

to which he gives utterance. We find him in the laboratory, examining, with all the curiosity and eagerness of a child, the wonderful things of this material world, analyzing, dissecting and experimenting with all the accuracy, carefulness and ingenuity of an original investigator. We find him in the meetings of the different clubs, reading, writing essays and debating with all the energy of a Mrs. Scott Siddons, a Macaulay or a Gladstone; we find him at the caucus during election time, stumping with all the eagerness and force, or managing the elections with all the diplomacy of a practical politician; we find him a member of the executive committee of the Literary Society, giving sound advice from his deep fund of theoretical and practical wisdom on which so much of the success of the meetings of this society depends; we find him the advocate of all moral and material reform; and lastly, we find him a leader in the social circle. There he is keeping a whole room-full in the best of humor by his tact and geniality; his conversation is brilliant, but not usurping; his wit sparkling, but not personal; his manner engaging, but not obtrusive; he reigns supreme in the social gathering, pleasing all, offending none.

Then we have the last class, made up of those who go there to have a good time, to enjoy themselves at any cost; their one aim and desire is to revel in pleasures of all kinds. What class predominates at our universities? Thank heaven the second; and it predominates largely over both the others. Why is this so noticeable? The first class is a class of dreamers, cloister thinkers and hermit philosophers. In what kind of a country do they flourish? If there is a time of the day when one is inclined to become solemn and thoughtful, yet with a solemnity and thoughtfulness mollified by a quiet peaceful resignation, it is when the whole heaven is lit up with resplendent glories of the sun sinking beneath the iris-tinted clouds of the west. The setting sun arouses within us solemn if not sad thoughts, it reminds us that the day is at an end, the day that is a day of judgment to us, the day that is a "Dies Irae that writes its irrevocable verdict in the flame of its west," it reminds us of the great unknown that lies before us wrapped in Cimmerian gloom, it brings us face to face with the "veiled priestess," Futurity. No wonder we are sad and solemn. But then the sunset glow is significant of a great God and Father of all, who stamps with His sign of approbation the life that has been lived; it whispers to us those words of all, the most coveted; "well done thou good and faithful servant." We, deeply conscious of our own insignificance and reminded of it by the setting sun, are appalled and awestruck at the coming end; and yet at the same time the halo of light, are reminded of a grand triumph. Fit time for thought! So the kind of country suited to this class is one preëminently idealistic, is one whose greatness has reached the top round of a climax, and is gazing on the sunset glow of its own glorious past. Ours is not a country like that, ours is one where the mists of morning are being rapidly dispelled before the rising sun. It is one that fills one with an inspiring ambition to do and dare or die. It is one that calls for action, and thoughtful action. It demands the golden the all-conquering silence of the Greek, until the time comes for speech and action. It is productive of men who combine practical knowledge with the very essential theory to back it up.

The last class includes those whose fathers are by good or rather bad fortune able to supply them with a large share of this world's good. They love not the inspiring stimulus of a depleted purse; and their natural ambition is dulled by surfeit of pleasure. There is one thing we may be thankful for, this class, by reason of their being imbued with a barbarian sense of caste and social exclusiveness, do not attempt to spread their demoralizing stupor among their fellow students. They are in the minority as our large fortunes are few and far between.

The second class, as was said, is the predominating one; it is made up of those who, whether in opulent, medium or poor circumstances, are stimulated by the spirit pervading their young and growing country, are imbued with a

lofty ambition to live and die for the advancement of the race materially and morally, either as individuals, as a social body, or as a nation. Such are the students who in their particular line of life are to carry the standard of freedom and progress, and plant it on the walls and battlements of the strongholds of ignorance.

TORONTO GRADUATE.

THE CHANCELLOR OF THE EXCHEQUER ON PROF. ASHLEY.

We have every reason to feel proud of our professors; especially, as regards their varied attainments, their original work and their world-wide fame. The latest indication of the increasing reputation of one of our professors comes from the city of Edinburgh—the city which, a few months ago, conferred great honor on our worthy President. The Right Hon. Geo. J. Goschen, on November 19th, delivered an address before the students and faculty of the University of Edinburgh, he having been lately elected Lord Rector of that institution. His subject was "Use of Imagination" as a method of study; and he referred to imagination in literature, in practical work, in questions of state and in economics. During that course of his address on the latter topic, he pointed out that people did not enjoy Adam Smith because they failed to imagine the times in which he lived: "Study his theories with a full understanding of the history of those days and you will still be charmed and edified by almost every page of his great work." Again he says, "A young economist has well expressed the system of investigation which accords with my contention that economic theories must be judged and studied in relation to the times when they were evolved. Mr. Ashley says, in his preface to 'Economic History': 'Political economy is not a body of absolutely true doctrines, revealed to the world at the end of the last and the beginning of the present century, but a number of more or less valuable theories and generalizations.' As modern economists have taken for their assumptions, conditions, which only in modern times have begun to exist, so earlier economic theories were based, consciously or unconsciously, on conditions then present. Hence the theories of the past must be judged in relation to the facts of the past, and not in relation to those of the present." Mr. Goschen quotes several other sentences in this connection, and expresses himself as coinciding with the views of Professor Ashley as expressed in the quotations.

EXCHANGES.

It is easily seen that the *Niagara College* is not a prodigious institution as regards numbers from the jolly familiarity with which it addresses its subscribers "Kit Carson," "Jay Eye See," "Bink," "Nick," etc. It possesses some degree of merit, especially its editorials, which to quote from itself "bear the stamp of sound logic and high literary worth." It is a bi-monthly.

The *Acadia Athenæum*, Wolfville, N. S., comes next with its breezy and well conducted columns. It touches on a point often not impressed on students, and that is the grand opportunities of a college course for developing "thorough gentlemen." In their manners students should be facile but not familiar, and in opinions firm but not fierce. Its attractive articles are "Resources and Population," and "Stepping Stones to English Literature."

The first edition of *McMaster University Monthly* is to hand. Its principal articles are on "John McGaverin," who recently sailed to India to engage in mission work there; "French Evangelization," "The Boston Athenæum." It also has two pretty little poems, "Under the Beeches" and "Christmas Morn." The students quarter consists mostly of articles on church and missionary efforts. The editorials are strikingly terse and clever. McMaster! we salute thee.