

which has been in progress from time immemorial between the people and the aristocracy, only within the last fifty years can it be said that they have had absolute freedom of speech. A little over fifty years ago, a man was thrown into prison merely for saying that the Prince of Wales was born without a shirt. Even now the masses are swayed by the best orator; the most fluent speaker is the one that is going to command the voice of the people. Nothing but a thorough knowledge of history will ever alter this. Until the people are perfectly acquainted with the great struggle their forefathers have had against oppression, the monied portion of the nobles and the so-called, blue-blooded peers of the realm, they can hope for no real freedom. A man without a mind of his own meets the fate of the

uneducated; to be swayed by every wind that comes along, and to speak for causes that are opposed to his inmost desires.

Tennyson in this poem seems to tell us that Freedom has chosen England for her dwelling, and so uses the expression, "Triple-forks and Crown," denoting that England has obtained maritime supremacy through freedom, and that this freedom is preserved by the monarchy.

He ends his story by hoping that the beautiful figure of Freedom may stand above, and light us on our journey through the world, and by means of its presence bring us comfort, peace and happiness; but that we will ever turn away from the fatal extreme of that abuse of liberty which some countries are guilty of when they for the first time gain it.

TWO EXPERIMENTS IN UNIVERSITY EXTENSION BY A CANADIAN UNIVERSITY.

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PROFESSOR ADAMS, in a recent article on American pioneers of University Extension, says that perhaps our American colleges will discover some day that they have all been engaged in University Extension without knowing it, just as M. Jourdain found to his surprise that he had been talking prose all his life. Few men know more than Professor Adams of the new movement which has recently aroused some sanguine hopes that a royal road to universal culture has at last been found, and no one gives a more exact account of what has been done or a more sober estimate of the proportion of successes to failures; but I am afraid that the illustration from Molière is calculated

to foster a delusion which, if not dispelled, may do mischief. M. Jourdain's prose was the real thing; but what resemblance has an average course of popular lectures, even when given under the most learned auspices, to university work? Believing that it is desirable to have as much of the real article as possible, we must begin by estimating shoddy imitations at their proper value.

What is the aim of the university teacher? The same as that of every true teacher, only that he has the great advantage of addressing young men capable of thinking instead of boys and girls. His aim is to educate his students or make them think for themselves. This means hard, con-