

the ground. Seek moral culture. Could stores of learning and a good degree of mental training be secured without all this toil, an invaluable element, secured only by this long process, would be wanting. We ought not to wish for any "short cut" or "royal road." This term *Education* is very broad. "Man's moral nature is nobler than his mental, as the architrave is above the pedestal."

This all arose from taking a retrospective glance. While the thoughts may not be wholly unworthy of the regard of those advised, the adviser has not been harmed by persuing them. The *ex cathedra* style may be excused on the ground of its being conducive to brevity.

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#### ARMS AND LEGS.

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Now it is Rowell and Weston at Gilmore's Gardens; and now it is Hanlan and Trickett on the Thames. "Dr." Tanner's performance at Clarendon Hall forms an interlude. Stomach sandwiched between legs and arms. Most every secular periodical has its "Sporting World" column. A man pulls a boat rapidly over the water, becomes the centre of admiring crowds, is received with pomp wherever he goes, comes to possess a plethoric purse, has his name heralded abroad over continents—in short is made a demi-god. Our old horse, "Punch" (the oarsman Charon long since oared him o'er the Styx) was notoriously strong, but he was not attached to extemporized loads used for the purpose of seeing how much he could draw. Nor was he fed, like Caligula's steed, on gilded oats and kept in a marble stall. And why not?

How important for a man to be endowed with some extraordinary bodily strength or agility, if he has not the moral courage to withstand the influence exerted by a sordid public taste to drag him into the sportsmen's arena. The great physical qualification, instead of being attended with correspondingly great results of a useful nature, is diverted so as to be not only

useless, but the occasion of evil. Money is of value for what it will procure, and the miser, by hoarding it, robs it of its only prerogative. A man develops muscle and it is no good to him nor any one else if this development is made an end. The former may do little injury to others by his greed; but the latter become a centre of immorality. It is better to be a dexterous ditcher than a far famed pedestrian or the champion oarsman of the world. The humble laborer earns an honest living and is a public benefactor. By the way, this word "champion" once signified an espouser of a cause, a defender of truth. How it has been degraded! "But men want enjoyment and recreation and these they must have." Of course they do and of course they must; but should they make these their business, and between kinds of pleasure are they to make no discrimination? It is not easy to tell which has the greater influence over the attendants upon these athletic exhibitions, the desire for "sport" or the gambling propensity. Some one suggested a definition of *man* that supersedes Plato. It is this: Man is a *betting* animal. Were Sampson to come around here now what a demand there would be for him. What a "catch" he would be for the sportsmen of our capital and their less enthusiastic rural imitators. They would pounce upon him to enter the list as something more than a specialist, and they would win wealth from over the oceans.

It is well to seek strength and fleetness if the design is to use the added power to good purpose. If by rowing matches, all who ply the oar are stimulated to become more proficient in performing what of this work comes within the duties of their vocation, or in pulling through the surging surf to snatch souls from the sinking ships, then let boat races continue if they do not cost more than they come to. But while the best oarsmen are "unproductive" laborers, the sedulous rowing world is little affected by their swift and graceful glidings over waveless waters in slender shells. If