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# V. P. JOURNAL.

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## COMPARATIVE WISDOM.

**C**ONSTRUCTED of iron and thought,  
Inspired with soul and with steam,  
The mightiest steed ever bridled or caught,  
With thunder or throb, with earthquake and scream,  
An engine was mastering the up-grades of earth,  
And scaling the difficult passes for man,  
Was lifting mankind to greatness and worth,  
By power kept in waiting since being began.  
A wise old goose, a-nibbling grass,  
Seeing the mighty miracle pass,  
From outstretched neck gave one long hiss,  
And uttered all she thought of this,  
And went on nibbling grass.

Constructed of force and of God,  
Inspired with wisdom and love,  
The worlds of vast space beyond thought swiftly whirl,  
All around, and below, and above ;  
The infinite train, through infinite hours,  
With couplings far finer than air, strongly draws  
Through eons to lift men by grandeurs and powers,  
And make them more like to their infinite Cause.  
An old *savant*, regarded wise,  
Seeing th' illimitable splendor rise,  
Remarks, " I find no proof of soul  
Or hint of mind in this great whole,"  
And still kept on a-getting wise.

## A NATIONAL STUDY.

**N**CESSITY, 'tis true, develops the reformer, work calls forth the workman, but first and foremost there must be a manifest consciousness of the necessity and a true appreciation of the work to be done. If the work be definitely observed and the necessity felt, we have no fear that the time will pass, the opportunity be lost, without the appearance of a man who will render his country a service and secure for himself a fame worthy of the subject to which we wish to refer. Money and power are enticing our young men into professional callings and political berths, and in this mad rush for the gains and sweets of office, there is danger that some of the more important work be lost sight of. There is much work of a national character that our Government leaders seem to despise and even our educational leaders seem to slight. To one, and only one, phase of this national work do we desire here to refer.

In a young country as progressive and democratic as our own, the tendency is to brush aside all that is venerable, and look at every question political, social, educational, from a matter-of-fact point of view and estimate every study from its productive value. We therefore hesitate somewhat even to refer to such a subject as "Canadian Anthropology," fearful lest the question, "Is there any money in it?" be the beginning and the end of this effort. Yet a thought here, a suggestion there, may drop into some fruitful spot and be sheltered and nurtured into growth and continued life. Too many of us, perhaps most of us, have either given the subject no thought, or have dismissed it as a subject foreign to our country and our new life. To such, however, the most interesting and suggestive address of Dr. Tylor, at the British Association lately, will be a convincing reply. This address will appear soon on our pages. We know certainly whence we have come and what is our relationship to the great European nationalities, but within our borders there are other races and relics demanding our closest study, in the interest of science and the progress of

the whole civilized world. The Indians—who are they? Whence came they? The noble inspirations of Cooper, kindled in our boyhood days, have often been turned to scorn and ridicule by contact with the poor victim of firewater, but still the question remains—"Who is the man?" To say that he is a savage does not solve the question, it rather complicates it, for at once there presents itself another question—"Is he a savage progressive or retrogressive?" Thereupon springs the "Whence came he?" and the whole history of the Indian, past and present, unrolls itself before us, a far-reaching extent of uncertainty, with here and there the faintest appearance of something definite. Little is known, much is to be known.

Again, the most northern outposts, earthworks and abodes of the mound-builders of the Mississippi Valley are to be found in Canadian territory. Surely these are not to be levelled by the plough, and all traces irretrievably lost. Such would be veritable sacrilege: and yet the sacrilege goes on. These earthworks must be definitely located, mounds completely opened, all discoveries preserved, data gathered, facts and legends collocated, and the basis of definite history established. But by whom?

Pushing away to the north-east we come to the remnants of a people isolated and peculiar, and worthy of a student's researches. The Eskimos were not always the blubber-eaters of the present day. Are they the descendants of cave-dwellers of Quebec, the relics of a former great nation, or an offshoot of the great parent Mongolian stem? The question demands an answer. Who will give it?

To Canadians the geology of Canada should be more important than that of Europe, the struggle of 1812 than that of 1066, the study of Canadians than that of Greeks and Romans. The lake-dwellers of Switzerland, the pyramid-builders of Egypt, and the temple-founders of Mexico, are worthy of study, but by Canadians the study of Canadian races—Indians, Eskimos, French, English—deserves more fitting recognition.

The contributions of Dawkins, Wilson, Powell, Hale and others have proven that work can be done, and that now is the

time for work. The opportunity must be seized at once, and Canadians must do their share towards perfecting this important study. "The proper study of mankind is man." This once settled, the next point to settle is—"how?" Dr. Tylor says: "To clear the obscurity of race-problems, as viewed from the anatomical standpoint, we naturally seek the help of language. Of late years the anthropology of the old world has had ever-increasing help from comparative philology." There are in North America alone over five hundred distinct languages classed into seventy-five ethnical groups. Here is a grand field for classification and comparison. The work is great and the laborers few.

Tylor again says: "One of its broadest distinctions comes into view within the Dominion of Canada. The Eskimos are patriarchal, the father being head of the family, and descent and inheritance following the male line. But the Indian tribes farther South are largely matriarchal, reckoning descent not on the father's but on the mother's side." Some of the tribes of America are thus socially related to hill-tribes of India, Polynesia and Australia. Another plan of study, and one found very suggestive and helpful, is based upon the mythologies. But we must not digress further. Our idea is to call attention once more to the necessity of the work. Workers are needed, the study is fascinating, the importance is as yet incapable of being estimated. Zealous work and the co-operation of the Government are necessary. The study is not paying from a money standpoint, and therefore assistance and encouragement should be demanded from the public financiers. We have in our midst one eminently successful student. Mr. Horatio Hale, of Clinton, Ont., to whom the *Critic* refers as "the eminent student of Indian dialects and customs," and whose works were referred to lately by Max Muller as "specimens of really useful work." In this latter article on "The Savage," the English anthropologist has inserted a paragraph dealing with the savagedom of America. We cannot close better than by quoting: "The number of languages spoken throughout the whole of North

and South America has been estimated to considerably exceed twelve hundred; and on the northern continent alone more than five hundred distinct languages are said to be spoken, which admit of classification among seventy-five ethnical groups, each with essential linguistic distinctions, pointing to its own parent stock. Some of these languages are merely well-marked dialects with fully developed vocabularies. Others have more recently acquired a dialectic character in the breaking up and scattering of dismembered tribes, and present a very limited range of vocabulary, suited to the intellectual acquirements of a small tribe or band of nomads. The prevailing condition of life throughout the whole North American Continent was peculiarly favorable to the multiplication of such dialects and their growth into new languages, owing to the constant breaking up and scattering of tribes, and the frequent adoption into their numbers of the refugees from other fugitive broken tribes, leading to an intermingling of vocabularies and fresh modifications of speech. It is to be hoped that the study of native American languages may before long receive that attention which it so fully deserves. It must be taken up in good earnest, and with all the accuracy which we are accustomed to in a comparative study of Indo-European languages. All ethnological questions must for the present be kept in abeyance till the linguistic witness can be brought into court, and it would be extraordinary if the laurels that can here be gained should fail to stimulate the ambition of some young scholar in America."

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#### MIND AND MATTER.

##### SECOND PART.—THE OMNIPRESENT WILL.

**H**ERMANN LOTZE divides the field of universal observation and experience into three worlds: the world of facts, the world of laws, and the world of worths. The world of facts is the field in which, and the world of laws the methods by which, the standards of the world of worths are to be realized.

These standards are those of the good, the beautiful and the true. These three worlds are one, and so are the good, the beautiful and the true.

We have seen how God's will fills the first two worlds. In the world of facts, God's will manifested as force is the supreme fact behind the existence of the atom and all phenomena. The laws are His will beginning to express itself in a way which bears the impress of His purpose, and in the standards of the good, the beautiful and the true, we have the final purpose of the universe, for which, evidently, the others were created. Thus we have, in these three worlds, an ascending scale of power, certainty, directness and perfectness of God's manifestation of Himself. Huxley says that we know more of laws than we do of matter. All facts are sacred, and he who shuts his eye to a fact sins against the order of things in which he lives, but a law is more to us than a phenomenal fact. It comes nearer to us. It is a greater certainty, a firmer reality. It is nearer the throne.

In the laws of mind, the necessary truths or axioms are revealed, and these deliverances of our intuitions are invested with an authority and certainty, which can never belong to our conception of a law, even though it may be the highest of those grandeurs of the human intellect. A law is almost infinite in its sweep, but a true axiom rules without limit and with a rod of iron.

Then, when we come to the third world, the self-evident truths which underlie the standards of the good, the beautiful and the true, are invested with a moral dignity and persuasive-ness, as well as an intellectual certainty, which surpasses anything found in the other worlds. They walk with more imperial step, and speak with a voice that claims supreme authority. The self-evident truths of conscience, "there is a right and there is a wrong," "I ought to do the right and I ought not to do the wrong," are as clearly undeniable as those of the intellect, "every change must have a cause," "two and two make four," "there cannot be a 'here' without a 'there;'" but

they have behind them what the others have not, that immediate expression of the will of a Someone, which rolls with such awful thunder through Shakespeare's "Macbeth," and which rings with such a wondrous music in the souls of the martyrs. "It is true, believe it;" "it is right, obey it;" "it is beautiful, love it." Axioms here are *voices*, and amid all the sublimities of nature there are no grander than these. All the great souls of our race have felt in these things the personal touch of a Supreme One, who is "not far from every one of us."

