

men of the world may be produced, but seldom a philosopher or poet. Individuality and the philosophical or literary instinct is crushed out. The practical is developed at the expense of the fundamental and ideal.

Doubtless, here we must look for the cause of the scantiness of our literature, and perhaps for its failure to be more "*distinctly national*."

I asked a fellow one day for fifty cents, a capitation tax. In giving it to me, he said, "I want it distinctly understood I do not give this because it is *customary* to support the cause you represent, but from *principle*." That was high sounding at first, but upon reflection I could not help asking myself, "Did that fellow really give from principle? Is it not very likely that *custom*—his past experiences—laid the foundation of that rule of conduct which he calls principle? Take away his past experience and environment, he would not have as many principles as now probably he thinks. I will not say that moral principles are inductions from experience, but I will say, that many people do not clearly discriminate between moral principles and such inductions. The result is they get false notions of creed, of duty and of conduct. They lose sight of the fact that some of the creeds and rules of conduct laid down, are formulated from the fallible observations and experiences of men, rather than the expression of moral principles universally and eternally true. If men could be brought more clearly to see this distinction, and act upon it, we cannot help thinking there would be more of intelligent charity and less of short-sighted bigotry; clearer and higher conceptions of right action, and less of confusion about customs and principles.

THE HIGHER EDUCATION OF YOUNG WOMEN.

PRESIDENT DWIGHT says that the higher education is for the purpose of developing and cultivating the thinking power. It is to be the end of making a knowing and thinking mind; and therefore it should be given to the daughters and the sons alike.

This development and cultivation of the thinking power is needed to fit men and women for the better performance of the work which must specially devolve upon them, and nothing else can do this so thoroughly. In the active work of his life, a man must learn to use his mind more or less well. But the active sphere of a woman is usually her home. Life does not do for her what it does for the man, and it is not desirable that it should. If, therefore, her mind is not