

There was truth in Mr. Lowe's criticism as to the excessive attention given to classics. But it may be said that he rather changed the direction of a youth's studies without conferring benefit on his mind and thought. It is difficult to recognize that he advanced the true purport of education, the development of the reasoning powers, by his advocacy of confining the attention of the boy to modern languages and the sciences. Every earnest student of a modern language not his own, early discovers that he must give to it exclusive attention. Let me ask you, of what value in the practical duties of life is superficial knowledge of any kind? But even a little Latin is of use in the study of French. If you have a fair knowledge of both, and it is your fate to visit Italy, you will be surprised at the facility with which you will pick up the language for every-day conventional use. I do not speak of literary proficiency of the language, as any of you will soon discover if placed in a position to observe the distinction. German is another matter. It is a study entirely apart. Many may conceive that being cognate with English his mother-tongue will aid him. It is quite the reverse. The analogies between the two languages require advanced knowledge to perceive. I may adduce a familiar example. Our gable, the wall closing at an angular point, is the word *gabel*, a fork. It conveys the same idea; here the relationship stops. German is a language demanding the closest application. Thus, I contend that the study of these languages and the pursuit of science, however laudable in themselves and elevating in themselves, can only be considered as advanced studies for the higher education, when the character is formed and fitted to receive them.

Lowe himself to the last clung to the love of classics, and they never ceased to furnish illustrations in his argument. There is a comic incident connected with the tax, which, as Chancellor of the Exchequer, he introduced on the manufacture of matches. It obtained favour in the House of Commons, and in the present day writers of eminence on political economy justify it. The manufacturers opposed to the tax, as manufacturers are in such circumstances, had a card to play which they did not neglect. They started up all the young girls engaged in the manufacture and in the sale, by the dread of losing their means of livelihood, and induced them to form themselves in a procession with banners and music, and proceed to the House of Commons, noisily to protest against the tax being enforced. The unthinking public accepted the trick as a good demonstration against an unjust imposition. The proposition at the time, and since that date, has been brought forward in a disparaging spirit to Lowe's ability, and in a minor way caused him annoyance. A strange feature of the case was that the stamp required by law bore a Latin motto, *Ex luce lucellum*, which may be translated, "A little profit out of light."

In a number of *Punch* at the time, Mr. Lowe's statue was given placed on a match-box, with the distich:

*Ex luce lucellum*, we all of us know.

But if Lucy can't sell them, what then, Mr. Lowe?

I have felt it my duty to introduce Mr. Lowe's name, as from his deservedly high reputation no one opposed to classical training has obtained greater countenance or weight.

It remains for me briefly to summarize the advantages we may hope to confer by a judicious system of education. Primarily we escape the penalties entailed upon ignorance, and we avoid the errors it is too often the lot of the uneducated to commit. The manners of youth become more subdued and gentle. It is the effort to lead to the abandonment of prejudice, to inculcate habits of self-respect and self-reliance, and to endow manhood with the capacity of living respectably in the condition assigned to us, and of finding honest resources in leisure: generally of forming the character according to the precepts of truth, honour and unselfishness. I know no better detail of this aspiration than what we are taught in the church catechism, which doubtless you all know, but it will not harm any of us to hear these noble words. We are there told to "love our neighbours as ourselves, to hurt nobody by word or deed, to be true and just in all our dealings, to bear no malice nor hatred in our hearts, to keep our hands from picking and stealing, and our tongues from evil speaking, lying and slandering; to keep our bodies in temperance, soberness and chastity, not to covet or desire other men's goods, but to learn and labour truly to get

our own living, and to do our duty in that state of life unto which it shall please God to call us."

Naturally we look forward that our children will be well acquainted with the history of their own country, with a general knowledge of the motherland, and of the great Empire to which we have the happiness to belong. We hope to make them intelligent human beings, useful members of society, to possess principle to withstand temptation, and integrity to rise above the seductions which everywhere present themselves. I may be told that these are accepted moral truths. Yes, but while teaching the requirements enforced by our daily life according to our duties and station, surely we ought not to omit to impart the moral force and the dignity of character by which the temptations to which every human being is subjected can be met and mastered.

There is a phrase of the people worthy of remembrance, that "Life is not all beer and skittles." It is a truth we learn at an early date. We find how the most prosperous career is chequered by many disappointments; that the most favourable, equally with the least attractive, condition entails serious and exacting duties, and that failure in their observance leads to a day of reckoning, certain and sure, be it late or early. We are taught how much of our fate lies in our own hands; that when dark days come upon us we have to be true to our purpose, and that we slacken neither our perseverance nor our hope. We cannot be insensible to the fact that there is much good and evil fortune by which our destinies are shaped, but we do not better our condition by stopping on the roadside to weep over a reverse.

I trust my imperfectly expressed remarks have not tired you. I have to thank you for the attention you have been good enough to give in listening to me. Even if, as Saint Paul says, you have had need of patience, I have striven not to be wearisome. Permit me in my last words to repeat Juvenal's celebrated lines from the Tenth Satire:

"The one certain path to a life of peace is through the observance of virtue. Oh, fortune! if prudence guide us, thou hast no divinity, but we make thee a goddess and place thee in heaven."

Nullum numen habes si sit prudentia, sed te,  
Nos facimus, Fortuna, Deam, caeloque locamus.

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## Art Notes.

"NEVER retreat"—the motto of one of Julius von Payer's pictures—might be taken also as the painter's watchword, and the sufficient expression of the man. A painter of very great talent and highly appreciated in the artist world, Payer did not devote himself to pictorial art till almost late in life; only after his return from his last expedition to the Arctic regions did he cease to be the distinguished amateur and take up painting as a profession. Payer was born at Shönau, near Teplitz. Being destined by his family to a military career, he was sent to study at the school for cadets at Wiener Neustadt. A book given to him as a prize stirred his soul to a passion for travel. It was a "Life of Franklin," and from the day when he first read it he promised himself that he too would push northwards and carry on the task that Franklin had so gloriously begun. And all his life through Payer has never ceased to regard Franklin as the model he fain would copy and the man he most admires. And he has depicted his death in one of his best known works. Payer, while still an officer in the army, was sent as guide to an expedition to the summits of the Ortler and Adamello Alps. Was it there that the sight of the eternal snows and the infinite blue horizon first gave him the idea of the Pole to be conquered? Or was it really and always Franklin? At any rate, soon after this, Payer, in 1869, joined the second German expedition to the Arctic regions. In sledges, along the coast of Greenland, he reached the 77th degree of North latitude. In lat. 73 he ascended Cape Brocruys, and from its summit saw from afar Franz-Josef Fjord. This discovery was the chief result of the expedition. After a second expedition in 1871, in the course of which he reached latitude 79, Payer took the command of the great Austrian expedition, which led to the discovery of Franz-Josef land. On