If, then, matter and its properties are to be explained by reference to God's will, how much more must the phenomena of the laws of mind and the plan of the soul, as revealed in the natural hold which the world of worths has upon us, be referred to the same source? It seems plain that as God, by the word of His power, is the organizer of matter, He must also be the organizer of spirit. Substance in spirit may be explained as substance in matter is. Being, active property and permanence in spirit, as in matter, are seen to depend upon the will of another "who only hath immortality." And as we find that matter is under a necessity to act so and so in certain conditions, we find that mind is under necessity to think so and so, and the conscience is necessitated to perceive and feel in a definite and predetermined way. If a body is in the air and not supported, it *must* fall. If a self-evident truth be presented to the mind, every free and sane intellect *must* yield assent to it; it cannot think otherwise, and the conscience, if allowed to act, is under necessity of perceiving the rightness and wrongness of the intention and feeling that the right is blessed. Necessity must have a necessitating cause. In gravitation it is the constant Will behind the force. It must be will in the other cases. Our spirits are safe. They are no vanishing shades since they are pillowed on the bosom of the eternal and unchangeable Father, and He will keep His word with us even to immortality. Some things are certain in thinking, for He will not deceive us. And so, as Francis Power Cobbe says, "Our intuitions are God's tuitions." We may be sure that if God be

the force which imposes certain laws upon our souls, that our organic instincts will not mislead us. If I am under a heavy falling body, I know God will keep His word with me and I shall be crushed; and even in the suffering of the penalty there is blessing, for destruction cannot be to me, or to the race, so serious a calamity as to find God capricious. One of the deepest voices of conscience is this, "He that loseth his life shall save it." In this God will keep His word with us. Here we find the highest revelation of God in nature. God's character begins to express itself here, not merely His power, intellect and fancy. In the spectroscope of the moral sense the beauty of His holiness reveals itself, and the moral law, which is the highest expression of His will, comes in sight. In the conscience is the highest revelation to each individual soul; and God's most explicit revelation of Himself is not in a book but in a being with a conscience, one called the Son of Man. "He that hath seen Me hath seen the Father."

We find that these three worlds are bound together into one whole. The aim of the universe is moral, as shown by the world of worths. To this end the three work together and are one. This unification can only come from an intelligent will behind nature, constantly exercised; and this the will of the one Omnipresent and Omnipotent God, Eternal and Invisible.

Is this Pantheism? By no means. Pantheism sinks God in Nature, and His personality is lost. It loses the human in the Divine, and accountability is lost. But this doctrine emphasises the authority of the self-evident truths and the deliverances of the conscience, one of the highest of which asserts that "we are accountable beings," and another that "we are not accountable unless we are free," and therefore the freedom of the human will, distinct from the Divine, is put on a firm basis, and accountability is kept. Said one to the essayist, "if you take this conception of matter and its laws, then there is no sin. It is God that does everything. If a murderer stabs his victim, it is God, who holds the atoms of the knife-blade together, and makes the deed possible." Of course "without

Him we can do nothing." If the law became lawless and the blade crumbled without reason, a flaw would be introduced into the universe and God would not keep His word with us. The law, indeed, might have been that knife-blades should crumble in murderous hands, but that is not the case. The fact of Divine foreknowledge makes this objection apply with equal force to the common theory, that matter was endowed with certain qualities at the beginning. But if we should find one law to fail, the sublime faith of modern science in the trustworthiness of nature, would be no longer possible, and we would stand bewildered children, seeing no sure light among all the wandering hosts of heaven to guide our painful footsteps. This scientific faith in nature is yet to be sublimed into faith in the Person behind nature.

Again, that cannot be Pantheism which asserts the Divine Transcendence along with the Divine Immanence. Common theology says "God is everywhere." Is He in matter? Oh, no, He is not there now, He *was* there at creation; and so it splits its own doctrine. We believe He is immanent in all nature, but He is greater than His deed. Into my room there streams a narrow ray of sunlight, and the prism unravelling it throws it in all the beauty of the seven colors upon the opposite wall, and there, in my room, is a revelation of the sunlight; but I know that this is but one of the infinitude of such rays, which are streaming out of all the unmeasured realms of space. God is revealed in nature, but the vastness of His being stretches infinitely far beyond. The heaven of heavens cannot contain Him, and

"Earth's ponderous wheels would break, her axles snap,  
If freighted with the load of Deity."\*

This theory will modify our conception of miracles and Providence. There is no supernatural. It is lost in the supernaturalness of the natural. One is as much God's act as the other; what we call the natural, His usual action; what we call the supernatural, His unusual action. If He performs miracles we

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\* Spurgeon.    ♪

may be sure He will perform them according to His own will, that is, according to natural law. The supernatural becomes natural. The Bible knows nothing of our modern distinction between these two.

Life, then, can be looked upon only as a higher manifestation of Divine will. The new sacredness given to matter is surpassed by the sacredness with which physical birth is invested. "Not in entire forgetfulness and not in utter nakedness, but trailing clouds of glory do we come from God, who is our home." Lotze says that "the condition of the natural course of things in which the germ of the physiological organism is developed, is a condition which determines the substantial reason of the world to the production of a certain soul, in the same way that an organic impression determines our soul to the production of a sensation." On which Joseph Cook remarks, "Thus the birth of a soul is not the result of the natural course of things, nor yet is it a creation out of nothing. The substance of which it was made existed in the exhaustless substance of the absolute. The domain of the absolute and spiritual, whence the soul comes, penetrates everywhere the domain of matter and finite mind." In perfect accord with the philosophers, the poets sing—Tennyson in his *De Profundis* and Mrs. Browning in one of her poems :

"God smote His hands together, and struck out thy soul like a spark  
In the organized glory of things, from deeps of the dark."

Again, these lonely, independent workers, the spinning bioplasts, who, without consultation with each other, weave our forms and never make a mistake, bear witness to the intelligence and will of One who every moment consciously commands them. "Our bodies are temples of the Holy Ghost. Whoso defileth this temple him will God destroy." In our physical life we are near enough to the Divine to hear the pulse-beat of the Eternal.

This conception has important bearings upon the philosophy of evolution, which are evident to all.

Our doctrine of the resurrection of the body will be re-shaped. We cannot do better than quote the words of the great Prof. Schoberlein, of Gottingen. "Thus, even as Christ rose with the buried body, so we will appear with the same body, which is laid in the tomb. And the identity holds to the whole essence of the body, both in the primary features and form and also its substance. *As to whether this identity of materials implies that of the chemical elements, or even the identity of the ultimate atoms, is a question which loses all significance so soon as we reflect that these ultimates and atoms themselves are in turn composed of invisible force, and that in order to become integral parts of an organism, they must be resolved back into this force and thence arise out of it under a new form.*

This conception of the universe gives a new view of the beauty of the natural world. Matter is sacred, and all the phenomena of the natural world are the expression of our Father's thoughts. A beautiful flower, a lovely face, and the beauty of holiness will awaken thoughts of corresponding adoration. The rustling of wings and the choiring of symphonies, which fill the Unseen and the Holy, will be heard not far off. "The mountains and the hills will break forth before you into singing, and all the trees of the field shall clap their hands."

Lastly, we find that the atom is permanent—it does not fail us. The laws can be trusted and force is constant, because all rest upon One, who will not fail us. "Hast thou not known, hast thou not heard how that the Lord, the Creator of the ends of the earth, *fainteth not neither is weary?*" "I am the Lord, I change not." He cannot deny Himself. A thousand voices affirm, "He keeps His word with us." This universe may be a labyrinth and a riddle, we are sure it is no chimera. The highest lesson of science is "trust."

W. W. ANDREWS.

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A WISE man will desire no more than he may get justly, use soberly, distribute cheerfully, and leave contentedly.—*Swift.*

## THE HOPKINS TRUST.

It is now eight years and more since a bequest was made in the city of Baltimore, Maryland, for the foundation of a university,—the word university meaning not merely a degree-conferring body, but an institution equipped to do original work, to prepare students for the highest positions and to graduate them. The term is used much in the German sense, and the institution is to be compared with the German universities probably more than with any other.

American colleges have long been a source for merriment to those who have looked more at the grade of scholarship attained than at the needs of the country, but now that wealth has been accumulated and leisure is within the reach at least of some, a great university has been founded, and men have been placed in its chairs who are leaders of thought, each in his own domain, and younger men are hastening to its instructions from all parts of the land. There is something invigorating in finding here on our own continent an institution in which we may receive all that higher training for which our scholars have been hitherto accustomed to spend years in Europe. There is something inspiring in finding that the men who guide its councils are the peers of those whom we have been in the habit of reverencing from afar, that they are men to whom the discovery of a fact is both more pleasurable and more common than the discovery of an account of a fact, and that the highest aim of its instructors is to impart not only facts, theories, and physical dogmas, but that love for investigation and that ability to prosecute it, which distinguish the foremost scientific men from those who merely teach what has been long written and known.

At its foundation, careful and prolonged study was made of the great university systems of the old world. Attention was paid to their leading principles, to the minutia of everyday work, to the details of student life, and to suggestions from those who were able to judge of the good or ill effects of their

various standing rules and customs. When these observations had been collected and criticised, a foundation was available on which to build a university plan which should embody the principles found by long experience to be of value, include the suggestions made by those who had had opportunities for extended observation, and reject the methods and customs shown to lead to pernicious results. Thus was developed a system which has so met the educational want of the country and of the times that, in addition to the unstinted praise of its contemporaries, it has won the honor of being followed by several institutions of high standing.

