

but they have no creative power, and think that the triumph of all mental labor is to commit to memory any work which has literary merit. Sciences they utterly despise, and they are so absolutely satisfied with their own wisdom that progress is impossible.

The limits of this article forbid my speaking of the other departments. Every country has its own quarters, and students flock here from India, Syria, Baghdad, Africa and in fact from all parts of El-Islam. It was a strange scene and one never to be forgotten, and I could not help thinking that as long as Mohammedism is fed at such a stagnant fountain, ignorance and fanaticism will continue to hold sway.

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SOCIAL REFORMS.

The tendency of all reforms is to extremes. Whether this is a characteristic of the age, one of the notable features of progress in this rapid nineteenth century; whether it is peculiar to Americans as distinguished from those of the more conservative older countries; or whether it marks but that tendency in individual minds of all nations in all ages, to fly off at a tangent till the extreme is reached, is a subject open to a vast deal of speculation. But it is to this tendency, undoubtedly that socialism, nihilism, anarchism, owe their origin.

The underlying difficulty in the way of a reformation, is that society begins at the wrong end. It seeks to obliterate defects as they appear and reappear, instead of eradicating the cause. We might as reasonably expect to cure the festering eruptions of a cutaneous disease by the application of salves and surface remedies; or seek to kill the sturdy tree by repeatedly lopping off its branches, as to set about a reformation of social abuses by administering a code of morals and methods that do not touch the foundations of social disorders and in harmonies.

But, you ask, where are we to begin? How are we to reach the root of the evil, or how go about setting to rights the difficulty? At the mere suggestion outcrops the tangent tendency, and a hundred theorists are ready to produce at a jump, the magic panacea, administer one enormous dose to the human family and look for immediate results; an order of procedure diametrically opposite to anything that has previously existed. Oliver Wendell Holmes has suggested that we begin about two hundred years back;

and his advice to those who desire long life, is, a few years before birth to advertise for a couple of healthy parents.

When our government discovered that a too rigid adherence to the laws of protection was injurious to the best interests of the country, certain of our citizens cried out "Let us have free trade!" Those who could see the dangers resulting from an absolute free trade, as lustily called upon Congress for a high protective tariff.

With the conviction that the liquor traffic will unmistakably result in social ruin, comes the demand for prohibition; the war-cry, "Away with high license and saloon; we countenance no compromise, consent to no half-way measures."

For a time the so-called woman question waxed hot, assumed the offensive and by the extremity of its measures, antagonized the social element from which it ought to receive support. Now that the agitation has simmered down, we hear less of Woman's Rights, but are sensible that the cause is quietly, therefore steadily gaining ground.

Advanced educational theories and novel methods with all their "modern improvements" in the way of devices for lightening the labor of the pupil, putting work at a discount and play at a premium, would almost convince us that there is, after all, a royal road to learning; an "open sesame" to the door of knowledge.

Rousseau depicts for us the ideal man, and takes to illustrate such a development, not the ideal child, but the ideal circumstances, that unhappily are at the command of few besides the writers of theories.

Give us a world where our efforts to instill correct principles into the minds of our children will not be continually frustrated by the contrary contaminating influence of outside interference; give us, in short, a veritable Happy Valley, and we will agree to develop, according to Rousseau, the ideal man.

Herbert Spencer, in placing before the world his theories of the ideal education, (theories whose wisdom no sane human being would think to question or contradict,) presupposes a degree of knowledge of the child mind and the ability to deal with it that is absolutely wanting in the mass of what we ordinarily term intelligent people, while—look at the hordes of outer barbarians that are bringing children into the world, only in their turn, when grown up, to go and think otherwise.