

lobster out of the trap; there and then he learned the principle of love and of helping others and so was enabled to recognize the other water-babies, who had heretofore seemed only shells or sea-creatures, and so on for the other periods. The learned gentleman interspersed his lecture with illustrative selections from the book, which were read with happy effect. He explained that Mother Carey represented Dame Nature, Mrs. Bedonebyasyoudid law, and Mrs. Doasyouwouldbedoneby, grace.

Mr. Kingsley's work is certainly a curious and interesting literary production. There are a great many practical truths underlying the apparently frivolous surface, and Professor Clark was the first, as Mr. Kingsley himself states, to grasp the true import of it all. The book itself would repay reading, if only on account of the exquisite bits of description with which it abounds. It also points out the value of observing all nature's works both *great and small*.

These lectures are certainly productive of great good. The friends of Trinity are gathered together for an intellectual and social treat. For, after the lecturer finishes his intellectual discourse, each professor and student can extend his hospitality to his friends and thus make it a social success. But the chief object of these lectures, as we understand it, is to instil into the minds of the students and their friends a love for intelligent and appreciative reading of the works of standard authors. First of all the work which is to form the subject of the lecture must be read, and then a clear idea of it can be obtained from the lecturer. Often persons who, perhaps, would never have thought of reading a certain author, are tempted to do so when his works are announced as the subject of a public lecture. Some of the lectures, of course, are not to be of a literary nature, but might be classed under the head of general information.

TRUTH.

We live, perceive, and reflect. Our sphere of observation is not co-extensive with our sphere of reflection, though they bear a ratio, perhaps a changing ratio, to each other. They re-act upon one another. If, for example, we are observing any natural phenomenon such as an active volcano, or a growing plant, or a breathing animal, we immediately begin to enquire the cause and source of the heat, why light is necessary to the plant's assimilation of atmospheric food, and how breathing contributes to the life and temperature of pulmonary beings. Observation and reflection upon these phenomena suggest experiments or collateral evidence which will satisfy our desire for the truth, and having obtained it, reflection collects, classifies, and generalizes—

"As thought on thought is piled, till some great truth
Is loosened; and the nations echo round."

The search after truth is an impulse of the human mind. It goes on in every avenue of thought. In the

common walks of life truthfulness of the individual is an essential element in the progress and happiness of society. "Veracity is derived from instinct and marks superiority of organization. Even Lord Chesterfield, with his French breeding, when he came to define a gentleman, declared that truth made his distinction." It is quite right to say that the mark of a gentleman is this or that. Yet such characteristics are but the dress of a gentleman which may be and often is worn by vulgar and unprincipled people. But this is a digression. I propose to examine the subject briefly in a more general sense.

Man is intimately connected with all else that environs him. He lives upon his less fortunate neighbours of the animal and vegetable creations; he seizes upon all the elements of nature which are essential and agreeable to his physical and intellectual capacities. He is closely related to his fellow-beings. "You are fit," (says the supreme Krishna,) "to apprehend that you are not distinct from me." This statement involves the sentiment of universal brotherhood in a most forcible and suggestive manner. Yet we may go still further. We but weakly realize that nature is a unit—the handiwork of an architect who has left the impress of an Infinite Mind upon the ever-varying yet adaptive machinery of this complex universe. The palpable enters man's consciousness as a demonstration of co-operative design. Nature required man, as the superlative exponent of Divine wisdom, to complete the scheme. "Because the history of nature is characterized in his brain, therefore is he the prophet and discoverer of her secrets." He speculates and theorizes. "A too rapid verification, and an excessive appliance to parts and particulars are the twin dangers of speculation." In experimental science we find a magnificent check to this Scylla and Charybdis. Theory and experiment are ever correcting or assisting each other. They serve to keep the "understanding in its prime." They apply and mould beyond their own sphere. The question "Why?" echoes along the whole range of knowledge, and experiment keeps it ringing in our ears.

Experimental science has a peculiar function. It differs from all abstract science in the accuracy and satisfactoriness of its evidence. It examines the never-failing fountain whence flow the secrets and glory of a Divine intelligence. Here meet "the Asia and the Europe;" the adoration of the eternal and the study of His word and works; the completeness of two essentials by combination—completeness re-acting on the individual mind, lifting it to a region which overlooks the whole mental landscape dotted with the busy centres of local thought. It is the only union which will make progress safe, because it is the meeting of the infinite and finite to form continuous and therefore convincing Truth.

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