The guiding principles are chiefly: A belief that no university can be great that is not as well a producer as a teacher of knowledge,—its highest efforts are therefore put forth in the direction of original research; a belief that men more easily reach and more readily attempt to reach a high point of excellence, if they can see the intermediate steps, than if they are obliged to guess at the means of bridging deep gulfs,—the university has therefore taken pains to fill the gap between the lowest and the highest scholarship, and has undergraduates, graduates, scholars, fellows, assistants, associates, associate professors, and professors, in steady gradation from mere entrance to the highest positions in its gift, and with such opportunities for advancement that one need not leave its doors while passing from the lowest grade to the highest; and third, a belief that a university, like a sword, best proves its temper by “the facility with which it can be bent,”—it therefore has made provision to retain that elasticity which will make it to bend to the needs of the advancing age. The details necessitated in carrying out these plans have involved large expenditure and much deliberation, but there can be no doubt of their wisdom.

All scientific men deem the opportunity for original work of as much importance to their successful teaching as they do recreation to their proper physical development. Investigation is the recreation of the hard-worked teacher, and without it the routine of daily work would but gradually wear and dull the

keen edge of his intellect. But when research is his principal duty, and teaching but his recreation, then men begin to look to him for information, and that university is greatest which year by year adds most to the new things under the sun. The stimulating effect of such work, both upon professors and students, seems scarcely understood on this continent. In Germany it is otherwise, for there the accepted maxim is that a professor is dead when he ceases to write. Possibly, and indeed probably, they carry it too far: but routine work is the besetting danger of colleges and universities, and can hardly be avoided where nothing is practised except teaching what others have discovered and written.

Nor can there be doubt of the correctness of the university opinion upon the work and the gradation of students. In such a place there is a healthful connection between the younger and more advanced students which seldom exists elsewhere, and an intimacy between the higher grades of students and the professors which cannot fail of good results. As a consequence of the plans adopted and the work done, the Johns Hopkins University has a very large number of advanced students, and the best proof of the wisdom of her methods comes from the positions taken by her men on leaving. Of sixty-seven Fellows who had left the institution in 1883, fifty-five were in good positions as teachers in Howard, Princeton, Cornell, Lafayette, Wesleyan, the University of Virginia, &c., amounting in all to fifty-one institutions, in twenty-six States. Most of the remaining twelve had chosen other walks in life, and every year the call for well-trained men from the Johns Hopkins is greater than the supply. It would exceed the space at my disposal to speak of the benefits of the systems of fellowships and scholarships (junior fellowships), but it seems difficult to imagine any other plan which could have brought together such a number of young men of energy and merit, and which could have so redounded to the glory of the university. The new Victoria College, England, has adopted the system in full.

But, beneficial as have proved these parts of the great plan,

too much praise cannot be bestowed upon what I have called the third principle—that continued adjustability inaugurated by the founder and carried out by his trustees. The Johns Hopkins University is perhaps the noblest institution of learning ever created by an individual. The greatness of the act consisted not only in the largeness of the endowment—all given at one time—but quite as much in the simplicity, liberality, and efficiency of the provisions contained in his will and charter for its organization and management. There are other colleges and universities in the land which have been as largely endowed, but they are so hampered by tradition, or by the erection of expensive buildings, or by narrow-minded restrictions imposed by donors and founders, that not one at this time is capable of doing the higher university work which the Johns Hopkins is steadily and regularly performing. In order to enter upon that higher work, Columbia College, which has already the largest endowment in the country, asks for the additional sum of \$4,000,000.

The rising young men of the continent have not been slow to appreciate its benefits, and numbers have flocked to its doors. Some have come, as some go everywhere, with no definite idea of what they want, but none such is allowed long to remain in doubt. He must either decide upon an accurate, definite plan of work, or go somewhere else to spend his money. If either mathematics, physics, chemistry, biology, history or Greek is his chosen subject, he will find no better place than the Johns Hopkins; but if astronomy or geology is his aim he may perhaps do better to visit Germany.

C. H. K.

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THE insolent civility of a proud man is, if possible, more shocking than his rudeness could be; because he shows you, by his manner, that he thinks it mere condescension in him, and that his goodness alone bestows upon you what you have no pretence to claim.—*Chesterfield*.

THE truly sublime is always easy, and always natural.—*Burke*.

## WORK AND THOUGHT

“Think out your work,  
Then work out your thought.”

THAT whatsoever we do should be done with our might is set forth on the highest authority. This precept, being interpreted, means that there should be mind in work. The faculties with which man is endowed are surely no exception to the rule, that there is nothing in this world created purposely. Man is gifted with a conscience, which, in proportion to its education and development, enables him to judge of morals: with yearnings after a better life which neither debauchery can extinguish nor murder wholly kill; with a memory by which he can inherit the past with a regal imagination, by which he can colonize and almost enact the future; with an inventive genius which often scales what seem at first glance insurmountable difficulties; with a desire for knowledge which plies into things as yet hidden. Each of these powers has its own sphere of action; the extent to which each is possessed varies greatly in different individuals; but the man who in his life-study assigns to each of the volumes its proper place will certainly give no doubtful answer to the question,—“Is life worth living?”

The power of thought is not acquirable, but is in some degree inherent in every man not entirely an idiot. A man who does not think, makes himself but little better than a machine. The second rule in our title, “Work out your thought,” presupposes the first, “Think out your work.” The violators of this rule are legion. There is a large class of persons who, in common phraseology, have no mind of their own. They are parasites, accustomed to do things merely because other people do them; to study, perchance, not with any definite object in view but because it is the fashion to do so; to enter into the arena of life without any special tactics, but with a hazy idea that they will somehow come out all right. Such people will never amount to much.

To what extent early education, or rather lack of education,

is responsible for this absence of individual thought, it is not our province to discuss. But, while we believe that in this matter great reform has been effected, there is still room for improvement. In schools, under the stern pressure of the popular demand for knowledge, it is a common practice to accumulate new impressions with greater rapidity than they can be received by the average pupil. The child who simply masters the sounds of his task is frequently crammed with words to the exclusion of knowledge, and taught to consider himself a prodigy of youthful talent; while the one who tries to understand his lessons is sometimes considered by the teacher (whose ability is rated by the number he can succeed in shoving through an examination) as slow and stupid.

The true purpose of education is, first of all, to teach discipline—the discipline of the body, and the higher discipline of the mind and heart; and that course of study which does not tend to develop the thinking powers is lacking in the most important point. With regard to this rule, "Think out your work," we observe that the choice of a man's life is a subject which should be carefully weighed. The ideal end of all knowledge and work is to relieve the suffering, to minister to the comforts of man's estate, and to lessen the sum of human sorrow on earth. We learn to act, and the object of action is to promote the welfare and progress of mankind. The life-work that does not directly or indirectly do this is wasted. Little success can be expected in any calling which does not suit the temper and bias of the mind. It is stated on high authority that no inconsiderable proportion of the common, and some of the special ailments by which the multitude are affected may be traced to a want of vigor in their way of living. In this connection we may observe that there is now-a-days too strong a tendency among young men to follow (not to lead) crowded professions. There is room for first-class men in every calling, but it is a pity to spoil what would have been a good farmer for the sake of making a poor lawyer, or what would have been a good mechanic for the sake of producing a fifth-rate doctor or minister. It is

dimly felt by society that the reign of bone and muscle is over, and that the reign of brain and nerve is taking its place; but this is too frequently associated with the idea that there is something degrading in manual labor. No honest work is low, and the average carpenter thinks out more work and works out more thought than a half-dozen of the dudish bank-clerks and law-students who would look down on him.

We find some men without any definite life-work. They aim at nothing, and as a rule hit it; and if a man is not master of one thing, it generally does not help him much to be Jack of many. These people are generally found waiting for something to turn up. We believe that there is a living in the world for every man who hunts it out; but if he does not hunt it out he does not deserve to get it. Again, men, seeing the importance of a work, with a spirit of enthusiasm plunge into it, when its very importance should prevent them from entering upon it till they were more fully prepared. "Think out your work, *then* work out your thought."

This first rule applies not only to our life-work as a whole, but to its parts, the single acts of which life is made up. In any undertaking, however trivial, it is well to have an exact plan. The method adopted will be more perfect, valuable time will be saved, and the difficulties of which we so often hear it said, "I never thought of that," will be largely anticipated. We heard an elderly man once say that he looked back on his course in Latin as having done him no good; that in it he had not directed his attention to the peculiarities of the language, nor had he gained any idea of the civilization, religion or habits of the nations of whom he read. In short, the process had been one in which he acted as machine, the language poured in being Latin, and that coming out, English. We observed this summer some workmen making an addition to a building, and as they wished to allow the building to be used as long as possible before taking out the end of the old building, they proceeded to lay the flooring in the addition; but on tearing out the old end they discovered that there was a difference of three inches in the height of the floors.

These are not isolated instances, but are illustrations of what we see going on every day,—men setting out to work without having carefully thought out their work; and it is frequently this reckless undertaking which causes the application of the sad old passage, "This man began to build and was not able to finish."

True thought involves concentration. The man who has acquired<sup>o</sup> the ability to call his mind away from surroundings, and fix it upon the subject in hand, is possessed of a rich treasure.

