

which he has created. The novelist or poet is at liberty to manufacture his own causes but when he has done this he must permit these causes to produce their own natural effects. Homer's deities—what more impossible or improbable beings—having all the vices of men with few of their virtues? But having created them such, the actions which are performed by the blustering Mars, the shrewish Juno, the amorous Jupiter and all the other immortals, are perfectly natural. Whereas the celestial machinery employed by Camoens by which Venus is transformed into the Blessed Virgin, and some other divinity represents our Lord is more calculated to excite laughter than admiration. Such incongruities can only exist in an illogical mind which does not clearly perceive the relations between cause and effect. Coming to a more modern and familiar work of fiction we find in Dickens' "Oliver Twist," a boy who is brought up in a parish work-house, afterwards while yet at a tender age falls into a den of thieves in London, lives with them for some time, and although destitute of all knowledge of good save that which comes from a conscience never cultivated, still preserves his innocence and emerges absolutely unspotted from the company of his vile companions. Now though Dickens is regarded as an apostle of realism in fiction, here is a glaring contradiction of one the first natural principles, an effect which is utterly disproportionate to its cause. Such

descriptions as those must fail to accomplish the good intended, for they can please only those readers whose logic is as fallacious as the writer's. Now to recapitulate all that has been said in this paper, we have seen the reason or rather the unreason which is the cause of the study of Logic being neglected. We have seen that logical rules are thoroughly scientific and of the utmost importance to writers; that it is on those rules that Rhetoric is founded; and that is by the study of them that we are enabled to acquire these qualities necessary to a good style, clearness, energy, grace and unity. Finally we have seen that a knowledge of logic is necessary to the prosecution even of the lightest and least serious literary pursuits. But it is in argumentative writing and speaking that Logic is pre-eminently important, and at no time has it been more important than at the present day. We are no longer living in the "Ages of Faith" but in the ages of unfaith. We no longer have to meet with sceptics who merely scoff and sneer at our cherished beliefs, but with those who would destroy them by force of reason. Equanimity was sufficient to overthrow the former, only counter reason can successfully oppose the latter. We have need of keen weapons in this contest with scientific disbelief, and the keenest weapon in our armory must be Logic.

D. V. PHALEN, '89.

MYSELFISM.

 HERE is only one charge, but it is a most serious one, which we are constrained by pure pity for ourselves, to bring against the seemingly inoffensive science of grammar, and it is, that it harbors so obstinately the wearisome and the distressingly obtrusive pronoun *I*. What an exasperating little demon it is, with its trials of and trespasses against the most patent patience, and the most forbearing forbearance; the plagues of Egypt are trifling visitations beside the moral torture which this arch-persecutor inflicts the world over upon its innocent and helpless victims. If there is a man

under heaven who has escaped this pronoun's volubility, he has had too good a time in this world to merit eternal blessedness in the next. Fortunately the exact whereabouts of Purgatory, and the precise character of its torments, have not been settled with incontrovertible certainty by the fathers and doctors of the Church which leaves us the melancholy comfort and consolation of indulging the speculative belief, that this corroding trial to which the bulk of those bipeds without feathers are so mercilessly submitted, is what some souls must suffer for a time, before they can go to Heaven.

Ruskin says that the first test of a truly great man is his humility, and the Scrip-