

acter and to infer from this that culture is a mere varnish and that character only deserves any serious attention. No error can be more fatal. Culture without character is, no doubt, something frivolous, vain, and weak; but character without culture is on the other hand something raw, blind and dangerous." Now, on this continent we are in the presence of a double danger. The "practical" people, who have great weight at the polls, are discontented with "culture" and are willing to abandon it. On the other hand the Academic world is engaged in rapidly eliminating from culture its religious element. Both dangers threaten character; and conduct is the immediate product of character. Here arises the need for authority in conduct.

Is it any more difficult to set up a standard of conduct, for the cultivation of what Arnold calls "the power of social life and manners," than it is to set up that standard in religion, in politics, in literature? In the greatest number of the acts of daily life, the standard of Religion is the standard of Conduct too. In those which remain, the standard is after all the standard set up by Society. "The best

people" is a phrase which is often sneered at by democratic youths who think petulance is freedom. But "the best people" in every land are the people who as a matter of fact are the best educated, have travelled the most intelligently; have read the best books; have had the best chances in life; have mixed with the people of most distinction everywhere; have caught a polish from a hundred societies; have established traditions that may safely be followed in most things, from the mode of receiving instruction to the mode of tying a shoe string. "All things being equal," says Oliver Wendell Holmes, "give me the man with the family pictures." And in another place he says that it is not easy for a man who says "haow" to arrive at distinction. Whenever a young fellow thinks it would be fine and manly to fly in the face of the usages of society—quoting Carlyle and calling them "shams!"—he may take it for granted he is wrong; and he may be assured he will suffer, for outraged authority takes a pitiless revenge alike on nations and on men.

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