In every handicraft and profession where design is required, visual imagery is of importance. A workman ought to be able to visualise the whole of what he proposes to do before he takes a tool in his hands.

There is this immediate reward to the man who thinks: his power of thought is thereby increased; for, as physical exercise strengthens the muscles of the limbs, so does mental exercise the faculties of the mind. When Mozart's contemporaries remarked how easily his compositions flowed from him, he replied, "I gained the power by nothing but hard work." That which is called genius is generally worked-out thought.

In thinking out work, men should be reasonable. Some lay out for themselves a great deal more work than they can possibly perform. They will not take warning by the ruined health and untimely death of others who have tried that plan, but act as if they really thought that their constitutions could not be broken down. What a man can safely do is not to be measured by his desires, but his powers. Overwork is neither judicious nor economical.

Our second rule, "Work out your thought," is no less important than the first. A life spent in disciplining the mind, while that mind so disciplined is never employed in the direction of utility, is a life lost.

Men in this age are usually classified according to their work, and it is not enough to dream noble things all day long. Thoughts are simply roots, and are practically worthless if not

carried beyond the surface into stem and leaf. It is well to think grand thoughts, but it is better to carry out less grand ones. We agree with Davy Crockett in his motto: "Be sure you're right, and then go ahead." Thought and work in order to success must be interdependent. Along with the precept, "Be good," so constantly enforced on the youthful mind, should be this other one, "Be good for something."

It should be remembered, that the bodily routine of our daily life is the counterpart of the mental routine. In this age of competition, while we should be stirred up to activity, it is extremely unwise to allow the current of feverish excitement to carry us beyond our depth. We hear a great deal of what may be accomplished in spare hours, but would like to be told how much rest a man can get in nine hours' sleep per day.

Working out thought requires perseverance. If the real turns out to be less grand than the ideal which we had pictured, what cause for wonder is there, and at all events what reason for discouragement? It is the life which patiently thinks out some work, and then ploddingly tries to work out that thought that counts, ever remembering that,

"Labor with what zeal we will,  
Something still remains undone;  
Something uncompleted, still  
Waits the rising of the sun."

W. C. BROWN.

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A CHEERFUL temper joined with innocence will make beauty attractive, knowledge delightful, and wit good natured. It will lighten sickness, poverty and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable.—*Addison*.

HARVARD annually offers in fellowships, scholarships, and prizes, \$34,555; Johns Hopkins, \$14,500; Cornell, \$50,630; Williams, \$8,900; University of Pennsylvania, \$8,605; Dartmouth, \$7,500; Princeton, \$6,050; Amherst, \$5,800; Yale, \$5,645.

## UNIVERSITY CONFEDERATION.

To the Editor of the V. P. Journal.

SIR,—On two sentences of the article by “A. A. A.,” in the JOURNAL for March, I would like to make a few remarks. He says: “University College needs not to consult her friends about the terms.” I can assure him that many of the *alumni* of University College do not at all like the terms, and that all of us feel that acceptance of them involves a sacrifice on our part. We see University College, like Victoria, deprived of its science courses and dwarfed into a mere language college, minus Italian and Spanish, and with ethics thrown in. The whole character of the institution will be changed, and it is not reasonable to expect students and ex-students to look on the change without regret. We were consulted about it and gave in our adhesion, not because we liked the scheme *per se*, but because we did not wish to stand in the way of a movement that seemed to have in it promise for the cause of higher education. “A. A. A.” mentions as one of the results of confederation, “the end of co-education by the establishment of a ladies’ college.” By whom? Certainly not by the province, for those who are promoting confederation may be thankful if they get the money they need for a science professoriate. Perhaps, under the stimulus of the new movement, a women’s college may be erected on a private foundation, like Girton or Newnham; but even if one should spring up, co-education will not be discontinued. Having once obtained recognition of their right to attend lectures in the Provincial University College, those women who desire to take a real university course are not likely to surrender the privilege. Under confederation, if it is accomplished, Victoria may do as she pleases, but University College must leave her doors open to both sexes on the same terms until the Legislature permits them to be closed. Those who expect any other result cannot be aware that the Council of University College never gave its consent to the attendance of women, and that the latter solved the question by simply asserting their

rights and taking their places in the lecture-rooms. Those who expect the Legislature to forbid the attendance of women must have forgotten the all but unanimous expression of opinion, a few months ago, in the Assembly, in favor of allowing them the privilege.

TORONTO, *March 3.*

WM. HOUSTON.

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NOVA VICTORIA.

**M**R. EDITOR,—I agree with “Jacob” in last number, that “we need a new Victoria,” such as he has indicated, but as to the where and the how of such an institution, I ask the privilege of putting in some points of disagreement. The first need of a new Victoria, no matter where or how located, is new buildings and equipments, the estimated cost of which is from \$150,000 to \$200,000. Is it not a fact that the general conviction of the Methodist people is that such buildings should not be erected in Cobourg, with which most of the alumni heartily agree? Methodism may have the ability to build and endow an independent university when “aroused to feel the pressing need for such a step,” but is it likely to be done if permanently located in Cobourg? Has Methodism not had an independent university for nearly forty years? Have adequate endowments and appliances been furnished even the small staff of professors that have been wearing out life in an unequal struggle to promote Methodist education? The admission that a new Victoria is required, is a proof that old Victoria has not been fully and properly sustained. Has this inadequate support been because Methodists lacked knowledge of the actual wants of their university? Surely not, else the labors of Drs. Nelles, Burwash, and a host of alumni at educational meetings and personal canvass had been entirely futile. But suppose Methodism is “thoroughly aroused to feel the pressing need of a new Victoria,” have not the people a right to demand that this educational work for the Church shall be done upon sound

business principles, and that the Church shall not be unnecessarily burdened to gratify mere sentiments and ambitions or denominational pride? Have the people not a right to demand that their gifts should be used to the greatest advantage in promoting to the utmost extent possible the cause of intelligence and religion? With all available means that Methodism can produce, how and where can that best be done? In a corner, or in the centre of the life of the Church and the country? Alone, or shoulder to shoulder with the great majority of our Christian fellow-citizens? With a limited staff of professors, or inside a great Provincial university having all the support and patronage of the State, with good moral and religious safeguards, as we have reason to believe will be secured in the Government scheme of university federation? With few exceptions, the general *consensus* of Methodism is against new buildings in Cobourg; and, suppose the scheme of a great Methodist University at Toronto be assented to, how best is it to be carried out? An independent university in Toronto or elsewhere would require a professional staff of not less than from 15 to 20 men, which means from \$40,000 to \$50,000 a year in addition to the \$200,000 for buildings and equipments. If these thousands were paid from the altar of the Church for educational purposes, we might consider the propriety of the scheme, but the offerings of the people do not and will not justify it, the more especially when equal if not better educational advantages may be secured under the same religious supervision. "Jacob" says we "take refuge under the wings of the State." We answer, no. We unite with the State to form a new, strong Provincial university. "Jacob" misrepresents the federation scheme when he says we "give up the science department, the metaphysical department and pure mathematics." Yes, "let us be honest" and deal with this question upon its merits. Instead of giving up the departments indicated, we will place Haanel, Bain and Coleman alongside Loudon, Pike, Wright and Chapman, contributing our full share, of which none of us will be ashamed, in the School of Practical Science

of the new university. If in addition to these, as is contemplated, we are provided with professors of engineering, applied chemistry, civil polity and political economy, modern history, jurisprudence and constitutional law, astronomy, and also physiology, some of whom would no doubt be Methodists and Victoria graduates, we certainly need not feel that we are degraded in entering such a partnership, or that our students are likely to be any less effectively served by these fourteen men than they would be by the men who now do the science and mathematical work in Faraday Hall. The brilliant lectures and experiments of Haanel, the beautiful illustrations of Coleman, and the able teaching of Bain would all be there, and supported by vastly increased resources and by the united strength of the men of whose company they need not be ashamed. Nova Victoria would certainly claim her full share of credit for, of interest in, and of advantage from the new university staff. And as we would not divest ourselves of our science work, so for our Science Association there would be full play and first-class provision. The V. P. Society and *Journal* would be more than ever a necessity *within the halls* to preserve the *scientific individuality* of our own college. As to metaphysics, it is distinctly understood that we shall teach our own systems of philosophy as before. Whatever may be the provisions of the Government for philosophy, we have all that and our own in the bargain. "Can Methodism afford practically to step down and out of the position she holds as an educating power?" I answer emphatically, no. But "Jacob" must prove, not assume, that entering a provincial federation of universities would be an abdication of her position. By entering a well-arranged collegiate and university federation at Toronto would not Methodism be raising and extending her position as an educating power? Is not the mission of "Methodism in earnest" to send her influence into all the walks of life and learning? Should she not view this matter from a national rather than a denominational standpoint, and should she not live and work for the country's good? Is it not her duty to provide for

