

that Kant's Ethical Scheme has not been so accurately and dispassionately canvassed by any previous work in English. The essay is closely reasoned, and shows an easy mastery of thought and expression in dealing with a very abstruse subject. The work may be cordially recommended to all who can move in the highest regions of Philosophical inquiry. These are but two from a number of reviews made of this work.

Book learning does not constitute all of our education. There is another source from which more permanent results are drawn than from any amount of poring over written pages. It is that of observation. But what is this habit of observation? It is not merely looking at things, but the habit of reflecting upon what we see. The man of observation is not the one who has seen the greatest number or variety of objects; he is the man who has thought most carefully upon what he has seen.

How essential it is that we should be ever quick to observe facts and phenomena which bring into practice what we have learned or suggest to us relations which present new trains of thought for meditation. No student can be successful unless he cultivates this habit.

There are constantly arising questions, which for explanation we must refer to what we have observed within ourselves or in the objects of nature. A great observer is a great thinker, and if you can employ your mind about what you have seen, under the influence of the same habit your mind will work upon the lectures which you hear. It is not the one who listens most attentively to a discourse, that will learn the most, but he who thinks carefully of what he has heard. A great mistake is made by those who listen with interest and pleasure but when they have done hearing, turn their minds to other things, thus no distinct and lasting impression is made.

Many of our contemporaries have of late devoted lengthy articles to the teachings and creed of Oscar Wilde which in essence is this:

"Beauty is truth, truth beauty—  
That is all ye know on earth and all  
ye need to know."

The prevailing opinion is that the age is not yet ripe, if ever it will be, for the reception of such teachings and that his visit to America has been attended with no visible success. While this is in the main true, yet some of our exchanges have found in Oscar Wilde a theme for nearly every issue and by way of filling up has served a good purpose. All seem to have thoroughly ventilated the teachings and tenets of the æsthete, but few have spoken of his merits as a speaker. Some of the quotations from his speeches are marked by peculiar grace and elegance of diction. The following shows a mind rich with varied forms of imagination and an expression adapted to its purpose.

"And so with you; let there be no flower in your meadows that does not wreath its tendrils round your pillows, no little leaf in your Titan forests that does not lend its form to design, no curving spray of wild rose or brier that does not live for ever in cavern arch or window of marble, no bird in your air that is not giving the iridescent wonder of its color, the exquisite curves of its wings in flight, to make more precious the preciousness of simple adornment; for the voices that have their dwelling in sea and mountain are not the chosen muses of liberty only. Other messages there are in the wonder of wind-swept heights and the majesty of the silent deep—messages that, if you will listen to them, will give you the wonder of all new imagination, the treasure of all new liberty."

### *To Solitude.*

Within the shadow of the rocky land  
I wend my way beside the sober main,  
And trace my tardy steps along the sand,  
And seek thee, seek thee, Solitude in vain.

Across my view the bending vessels fly  
While sea-gulls battle with the quickening  
gale,  
The clouds scud quickly o'er the leaden sky,  
The lightning flash reveals the billows pale.

On me the moaning, moaning, of the deep  
Rolls now instinctively a chilling fear;  
Awed earth, wild sky, mad sea together creep  
Affrighted by the unseen Presence near.