

Contributions.

WOMEN AND WISDOM.

THERE is a strong tendency in the mind of man, when concentrated on any given subject, to isolate itself from other interests and to lose sight of the necessity for cultivating the links of sympathy which bind—or should bind—all human hearts together. It is but natural that those engaged in mental pursuits should be specially open to this temptation. While the object of a liberal education is confessedly to enlarge our range of vision, to open up fresh avenues of communication between our minds and all that is great and good in the past, as well as the present, it is quite possible that we may set up the wider view of life we have thus gained as a barrier between ourselves and the common interests of humanity, and make a rallying point for a narrow clique of that very light which should be cheering and invigorating all around with its life-giving rays.

The result of the movements of late years seems in many cases to have proved that this danger is one particularly needing to be guarded against by women. Whether their temperament inclines them to be more engrossed in the immediate present, or whether higher education being more a matter of choice rather than custom with them than it is with men, certain it is that many complaints have been lodged against them on this score, and, it is to be supposed, not without some reason.

If we recognize that knowledge is no end in itself, but only one step towards the attainment of truth, and that "truth on its active side is righteousness," the just giving to each one that which is owing from man to man, and not least the sympathy which is due from each member of a common family to the other, we shall not be unduly exalted by the acquisition of any particular kind of knowledge, or feel that such acquisition separates us from all the rest of mankind. We may be tempted to a feeling of unexpressed contempt for the busy mother and mistress who seems to have no subjects of conversation but the ailments and pretty speeches of her children, or the capabilities and misdemeanours of her servants, but if an act is greater than a word, if self-renunciation and thoughtful love lie at the bottom of all true nobility of character, she who has passed successfully through a course of whooping-cough or cooklessness, may be as well deserving of a "degree" in her own sphere as if she had triumphantly solved all the difficulties of an honour paper in Mathematics or Moderns.

But this is, of course, only one side of the question. We feel and we feel rightly that the ideal of life is not satisfied by entire occupation with the material, even when inspired by the purest and tenderest affection; that something definite has been gained when the intellectual world opens even one of its gates before us and gives us glimpses into its enchanted halls; that the trials of life are softened and its joys infinitely enhanced and varied by each further appreciation of the mind which informs the matter around us of the hidden harmonies which underlie and link together the

word "Jesuit" is still hurtling in the Canadian air, the second seems of a more cosmopolitan description, the author's one little failing of a tinge of pessimism (if I may presume to thus criticise so brilliant a writer) coming to the surface in his remarks on the "Perils of England." Under the title, "Sunday Street Cars" appears a most remarkable article, which is not, as might be expected, a weighing of practical pros and cons for the benefit of the Sabbatarian and his opponent, but is a cursory and very clever review of the development of Sabbath observance, which, contrasted with the closing arguments, which are of course more in accordance with the title of the article, strike one as involving, in its best sense, a descent from the sublime to the ridiculous. That a series of most unqualified successes will attend the re-issue of the *Bystander* is not only my wish, but my conviction, for any enterprise which Mr. Goldwin Smith undertakes in the literary world cannot fail to meet with the approval of all fair-minded critics.

IN glancing through the pages of the Review I have just alluded to, I am more than ever reminded that to fresh arrivals in the fair Dominion of Canada, it is a self-evident fact that something of unusual interest is occupying the minds of its well-wishers. Glancing through the daily papers, listen to the conversation at street-corners, on the railway-cars, and in nearly every public, or indeed private gathering, of citizens, and one becomes immediately impressed with the fact that the *Jesuits* have been drawing all eyes upon themselves. In Europe, we have almost forgotten that the Society which Ganganelli was urged to suppress in 1773, was allowed to have a further *locus standi*; but here, for the nonce, the followers of Ignatius Loyola are enjoying the sensation of possessing a particular importance in the political world. The chief objection to the rumpus which the now celebrated Jesuits' Estates Act (apart from the question of merits) has created, seems to me undoubtedly the evil tendency to disintegration and a spirit of animosity between our English and French-speaking colonists. Personally, I am inclined to think that the French Canadians have considerable ground for moderate complaint. The French Canadian is essentially a peaceable and law-abiding citizen, who desires to live in perfect harmony with his English-speaking brother; he asks for his rights (quite apart from the Jesuit question), and he says he means to insist on them. These rights, speaking in a general way, are merely a demand to be recognized as being on an equal footing socially, politically and morally, with his comrades in the Province of Ontario. Yet, I fear that he is often looked down upon as being in a merely semi-civilized condition, by men who ought to know much better. Feeling seems to be running fairly high on the subject amongst the well-educated French-speaking population of Quebec, and a spirit of fair-mindedness and moderation needs to be encouraged by all of us who would fain see Canada in a position to further develop her many resources, and attain to the honorable position which she bids fair, ere long, to reach, I mean that of a great nation.

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