and supervise the education of her youth, at the same time having due regard for their moral and spiritual development? How are these several missions to be best secured? In an isolated position, or inside the student life and educational system of the country? Is it not a fact that Victoria has but little over one-half of the Methodist undergraduates of the province, about sixty of them being at Toronto now? Is it not a fact that the Government of the province has wisely devised, and are successfully developing, a uniform educational system of education for the country with the Public Schools as a foundation and the Provincial University as the completion of the system? Is it not a fact that young men and women seeking a university education will naturally and wisely, especially if intending to be teachers, complete their course in the system in which they have begun, *i.e.*, at the Provincial University? Does not Victoria already feel the effects of this, as proven by numbers quoted, and will it not be increasingly so? If, as is asserted by some, there is a tendency to agnosticism in the Provincial University, is it not to the interest of Methodism, as well as the country at large, that we should have a distinct place in the university system, provide college residence for our students, and have a resident dean who should have pastoral charge over the Methodist student life? What grander moral power for the future life of this country than all the Churches combined in the direct spiritual oversight of her youth during the time of their collegiate education? "Our people know what is needed to make Victoria efficient," they "know that Victoria is a blessing to Methodism," and "they will give the money" But will they give, or is it right to ask them to make such gifts when we can secure better advantages for less money without any sacrifice of place or principle in the country's educational work, and at the same time increasing our range of influence? It does not follow that because a Church raises \$200,000 a year for missionary purposes, that she will or ought to raise \$50,000 a year for educational work in one of her universities. If the needs of the Church and the country demanded such an outlay she should

give it, but if that same work can be more efficiently done for \$30,000 her duty is to avail herself of the privilege, if no religious principle is at stake, and raise the other \$20,000 in furthering the other great interests and pressing demands of the Church. Methodism is certainly "a teaching Church no less than a preaching Church," and will still have her Arts College and Theological School in connection with the federated universities. We have not established a university in Japan, and such a proposition has not been entertained by the Church. A school is all that has been attempted or thought of. But suppose we did have a university in Japan, what has that to do with our Church in Canada taking advantage of the Ontario university system. "Jacob" speaks as if we were to be forced into the federation scheme without consulting either the alumni or the Church. Now this is not so. Was it not discussed by the alumni last spring, and will it not be again? The Conferences must of necessity be consulted, and their verdict will largely decide the question. Government can legislate for Toronto University, but not for Victoria. A Government Bill could not touch our present rights or position in any way; it would then be for the Church courts to decide whether the scheme should be accepted or not. Queen's has done no more in this matter than Victoria, *i.e.*, get the opinion of its Board. As to the wisdom of Queen's action that is a matter of opinion, but what might be wise for Queen's might be very unwise for Victoria. Queen's and Victoria occupy different positions, and Presbyterians and Methodists hold different relations to their educational work. Again, I say the example of Queen's or Trinity has nothing to do with Victoria. What is the right and best thing for Methodists to do in the matter of university education for the Province of Ontario? "Jacob" says, "Let Victoria be made better than the best university in the Dominion." That is just what will be done by becoming an integral, representative, working part of a great Provincial university. The fact is, the country demands and the Government is determined to place our Provincial University first among educational

institutions in this country. That needed State aid may be given, a scheme is being proposed by which all existing universities may be a part of the new Provincial University, and thus indirectly participate in and enjoy the benefits of the public funds. Any Church or institution that refuses to avail itself of this privilege can never hereafter raise an objection to increased Government aid to the Provincial University on the ground of unequal distribution of public money. "Jacob" says, "Victoria needs above all things men," and in order "to secure the very best men money is needed;" and then he asks, "How can we get the money?" and echo answers how? if our university is kept in its present location and the policy of independence is pursued contrary to the wise judgment of the best business laymen of our Church. "Let our loyal graduates, our self-denying ministers, and the whole body of our generous laymen aid." Does "Jacob" not know that they have been doing that for over forty years, and will still be required to do so even in federation. "Shall we prove untrue to the youth who have grown up among us?" Surely not; but will avail ourselves of this great opportunity of building up the best possible university system for the country, and thus providing her "young men a ladder on which they may rise to the greatest degree of influence, and thus prove a benediction to both Church and State." I must correct another misrepresentation of "Jacob's" as to the graduation of ministers. Instead of young ministers being dissuaded from taking the Arts course scores of them have been influenced to undertake and helped to complete the course, and only those have been advised differently whose age and previous preparation rendered the attempt to graduate an unquestionable uncertainty. To my certain knowledge pressure is brought to bear upon the student for the ministry in favor of the Arts course, and I am one of those who was induced and helped to graduate by the Dean of the Theological Faculty. What about the experience of the Presbyterians at Toronto with a mere Divinity School? Do fewer of them graduate than with us? Would a college in the Provincial University, of

which we would all be proud, be any less inspiring than the present brave but struggling effort? It is because the advocates of such a Nova Victoria look upon it as the very best thing, not for Methodism alone, *but for Ontario* as well, that they support the federation scheme. It is all very well to talk about inspiring Methodism. Methodism will be inspired by what she sees to be her clear duty, not by mere sentiments or college ambitions, but by what in the long run and on all sides will conduce to the highest intellectual, political, moral, social and religious well-being of the largest number of her children. Asking pardon for occupying so much space, I subscribe myself in favor of university federation as "the best thing for Methodism."

ESAU.

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#### NOVA VICTORIA.

DEAR SIR,—In my last article I gave some reasons why Methodism should maintain her university in the greatest efficiency, instead of handing over the most important part of the arts course to the State. I ask space for a few remarks which, I think, will strengthen my position. It is said that one common university for Ontario will give uniformity of degrees in this province. Now, sir, I have serious doubts concerning the correctness of that statement. Are the degrees of arts in any university all of equal value? The answer given to this question by examiners themselves is that no two degrees are of equal value. One man may thoroughly understand his work, and pass, say, with eighty per cent., while another may pull through at thirty-five or forty. Both obtain the degree of Bachelor of Arts. Are these degrees of equal value? Do they represent equal development? Certainly not. Not until God makes all men equal in powers, and men develop these powers with equal faithfulness, can we expect uniformity in intellectual status. We cannot have uniformity; and, on the principles of optimism, we must regard it as not the best, since it is impossible. I freely admit that a degree in arts

should indicate higher intellectual development than it now does in any university in Ontario. But I hold that this will be better accomplished by the healthful emulation of independent universities than by one state university, or even by several universities with one examining board. France has tried centralization, and, if the statements of the wisest and best men and the facts of history count for anything, she has tried it to her mental and material injury. In proof of the advantage of independent universities as compared with one central university, I shall use the statements of James Lorimer, Professor of Law in Edinburgh University, and of some other men as quoted by him. He says, speaking of the dependence of Church and State on the vigor and activity of the scientific professoriate: "During the last half-century, the progress, both absolute and relative, of the States of North Germany has been prodigious. First their intellectual, and then their material supremacy has been reluctantly acknowledged, and the centre of power has been shifted from Paris to Berlin; and, simultaneously with this accession of life, the activity and vigor of the German professoriate has been beyond all parallel, not only in any other country, but in any other period of history. In no other country in the world was such an army ever equipped and sent forth for the simple conquest of truth as in modern Germany, and in no country have such victories ever been gained over error, or has knowledge been so speedily converted into power. In France, on the other hand, after the ancient universities had been swept into the vortex of centralization, and the State had become a vast examining board, the faculties, once the nurseries of science, degenerated into mere cramming schools, and the scientific professoriate ceased to exist."

I now give the opinions of a few others as produced by Lorimer. He tells us that Dr. Playfair declares that "Dumas, one of those eminent men in France, formerly a Minister, and for years actively engaged as one of the eight inspectors of superior instruction in the University, gives his testimony as follows: 'If the courses of our inorasimus appear complex and

magnified, they are still reducible to one principle—administrative centralization—which, applied to the University, has enervated superior instruction.’”

“Lorain, Professor in the Faculty of Medicine, gives testimony if possible still more emphatic. He tells us that a central university, professing to direct everything, really directs nothing, but trammels all efforts in the provinces. ‘Originality in the provinces is destroyed by this unity.’”

“After quoting the opinions of the Commissioners of 1870 as to the want of unity of degrees in France, notwithstanding the unity of examination, he sums up the demands of the reformers in the following words: ‘What we demand is not new; it is simply the return to the ancient system, to the tradition of the ancient universities. We demand the destruction of the University of France, and the creation of separate universities. That is our programme.’”

The above quotations, from eminent men, and all having the endorsement of James Lorimer, speak with no faltering voice in favor, not of one central university which will absorb all others and thus remove the healthful stimulus which must result from the energetic life of a number of independent universities, nor of one examining board, which would make the various universities cramming schools; but of a system of independent universities each developing its peculiar, but all developing a high type of intellectual and moral manhood.

But there is another question which needs more than a passing glance. Should the Church hand over to the State the more important parts of the arts course? When these branches of study, which are of all the most important, are under Church control, we have a guarantee of the moral character of the instructors; we have confidence that no effort will be made to undermine the faith of the students in God and morality; but when under State control, we have neither an equal guarantee nor an equal confidence. Infidelity is bad. On it we can build no permanent and pure system of morals. On it we can never erect a character both noble and self-sacrificing. If infidels be

good, it is in spite of their principles. And the influence of a professor in instilling error into the mind of students, if he be so disposed, cannot be measured. Let him be an instructor in science, and he may not say that there is no God, but he may endeavor to build up the universe without God and may *seem* to succeed. He may eulogize men, both as to their mental and moral nature, who are known to be skeptical, and he may fail to explain that their mental and moral goodness is not a result of their skepticism. The professor, by what he teaches, by what, under certain circumstances, he fails to teach, and by what he is, has a mighty influence on the youthful mind. It may be said that truth cannot but prevail. True, so will right prevail in the end; but no one ever thinks of placing the youth in vicious circumstances through the faith that right will finally prevail. Quite the opposite is done. We guard the youth from what we deem moral evil. So should we guard them from what we deem intellectual error, and the more because intellectual error has proven the fruitful source of moral evil. Now, sir, I am convinced that, whatever the Church should cease to do, she should not cease to teach science. Instead of that, she should devote more attention to science than she has ever done before. What I have said so far is in favor of the independence of Victoria, as it is in favor of the independence of all concerned.

