

a further extension of the principle. Humanly speaking, the enormous population, growing day by day, could not be supported, without a return to something like savagery, unless this division of labour were observed.

It has, therefore, long been obvious that, if a man is to be of any considerable use to himself or the world, he must devote himself to some particular calling, and make himself, as far as he is able, skilled in some particular work. There cannot be many "admirable Crichtons" in the world. If it is no one's business to know everything, it certainly cannot be any one's duty to be able to do everything. A man who attempts it will generally end by doing nothing well. It is a fact, which has been too often observed, that a very considerable man, who might have done good and useful work for mankind, has failed to accomplish anything of permanent value, simply because he has lacked the concentration of mind and energy, or perhaps the self-denial, without which such work could not possibly be accomplished.

Such concentration of purpose and aim is widely different from that narrow sympathy and culture which can have no interest in the work of other men. There is perhaps no creature on earth more wearisome or trying than the man who can never, for one moment, forget his own business, or look at any other employment except in the light of his own. Yet, on the other hand, we can hardly withhold our admiration from those who make all their thoughts bend to their own special calling or work, even when they carry the tendency to excess. "This one thing I do" is a noble motto for the worker; but it is best

and noblest of all when it means not the neglect of the thoughts and purposes which are moving in the minds of other men, but the subordination of all thought and effort to the main object and endeavour of his own life.

It may be that the work which seems appointed for us has no ambitious character or splendid appearance which will dazzle the eyes of men or attract their admiration. It may be the simplest, the most obscure, and yet it may, for all that, be the most useful, and therefore the most dignified. Let young men and women lay this thought to heart. It is given to few of us to do a kind of work that will make us a great name in the world. It is generally wrong for us to desire such a name or the work that would bring it. It is the fulfilment of duty alone that can bring us true honour; and all fame or glory which comes to us in any other way is hollow and false.

Honour and shame from no condition rise;
Act well your part, there all the honour lies.*

And how shall we determine *what our work should be*? For many of us this is no longer an open question. We have already, some of us long ago, chosen our life's work, wisely or unwisely; and have been doing it, in some cases for many years, well or ill; and it is seldom wise for a man to change his profession. But there are others who have not yet made their choice; and some help may be given them towards forming a decision; and even if we have decided, we may amend some details in our work by considering the principles which should regulate such a choice.

*Pope, *Epist.* 4 l. 193.

(To be continued.)

THE McGill University has a larger number of students this year than ever before in its history. The success of the Donalda Course is now assured, over a hundred female

students being in attendance at the classes. The McGill Normal School has also opened with an increase in the number of its students.