on earth is but an opening up of a path to the state called Heaven, and is always universal to all the race of men wherever any in any land are longing for truth to enable them to live in goodness of any kind, worldly, sensual and practical; to mitigate the miseries of physical condition; or, spiritual and mental, to pacify and comfort the minds and intellectual passions of men. The dawning of a new church is always seen in Progress, in Science and Art first, because through these only can purer, truer doctrine be made known. The useful, practical application of Science and Art to the reality of physical conditions paves the way for the new truth of doctrine, which is the inner cause of these outward effects, though otherwise unseen and unknown. It must demonstrate to men, in things material, the possibilities of new truth before it can gain universal access. This is what has been going on these last fifty years. It would be quite hackneyed and commonplace to rehearse a list of the inventions which have during this generation changed the whole face of Nature and the aspect of human affairs; but now that these have prepared the way, like a John the Baptist, teaching practical repentance and physical purification by the baptism of sanitary laws, the causes of these laws are capable of being understood. The New Church has really already forced its way into the world, not as a sect, but as a life, "for all religion has relation to life, and the life of religion is to do good," by usefulness, on every plane of man's being. So it comes about that there are strange changes in *all* sects as regards interpretation of the Divine Word. Hence it comes that the logic of facts in physical and mental science is creating