I wish to glance at Victoria's chances should she go into confederation on the present basis. She may enter it if the leaders of the confederation movement can persuade Methodism that it will be a financial saving, and that Methodism is so poor and likely to remain so poor that she cannot afford to maintain her university. What then? Victoria will find herself in Toronto beside University College with its nineteen instructors, with power of increase, so that no honor class shall exceed twelve and no pass class thirty, having the Professoriate in the same buildings, and the Professoriate and University College complementary, with power to transfer subjects from one to the other under certain conditions. Will

Victoria have much chance under the circumstances for a vigorous life? Is not the scheme formed in favor of University College? Does it not seem as though the death of the denominational colleges is contemplated, except as divinity schools? However this may be, as much money will be needed to enable Victoria to compete successfully with University College when in the confederation as would be needed to secure her a successful future as an independent university. But perhaps there will be hope for Victoria as a divinity school. There may be, but Methodism has a divinity school in affiliation with McGill, in Montreal, and will naturally feel that her ministerial students will be in less danger of imbibing erroneous doctrines than they would be in a divinity school where they will have to go for their science and philosophy to a professoriate appointed by the State, and which may or may not teach principles in harmony with morality and religion. It is just possible that even as a divinity school it may not be an advantage. We have the testimony, then, of some of the best educated men, corroborated by the facts of history, that centralization is an evil; we have the broad fact that there is a greater certainty of the inculcation of a belief in a First Cause, omnipotent and perfect, in universities under Church control, together with the fact that the present basis is so arranged as to give University College an overwhelming advantage over any other college which may enter the confederation, and that even as a divinity school Victoria's hope for a vigorous life will, should she enter confederation, hang on a brittle thread. We have seen that it will take as much to place Victoria on a competing basis, as a teaching college in the confederation, as it will to place her in a state of thorough efficiency as an independent university. It is not difficult to see the duty of Methodism. Let the ministers, the graduates and the laymen into whose hands this article may fall give most earnest consideration to the matter, and we have no doubt of the result.

Yours sincerely,      JACOB.

## NOTES.

THE Ottawa Field Naturalists' Club has a membership of one hundred and fifty. It has shown much vigor and originality in its investigations.

GERMANY has granted £7,500 for the scientific investigation of Central Africa and £1,900 for working out materials resulting from German polar expeditions.

PRIZES FOR ALL.—A prize of the value of twelve thousand Italian lire will be given by the Royal Academy of Sciences of Turin, to the scientific author or inventor, whatever be his nationality, who during the years 1883-'86 shall have made the most important discovery or published the most useful work.

ALEX. GRAHAM BELL, in a recent article on "Defects of the Senses," says: "Although the proportion of the insane who are deaf or blind is abnormally large, the evidences of a co-relation between insanity and the other defects noted are not well marked. But in regard to deafness, blindness and idiocy, a marked co-relation appears to exist."

FLOATING pumice has been found in the islands of Réunion and Madagascar, supposed to have come from the eruption at Krakattoa after a voyage of two hundred and six days in the first case and over eleven months in the second. It travelled sixtenths of a mile an hour. We have not yet heard the last of this wonderful explosion.

FIVE hundred dollars in prizes have been offered by the Leonard Scott Publishing Company for the best fifteen essays on the following five Shakespearean subjects: "One of Shakespeare's Male Characters;" "One of Shakespeare's Female Characters;" "Shakespeare's Spirits (ghosts, witches, fairies):" "Shakespeare's Politics as shown in the Plays;" "Shakespeare's Characters of the Kings of England as compared with their Historical Characters." All essays must be on hand by June 1st, 1885.

DR. TULIUSKI, of Warsaw, has found other poisonous ingredients in tobacco smoke besides nicotine, colidine being the name of one of the most active. Even in small doses the smoke is a poison. We have heard much of the evils of cigarettes, but the poisonous properties are transmitted according to the following order: pipes, cigarettes, cigars. Light tobaccos are generally more dangerous than dark.

“CONDITIONS OF MENTAL DEVELOPMENT AND OTHER ESSAYS,” by Wm. Kingdon Clifford, F.R.S. J. Fitzgerald, publisher, 20 Lafayette Place, New York. “This volume forms No. 65 of the ‘Library of Popular Science.’ Besides the essay on Mental Development, it contains three other essays by the same distinguished author, namely: ‘The Aims and Instruments of Scientific Thought;’ ‘Atoms;’ and ‘The First and Last Catastrophe.’”

WARNER, the medicine man, as an encouragement to science and an advertisement to his cure-alls, offers a prize of two hundred dollars for every comet discovered in 1885; also the same amount in gold for the best paper on “the cause of the atmospheric effects accompanying sunrise and sunset during the past sixteen months.” Some persons, we hope, will thus be able to recoup themselves for money invested in the drugs of the Rochester doctor.

MAX MULLER, at the close of his late article in *The Nineteenth Century*, on “The Savage,” has written a paragraph suggestive and philosophical. It deals with the origin of things, or that much used and much abused theory, development. He says: “Disappointing as it may sound, the fact must be faced, nevertheless, that our reasoning faculties, wonderful as they are, break down completely before all problems concerning the origin of things. We may imagine, we may believe, anything we like about the first man; we can know absolutely nothing. If we trace him back to a primeval cell, the primeval cell that could become a man is more mysterious by far than the man that

was evolved from a cell. If we trace him back to a primeval pro-anthropos, the pro-anthropos is more unintelligible to us than even the prot-anthropos would be. If we trace back the whole solar system to a rotating nebula, that wonderful nebula which by evolution and revolution could become an inhabitable universe is, again, far more universe than the universe itself.'

*Science* of February 6th contains a sketch of the jaw of a sperm whale on exhibition at Nantucket. It measures seventeen feet in length, has forty-six teeth and weighs eight hundred pounds. One's imagination need be strongly exercised to conceive of the amount of food requiring to be bitten into two mouthfuls. The animal itself measured eighty-seven feet in length, thirty-six feet in circumference, weighed two hundred tons, and gave forty-five hundred gallons of oil. This surely was a monster of the deep.

A CANADIAN edition of Ayer's Verbalist has been issued by the Canada Publishing Co., and is being introduced into some of the High Schools. It is one of the most valuable little works on the correct use of words that we have seen. Fifty cents spent for this book will be well laid out. We append a few of the sentences picked out at random as samples of the contents: An answer is given to a question; a reply to an assertion. Evidence is that which *tends* to convince; testimony is that which is *intended* to convince. There may be little evidence in much testimony or testifying. Careful speakers say that laws, orders, purposes are executed; criminals are *hanged*. Most of us have few friends but many acquaintances. Students do not *graduate*; they are graduated. A person who takes *healthful* exercise and eats *wholesome* food will become *healthy*. You have a *severe*, not a *bad*, cold, since colds are not good. I will *learn* if you will *teach* me. *Less* relates to quantity; *fewer* to number. Men careful in expression *like* many things, *love* few things—wives, sweethearts, kinsmen, truth, justice and country. Some women *love* a multitude of things, and among their loves the thing they love most is—*taffy*.

Since the woman loses her name she is proper'y married to the man. "Miss B. was married to Mr. A." (*ot married* is a vulgarism. Will you have another piece of beef, etc. (not meat)? Perpetually means without end, continually means constantly renewed. We sit down, sit a horse, sit for a portrait, set down figures, set a hen. We set a hen, and a hen sits on eggs. We are sometimes as cross as a sitting (not setting) hen. A man writes *under*, not over, a signature. Personal property is personalty, not personality. Whence (not from whence) do you come? One who talks much of himself is an egotist; one who professes to be sure of nothing but his own existence is an egoist.

THE ORIGIN OF GENIUS.—Whence come the genius and the talent of men and women, is a study both fascinating and instructive. The human character and its development is certainly as important as the human frame and its development. We welcome, then, anything that is contributed to the science of human character. *Science*, lately reviewing a work by Alphonse de Candolle, of Geneva, on this subject, says: "Within the last few years we may almost assert that the foundations have been laid for a science of comparative biography, which promises to be not only interesting as a branch of enquiry, but of practical importance to all who are advanced in the education of youth and the advancement of science." The Genevan professor, after an experience of seventy-eight years, has collected the results of his observations on the personal characteristics of groups of families, lines of descendants, academies of scientists, and families of rulers. The results confirm some previous scientific beliefs, and add new ideas that will doubtless interest many of our readers. We append some. 1st. Heredity is a general law which admits but few exceptions. 2nd. The interruptions of heredity through one or more generations (atavism) is rare—perhaps five or ten times in a hundred. 3rd. The more remarkable a person is for good or ill, the more numerous and pronounced are his characteristics. 4th. Women show fewer distinctive characteristics than men. 5th. All

groups of characteristics are more likely to be transmitted by father than by mother. 6th. It is difficult to determine whether characteristics which are acquired by education and other external circumstances, are transmitted by heredity. 7th. The most marked characteristics in an individual are generally those received from both parents, especially those received both from parents and other progenitors. Many of the above might be tested on the same plan as that adopted by De Candolle, viz. : the observation of the characteristics of one's own relatives and ancestors as far back as accurately known.

