

used at the founding of the Trinity College, and which has also been used at the laying of the corner stones of the various additions to the buildings. At the conclusion of the ceremony hearty cheers were given for the Countess of Minto and many congratulations and good wishes extended to the authorities of St. Hilda's College. An opportunity of contributing to the building fund was given, and over \$100 was received. The occasion was one not soon to be forgotten by any of those present, among whom were many who have the future of St. Hilda's very much at heart. It was the first public recognition of a movement which has been begun, and carried on in weakness and sometimes with little encouragement. Those who know St. Hilda's know its importance, and feel that the commodious building in course of erection, the testimony of Bishop Sweatman and the kindly assistance and recognition of the Countess of Minto are but fitting tributes to a movement which aims to afford greater educational facilities than the Churchwomen of Canada have enjoyed heretofore.

WORK, THE WATCHWORD OF SUCCESS.

"Work, and be thorough," is our counsel to men who seek to rise by self-improvement.

There is no want of desire on the part of most persons to arrive at the results of self-culture, but there is a great aversion to pay the inevitable price for it—hard work. Dr. Johnson held that "impatience of study is the mental disease of the present generation," and the remark is still applicable. We may not believe that there is a royal road to learning, but we seem to believe very firmly in the "popular" road. In education we invent labor-saving processes, seek short cuts to science, or learn French and Latin "in twelve lessons" or "with-

out a master." We resemble the lady of fashion, who engaged a master to teach her on conditions that he did not plague her with verbs and principles. We get our smattering of science in the same way; we learn chemistry by listening to a short course of lectures enlivened by experiments, and when we have inhaled laughing gas, seen green water turned red, and phosphorus burned in oxygen, we have obtained our smattering, of which the most that can be said is that, though it may be better than nothing, it is yet good for nothing. Thus we often imagine we are being educated while we are only being amused.

The acquirement of bits of information, without study and labor, is not education. It occupies, but does not enrich the mind. It imparts a stimulus for the time, and produces a sort of intellectual keenness and cleverness; but without an implanted purpose and a higher object than mere pleasure it will bring no solid advantage. In such cases knowledge produces but a passing impression—a sensation, and no more; it is, in fact, the merest epicureism of intelligence—sensuous, but certainly not intellectual. Thus the best qualities of many minds, those which are evoked by vigorous effort and independent action, sleep a deep sleep, and are seldom called to life, except by the rough awakening of sudden calamity or suffering, which, in such cases, comes as a blessing if it serves to rouse up a courageous spirit that, but for it, would have slept on.

Accustomed to acquire information under the guise of amusement, people will soon reject that which is presented to them under the aspect of study and labor. Learning their knowledge and science in sport, they will be too apt to make sport of both, while the habit of intellectual dissipation thus engendered cannot fail, in course of time, to produce a thoroughly weakening effect, both upon their mind and character.