

sense of oppression may be overcome, and the fancy even of a loggerhead may be accelerated and the intellectual powers unshackled. Again, a like result comes from motion. Our personal experience will attest the exhilaration of spirits we have during a rapid drive in the open country. And of course a person in the 5th story, being farther from the centre of the earth, is whirled more swiftly through space than one on the ground. Further confirmation of this is found in the fiery, inventive, fanciful spirits of nations living in the tropics, which is the utmost diameter of the earth. A condition of spirits which sluggish intellectual natures living nearer the poles can only hope to attain to by taking a few turns in the garret. These two main causes, happily blending to produce the same result, furnish the grounds why literary men take to an aerial habitation; and if they have not known it before, it is but another proof of how men will work on principles long before they recognize them.

Now bearing these truths in mind we may readily judge from an author's works at what degree of elevation he wrote. From this standpoint we are forced to the sorry and somewhat illogical conclusion that many works, text-books included, were composed in the cellar. Some perhaps may be malicious enough to wish they had been composed at a depth which would have rendered it impossible for them to have ever seen the upper light. Others written at a higher point are so surcharged with the living, springing, boundless activity of their authors that sometimes in the absence of the student they have been known to vacate their places on the table or disappear from the library.

Many who believe that famous declaration of the American Constitution that "all men are born free and equal," as an indisputable fact are not a little perplexed at the mental inequality exhibited even in limited communities. But, granting that men differ in their physical natures, this inequality arises from the fact that they are educated at the same distance from the centre of the earth. If a cavern should be dug, and a tower erected, it would be found by experiment that the dreary dreamer of philosophic unrealities in the top of the tower would become a practical man at a certain depth in the cavern. And the numskull grovelling on the ground floor if elevated a mile and a half in the tower, though he might not sparkle with repartee, or froth with declamation, yet could easily be educated to a degree which

would realize the ideal mediocrity. For the benefit of those coming after, it would be advisable to employ a barometer to record the point of elevation or depression most suitable for educating the phlegmatic, lymphatic or any other temperament. This, however, would scarcely apply to idiots, for, though placed on the summit of the Andes they would be idiots still, and most likely remain so.

But the garret has a wider influence than that exerted indirectly over literature or philosophy. It has a voice and sympathy for reverent moods. Carlyle would have us turn aside to an old-clothes shop to worship; rather let us repair to the garret, for, in such moods it is to us an abode rich in family traditions, fit resting place for worn-out theories, and the receptacle of lost aspirations. There, like Maggie Tulliver in George Eliot's *Romance*, the thankful, or tortured and over-burdened soul may relieve itself of its pent up emotions, and by so doing, find, in the reflex action, that peace and higher pleasure which comes from the complete harmony of the soul with itself and its surroundings.

Here we must leave our subject, the details of which may not in every case be consistent or even logical, but "consistency is a vice of little minds," and logic is too much concerned in the pursuit of the sophistries in our politics and higher education to be very much interested in a theory so didactic in its character as that of living in a garret.

WILL LADISLAW.

OUR LECTURE COURSE.

The first lecture of the term—"An evening with Katharina an Arthur Bonnicastle"—was delivered by Hon. John Boyd in the College Hall, on Friday night, Jan. 26th.

There were few, the lecturer said, who at times were not weary of this life. Burdened with toil and trouble, men were looking forward to a time when they should always be blessed. It was often asked, "Is life worth living?" The answer came back in the question of rebuke "Does the animal of man take in both worlds?" If life was buried in the grave, if the solemn "Earth to earth, dust to dust" expressed its final purpose, there might be doubt as to its worth. But life had deep meaning when regarded as a training school to bring the soul into affinity with a higher life. Life was worth living when the two talents were increased to four and the five to ten. He would ask his