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#### LATINISMS IN ENGLISH.

“**C.** F. ADAMS, JR., and D. H. Chamberlain have been carrying on a very pretty linguistic controversy in the Boston *Advertiser* over the influence of Latin upon English language, Mr. Adams claiming that it has spoiled the simple English of the old authors, of whom he mentioned Bunyan as one. Mr. Adams' critics in turn have no difficulty in showing that Bunyan, in fact, used a large per cent. of words of Latin origin, larger than some authors of to-day. Mr. Chamberlain quotes Mr. Adams' own Latinism against himself when he says, 'Expel Latinisms from your composition,' using three Latin words out of five. Mr. Lodge joins in and lays himself open to the same charge when he says, 'Practise a severe excision of Latin derivatives!' In this sentence five words out of seven are 'Latin derivatives.'

“The fact is that the English language owes its richness in words, in delicate shades of meaning, and turns of expression, to its highly composite nature. We cannot spare the Latin, the Greek, the Saxon, or any other component part. Each has its use and beauty, and all together make the English tongue matchless in power, and its literature the great literature of modern life. Neither should any part of the language fall into neglect. The reporter who is disposed always to say

'commence,' to the neglect of 'begin,' should study the use of synonyms and their proper selection, to make his language graphic, clear to the understanding, and rhythmical to the ear. Mr. Choate used, it is said, to practise the translation of Tacitus, searching for six different words to represent each word of the Latin, thus to enrich his stock of terms and enable him to express fine shades of meaning. Nothing can be spared from the English tongue as it has come down to us; nothing from the rich old English that smacks of the soil and may often be found best preserved in the regions least affected by change—some of it Anglo-Saxon, some Anglo-Norman. The Latin influence upon the English tongue is no modern event, but goes back to the discovery of Britain and the conversion of Britons to Christianity. Nor is its proper use weakening: it is invigorating. The language of the Romans was like their broadswords, and its compact phrases were 'short, sharp and decisive.' Old Hickory could not have sworn, 'By the eternal!' without it, nor Webster have uttered the inspiring periods which closed with—'Liberty and union, now and forever, one and inseparable.'"—*Springfield Republican*.

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#### ENGLISH LITERATURE.

EDMUND W. GOSSE, professor of English Literature at the University of Cambridge, has recently delivered a course of lectures at Johns Hopkins. This announcement naturally calls attention to the deserved and increasing popularity of the study of literature, and suggests an inquiry into the cause. The advocates of this study do not, of necessity, accept the views of Charles Francis Adams regarding classical studies, or fully share the opinion of President Eliot as to what constitutes a liberal education. They simply claim that English literature should occupy an important place in any college curriculum. It may be urged first, on the ground of utility. All knowledge of the grammar of our language, except a few rules

and definitions, is most easily and profitably acquired by a study of literature. The grammarian goes to the author, rather than the author to the grammarian, for authority upon any point; or rather, to state the question exactly, the grammarian decides any point by the usage of the best authors. The literature of every people illustrates its history. The social customs and popular beliefs, and all the causes that influence a nation's history, exert an equally strong influence upon its literature. No man, after a brief study of English literature, can be wholly ignorant of English history. These two, grammar and history, are subjects a knowledge of which is of daily and practical advantage to every citizen, without regard to his profession or employment. Furthermore, there is no surer way to prevent the reading of dime novels, and pernicious literature in general, than by cultivating in the young a taste for the best that has been thought or written. The boy or girl who has learned to enjoy Dickens and Longfellow is in no danger of being injured by sensational literature. To compare the two is like turning from nourishing food to sawdust. Other, and perhaps equally strong, practical reasons can be urged in favor of this study. English literature is, likewise, a subject fully capable of maintaining itself with the classics or higher mathematics, on the ground of its value as a discipline. Psychology, æsthetics, logic and rhetoric, are all subjects with which the literary critic must be familiar. A study of one of Shakespeare's plays, or an analysis of the motives of one of his characters, demands as close and as careful thought on the part of the student as any problem in algebra, or exercise in translation. To understand the causes that have influenced individuals and that have determined epochs, often calls forth the most persistent efforts of the reason. The influence of other languages and literatures upon our own is also a subject that cannot fail to interest the earnest student. Altogether it may be doubted whether any so-called disciplinary study exerts a greater power in broadening and developing the mental powers, or in arousing them to new and more extended investigation, than a critical study of our Eng-

lish masterpieces. On every ground, therefore, the study of literature is defended and approved, and should meet with the encouragement of educators in all our schools and colleges.—*Academy News.*

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#### CANADIAN FRENCH.

**M**R. A. M. ELLIOT, in the Johns Hopkins Circular for December, writes of a philological expedition to Canada:—

“In point of language, the Canadian French is certainly one of the most interesting topics for a philologist. Here we find that time has stood still, especially for the more remote rural districts: and the scholar could easily imagine holding intercourse with the subjects of Louis XIV. This means that we have the unique privilege, in this age of steam and travel, of studying in them a form of speech that has scarcely known change for the past two centuries. But this idiom is not a dialect of that remote period: and the greatest surprise to a student of language arriving in Canada is to find that, contrary to the general impression of scholars, the vernacular does not bear any specific dialectic character, but is the middle (sixteenth century) French, with those natural changes which would be produced by the intimate fusion into a whole of all the different species of language that were originally brought from the mother country. An influence upon the language must be noted in the original seigniorial tenure which prevailed throughout Lower Canada. The seigneurs were the second sons of noble families who chose the better class of peasants to accompany them to their homes in the New World, and here each ruler laid out on the river his little kingdom (generally  $\frac{1}{2} \times 3$  leagues in dimensions) which he divided among his colonists in concessions of  $3 \times 30$  arpents. This arrangement produced a series of centres of civilization, in which the lord and his educated friends were brought into more or less inti-

mate contact with the common people. In truth, we have abundant evidence to show that the relation of the seigneur to his people was much more intimate in these early settlements of Canada than in the mother country.

"After the conquest (1760), nearly all the nobles fled the country, and the different classes of society were more thoroughly mixed than they had ever been before. The influence of long and constant contact with a Teutonic race has had the effect to temper the rash impulses of the Gaul; and this is in no respect more marked than in his speech, where a quiet monotony largely prevails, and strikes the stranger immediately as one of its leading characteristics. It has not the rhythm, the inexhaustible variety, and rich cadence of the Gallic tongue as it is spoken to-day in France."

Alongside of this statement we place a clipping from a contribution to the Toronto *Varsity* in which the author deals with his subject in an able manner and advises teachers of French in our schools to take a summer's training or course in a well-educated family of Quebec.

"Let us now see what is to be learned from this analysis of Canadian-French: and the reader will please bear in mind that it is mainly the language of the uneducated *habitant* that I have to deal with here, and not that of the educated Quebecker, who speaks as pure a French, in every respect, as the best of France; though a fastidious Parisian might occasionally detect the slightest difference in the pronunciation of *oir*, *ai* (s) and *ait*. In examining the vocabulary we found that a very large proportion of the new and adapted words were natural growths—not only natural but necessary. Those that are really useless and barbarous are in most cases so easily recognizable that nobody has the least difficulty in avoiding them if he chooses to do so. The idiom, again,—the vital part of language—is pure, even among the least educated. The pronunciation, while presenting all the peculiarities I have mentioned—though certainly not all in the same locality—is just as truly French as can be found anywhere in France. The peculiarities of pronunciation which

seem to change the whole character of the language are the sounds of *a*, *ai*, *ais* *ait*, and *oir* discussed above; but these sounds are just as common in various parts of France. So-called pure French—*i.e.*, the literary—is not found in France except among the highly educated: and educated Canadians speaking this very literary language are not so rare in Quebec as is usually supposed, and they are certainly more accessible there than in Paris. French is French, whether learned from the lips of a Canadian or a Parisian; and vocabulary, idiom and pronunciation are as likely to be pure in one case as in the other. Let no student expect unalloyed purity of language in France: there is no special virtue in its soil or in its atmosphere. In Paris the student must accept or reject the language according as his own judgment tells him it is pure or impure; he has no more to do in Quebec; and the probability is that he will hear fewer impurities of language in Quebec than in Paris. The majority of people met with in either place are not highly educated, but they are not on that account to be shunned. The contempt of the uneducated man's language, so apparent in most of our students of language, it is hard to understand. The uneducated man's language differs from that of the educated man, not so much in kind as in extent. Let the student ask himself whether he has proved himself capable of understanding and using *être*, *avoir*, *aller*, and *venir* in all their relations before he treats any Frenchman's dialect with contempt: and if he cannot answer the question affirmatively he may profitably learn of the least of the uneducated. The danger in language study lies in choosing not what is too common and colloquial, but what is ultra-literary and unnatural.

“Were it not for a false sentiment in social and college circles a student would no more think of going to Paris to learn French than he would of going to London to learn English. As it is, Canadian-French is despised. Because it may be had cheaply it is worthless. This sentiment is almost entirely to blame for the miserable attempt to teach French in so many High Schools of the Province.”

## DEPTHS OF GENIUS.

CALCULATIONS.—The largest of the Egyptian pyramids has upwards of 82,000,000 cubic feet of masonry; it would take about 7,360 of such structures to equal the bulk of matter thrown out by the Krakatoa eruption.

