

NOTES AND COMMENTS

THE SUNJA / SCHJY STJY

It was Max Beerbohm who remarked that Walter Pater wrote English as if it were a dead language. It was a witty and penetrating observation and implied absolutely no distaste for Mr. Pater's fastidious prose. To write English in that fashion is, after all, a small fault. But to teach English as if it were a dead tongue is a more serious offense. The unfortunate student has no choice; he is in the hands of his friends, the instructors. If they see fit to make the study of the masters an exercise in rhetoric he has absolutely no recourse.

English was once despised as a cultural course. It did not rank with the classics on the one hand or with science on the other. It suffered, in scholastic eyes, from a deplorable lack of method. Without method, no scholarship. Hence method was invented and so unsurprisingly applied that presently there was little but method left. All the fine poems of the language were pitilessly dissected, analyzed and classified. The illusion was general that taste can be taught in the laboratory, an idea which was flattering to the dry-as-dusts.

But English teaching has passed through this stage, one is glad to observe. The idea of pleasure is no longer dissociated from the idea of profit. Professor Spencer tells the National Council of Teachers of English that bad method has resulted in making Browning, Wordsworth, Addison, Shakespeare and the rest "bugbears in the classroom," and that knowledge about a writer cannot take the place of appreciation of and love for his works. Better days for English are coming.

Nobody ever accused Lord Curzon of exuding sentiment. Doubtless he is as staunch a supporter of the sheltered-life theory for women as most other peers of the realm, which is all that need be said. When, therefore, Lord Curzon, as president of the Royal Geographical Society, urges that women be admitted to the society as fellows, it is because women have emphatically "made good" as geographers. Before 1882, Lord Curzon reminded his colleagues, the society had twice conferred its highest honor on distinguished women.

"Since that date," he went on, "women have read some of the ablest papers before our society; they have conducted explorations not inferior in adventurous courage or in scientific results to those achieved by men; they have made valuable additions to the literature of travel, and have been invited to lecture in our great universities; above all, as research students and as teachers; they enjoy opportunities for which they are at least as well equipped as men, and which render them a factor of great and growing importance in the diffusion of geographical knowledge among all classes of the nation." Praise from one's friends is doubtless sweet, but is it ever quite as sweet as praise forced by good works from the coldly judicious? Probably not.

THE LENGTH OF LIFE.

Too Much Ignorance Concerning the Care of the Health.

Dr. Wiley is right in his contention that people die too young. Human life should be prolonged, and it can be by higher education on matters of hygiene. The average expectation of life in the United States is only about forty-four years, says the Boston Globe. It should be much higher, and probably will be hereafter, for people are learning more and more concerning the prevention of disease. As a matter of fact the most valuable study in our schools is hygiene. If the young folks are taught the value of food and moderate exercise they will grow up strong and possess a knowledge of how to take care of their bodies. There is too much ignorance among young and old concerning the proper care of the health. How few there are who know even how to eat—that is, consume only those things which will agree with and upbuild the system and create a sufficient amount of vitality with which to wage disease.

A child with a large head, emaciated body should be kept from difficult mental tasks and through a course of hygienic instruction and training to conserve his energies.

The sooner more attention is all our institutions of hygiene and kindred hygiene it will be for the student, but the strong and he joy life or engage such battles.

LIFE

"These mechanics lifelike." "How so?" "Johnny's as down the cat as feet out of the"

INTERNATIONAL LESSON, JANUARY 12.

Lesson II.—Man the Crown of Creation. Gen. 1. 26, 27; 2. 4-23. Golden Text, Gen. 1. 27. GEN. 1. 26, 27.

The selection of printed verses forming the basis for this lesson is intended to set clearly before the students the ultimate purpose which the combined creation narratives of Genesis were to serve. That purpose was none other than to impress the reader with the fact that God is the creator of all things, visible and invisible, and that man, made in the image and after the likeness of God, is the superlative and crowning work of the divine creation. Our lesson, therefore, reaches back to that portion of the recorded chapter in which man's preeminence over the other works of creation is recorded.

Verse 26. Let us make man—The plural of majesty, used also in the next phrase, in our image, and in Gen. 3. 22, "Behold, the man is become as one of us"; in 11. 7, "Come, let us go down, and there confound their language"; and in Isa. 6. 8, "Whom shall I send, and who will go for us?"

After our likeness—An immaterial resemblance, consisting primarily in the possession of self-conscious reason and free will. These form the ground or basis of man's preeminence over the lower animals.

GEN. 2. 7-9, 15-24.

7. The breath of life—The author has clothed in simple language his naive conception of the way in which man, as it were, becomes a fragment of the divine life.

8. A garden—The original word translated garden means literally an inclosure, and in its general application more particularly a park. It is the word from which comes our English word paradise.

Eastward—The original home of man is placed by the author in the far-distant East, in the region of the Tigris and Euphrates, the seat of the most ancient and influential civilization known to the Hebrews.

Eden—The Hebrew word means pleasure, or delight.

9. The tree of life—The tree whose fruit renders those who eat it immortal.

10-14. The four rivers referred to in these verses have been the subject of much controversy, though none of the theories advanced concerning their location and identification has yet found any large degree of acceptance. Only the fourth river, the well-known Euphrates can be definitely identified.

15. The garden of Eden—Called in the earliest Latin translation the Old Testament the paradise of pleasure, and in the earliest Greek translation the paradise of F. From these expressions has derived our English word as a name both for Eden and the Christian heaven.

To dress it—To properly the plants and trees, and or guard the garden.

16, 17. Jehovah God of the man, saying... surely die—"Man is not solely to till and keep. There are dormant in him the seeds of moral and religious development, which must be developed and tested, therefore laid upon to draw out his character, to form a standard by which he may be tested. It is a command, unaccompanied by a reason; but it is a purpose; man's duty is to do what he must do, and attain only a moral and spiritual life which he cannot expect. And the only thing to be recognized of upon his part is his Creator man the thing else."

18. A!—A! answering various the salvation of and terms esse nat shi m



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by Jesus as a divorce for 19. 5; Mark 10 Paul cites P against unch as illustrati church to 31).

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