A TRYING AND KNOTTY QUESTION.—“Do you take this anthropoid to be your co-ordinate, to love with your nerve centres, to cherish with your whole cellular tissue, until a final molecular disturbance shall resolve its organism into its primitive atoms?”

IT has been calculated that Vassar College girls eat 5,200 pancakes every morning. This is equal to 1,889,000 pancakes a year, which, with an average diameter of five inches, would extend 302 miles in a straight line; or they could be built into a single column nearly eight miles high.

HISTORICAL DATES AND FIGURES.—Gaming appeared in the year won, and duelling followed, of course, with the second. Fingers came to hand in the year five. Quacks introduced medicine in sick. The first free lunch disappeared with ate. Then came negatives definitely with nein. Yeast arose in the year leaven. The chronicler's imagination gave way in the twelfth.

BUMPS.—Phrenologist Burr has told us a secret which we cannot keep. The real method of judging of a man's particular ability is “by placing the hand on the head and causing the subject to speak; the act of speaking causes a sort of thrill or fremitus, which is felt by the hand, and that part of the head at which it is most distinctly felt, the locality of greatest cerebral development.”

TRANSCENDENTALISM.—Long, heavy and impressive it certainly is, but as a word possessing nothing terrifying. It is the definition that removes us beyond the narrow, common sphere of sight and sound, and lifts us up to—well, we are uncertain.

"It is the spiritual cognoscence of psychological irrefragability connected with concurrent ademption of incolumnient spirituality and etherealized contention of subsultory concretion." Ayres, in his "Verbalist," says that a New York lawyer translates it thus into English: "Transcendentalism is two holes in a sandbank; a storm washes away the sandbank without disturbing the holes."

**BRAINS.**—According to the novel computation of a German histologist, who has been calculating the aggregate cell forces of the human brain, the cerebral mass is composed of at least 300,000,000 of nerve cells, each an independent body, organism, and microscopic brain, so far as concerns its vital relations, but subordinate to a higher purpose in relation to the function of the organ; each living a separate life individually, though socially subject to a higher law of function. The life term of a nerve cell he estimates to be about sixty days, so that 5,000,000 die every day, about 200,000 every hour, and nearly 3,500 every minute, to be succeeded by an equal number of their progeny: while once in every sixty days a man has a totally new brain.

**MR. T. MELLARD READE**, in his presidential address to the Liverpool Geological Society this season, dealt with "The Denudation of the Two Americas." He showed that 150,000,000 tons of solid matter in suspension are annually poured into the Gulf of Mexico by the Mississippi, which, it was estimated, would reduce the time for the denudation of the land over the whole basin from one foot in 6,000 years, as hitherto calculated, to one foot in 4,500. Similar calculations were applied to the La Plata, the Amazon and the St. Lawrence, Mr. Reade arriving at the result that one hundred tons per square mile per annum are removed from the whole American continent. This agreed with results he had previously arrived at for Europe, whence it was inferred that the whole of the land draining into the Atlantic Ocean contributes matter which, if reduced to rock, would equal one cubic mile every six years.—*Week.*

PLUCKED!—"The Proctor receives the names and fees of candidates for the public examinations, and plays a conspicuous and highly amusing part in the ceremony of conferring degrees. After each batch of new-made graduates have had a Latin incantation mumbled over them by the Vice-Chancellor, two Proctors—in the presence not only of university officials and students, but also of any outsider who chooses to look on—sheepishly stride up the long room and back again without saying or doing anything. At first there is an attempt at solemnity in their gait, but after the senseless exercise has been repeated two or three times, they look, as they doubtless feel, thoroughly wretched; the effort to appear dignified, and the desire to get it over as soon as possible, combine to produce one of the most comical effects ever seen. The reason for this absurd performance is not far to seek. In ancient days any tradesman who had money owing him from an undergraduate, might arrest the Proctor's course by plucking his sleeve, and so prevent the defaulter from taking his degree till his debt had been discharged. Few people know that this is the real origin of the term 'plucked' as applied to failure in examination."—*Varsity*.

WHY need we drown? Here is Dr. Sylvester with a plan which enables us all to inflate ourselves, and become our own buoys. Like as the butcher blows up the membranes of a joint of mutton, so Dr. Sylvester will blow out our skin until we are turned into unsinkable masses which no wave can depress into the depth, and which will float in any sea. Nay, we can blow ourselves out, and take no such harm as is caused by such proceedings at Christmas time as commonly, not to say vulgarly, are associated with the term. "The operation consists in making a small puncture—not larger than would allow of the passage of an ordinary blow-pipe—in the mucous membrane of the inside of the mouth; the object being to open a communication for the passage of air from the cavity of the mouth into the subcutaneous space of the neck." Then, with closed mouth and nos.,

forcibly distend the cheeks, so as to force the air into the passage thus made. You may go on doing this until the neck and chest are filled with air; and your skin will be a sort of balloon. It takes three minutes to perform the operation, and the distention is sufficient to support the body in water. In the water the process may be repeated, so that whatever air is lost may be recovered again. There is no pain and no danger. So that, if we have only three minutes' warning, we can become our own lifebuoys and live in any water. This is not a joke; at least it appears in *Lancet*.—*Week*.

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#### LITERARY CLIPPINGS.

GOETHE was fifty-seven years writing "Faust."

I MUST tell you a story Miss Bremer got from Emerson. Carlyle was very angry with him for not believing in a devil, and to convert him took him amongst all the horrors of London—the gin-shops, etc.—and finally to the House of Commons, plying him at every turn with the question, "Do you believe in a devil noo?"—*George Eliot*.

CONSIDER what the human mind *en masse* would have been if there had been no such combination of elements in it as has produced poets. All the philosophers and *savants* would not have sufficed to supply that deficiency. And how can the life of nations be understood without the inward light of poetry—that is, of emotion blending with thought?

THE essence of intellectual living does not reside in extent of science or in perfection of expression, but in a constant preference for higher thoughts over lower thoughts. It is not erudition that makes the intellectual man, but a sort of virtue which delights in vigorous and beautiful thinking, just as moral virtue delights in vigorous and beautiful conduct.—*Philip Gilbert Hamerton, in the Intellectual Life*.

FORGIVENESS is the most necessary and proper work of every man; for, though, when I do not a just thing, or a charitable and wise, another may do it for me, yet no man can forgive my enemies but myself.—*Lord Herbert.*

RICHARD GRANT WHITE, in *The Atlantic*, says that only three-tenths of the English people use their *h's* correctly. He divides the people into four classes, according to their use or misuse of this letter, and declares that, while formerly denoting no degree of culture, the proper management of this troublesome consonant has become within the last half century the shibboleth of training and rank.

EDUCATION does not mean teaching people to know what they do not know. It means teaching them to behave as they do not behave; it is not *catechism* but *drill*. It is not teaching the youth of England the shape of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery and their literature to lust. It is, on the contrary, training them into the perfect exercise and kingly continuance of their bodies and souls.—*John Ruskin.*

IN speaking of Leslie Stephen's "Dictionary of National Biography," which may be called the greatest literary enterprise of the day, embracing as it will, according to the present estimate, fifty volumes, the *London Academy* says: "When the proper time comes for estimating the literature of this latter end of this nineteenth century, it seems probable that the critic of the future will award to the present generation of English men of letters greater credit for knowledge than for power. To dwell upon the negative aspect would be ungracious, especially at a time when our three chief poets have each given us within the past few weeks a volume of their best. But the publication of the first instalment of Mr. Leslie Stephen's great enterprise naturally suggests the reflection that such a work could have been undertaken at no earlier time with equal prospect of success."

THE general characteristics of English popular and traditional music are strength and martial energy. It is a dashing, impulsive, leaping, frolicsome spirit, occasionally overshadowed by a touch of sadness. It has not the tender melancholy of the music of Ireland, nor the light, airy grace, delicate beauty, and heart-wrung pathos of the songs of Scotland, but it has a lilt and style of its own. In one word, the music of England may be described as "merry;" and her national songs partake of the same character, and are jovial, lusty, exultant, and full of life and daring.—*Charles Mackay, in the Nineteenth Century.*

TAKING \$1,000,000 is called a case of Genius.

Taking \$100,000 is called a case of Shortage.

Taking \$50,000 is called a case of Litigation.

Taking \$25,000 is called a case of Insolvency.

Taking \$10,000 is called a case of Irregularity.

Taking \$5,000 is called a case of Defalcation.

Taking \$1,000 is called a case of Corruption.

Taking \$500 is called a case of Embezzlement.

Taking \$100 is called a case of Dishonesty.

Taking \$50 is called a case of Thievery.

Taking \$25 is called a case of Total Depravity.

Taking one ham is called a case of War on Society.

THE TWO MEN.—An extremely intelligent-looking little man, about fifty years old, with blonde hair, a florid although sunburnt complexion, clear, piercing eyes as pure as those of a child, and motions of a feminine sweetness little indicating the rock-like will enthroned in the large, lofty forehead—such is General Gordon. Imagine a man about forty years of age, of medium height, as lean, as the saying is, as a shotten herring, with a mahogany complexion, coal-black beard and eyes, and three vertical slashes on his pallid cheeks; add to this a long cotton shirt as a garment, a narrow turban as a head-dress, a pair of wooden sandals, and in the hands—dry as those of a mummy—a string of ninety beads, corresponding to an equal number of divine attributes, and you have the Mahdi.