

with his arm as they went slowly up the stairs. He had extinguished the light below before they came up. All the house seemed dark but for a glow of fire-light coming through an open door on the first landing. It was the door Philip Tredennis had seen open that first night when he had looked in and had seen Bertha sitting in her nursery-chair with her child on her breast.

There they both stopped. Before the Professor's eyes there rose, with strange and terrible clearness, the vision of a girl's bright face looking backward at him from the night, the light streaming upon it as it smiled above a cluster of white roses. And it was this that remained before him when, a moment afterward, Bertha went into the room and closed the door.

THE END.

SALVINI.

DEAD is old Greece, they said who never saw
 This Greek—this oak of old Achaian girth
 And stateliness, in mellower Lombard earth
 Far-sown by wingèd Chance's fatal law,
 When Greeks were like the templed oaks that rose—
 Not the lone ruin of a withered shaft,
 But quaffing life in every leafy draught,—
 Fathered by Storm and mothered by Repose.

Nay, doubt the gods are gone, till in the West
 His splendor sets, and in its twilight we
 The phantom glory of the actor's day
 Prolong, like memories of a noble guest;
 Then, musing on Olympus, men shall say:
 The myth of Jove took rise from lesser majesty.

Robert Underwood Johnson.

TOPICS OF THE TIME.

A Great Metropolitan University.

WE have no great university in New York, but the feeling is very general in the community that, before long, we must have one. Of denominational colleges, more or less fully equipped, we have quite a number, but there is not one among these which can lay claim to the title of a great university; not one which is to the city of New York what Harvard is to Boston, Yale to New Haven, and Johns Hopkins to Baltimore. Unquestionably the most prominent and the most dignified among our local institutions of learning is Columbia College, with its associated schools, and the question is naturally being asked by the friends of higher education in this city, whether this in many respects admirable institution might not serve as a nucleus for the future university. Columbia has an able corps of instructors, and has of recent years shown a laudable tendency to adapt itself, though slowly, to the demands of the age. It is not very long since a School of Political Science was established and placed under the direction of a competent professor, and quite recently steps have been

taken toward the establishment of a School of Modern Languages, in which extensive facilities will be offered for linguistic and literary study. In spite of these timely innovations, however, the college is, in certain other directions, deficient, and scientific study occupies a very subordinate place in its curriculum. Only elementary instruction is offered in the School of Arts, in chemistry and geology, and even this is elective. In physics there are opportunities for more advanced study under an excellent professor; and, in fact, in other scientific branches, it is not the instructors but the curriculum which is at fault. In essentials the college still seems to adhere to the traditional English system, in which Latin, Greek, and mathematics hold the places of honor, and other studies are but grudgingly allowed, and occupy an uncertain footing. Latin and Greek prose and metrical composition and exercises in choral scanning are, according to the "Circular of Information," obligatory partly in the Freshman and partly in the Sophomore year; and among the senior electives are archaic Latin and lectures on the Elements of Comparative Philology. Now, if this were all elective, there could be no

possible objection to including it in the college course; but, to devote time to drilling men in the writing of Greek verse, while leaving them in ignorance of the anatomy and physiology of their own bodies, and leaving it to their option whether they will inform themselves as to the significance of the physical phenomena which daily meet their eyes, seems, to say the least, a very narrow policy, and indicates, on the part of the framers of such a curriculum, a lack of sympathy with the great intellectual movements of the century. It is the conservatism of its trustees, in this regard, which makes the friends of Columbia College doubtful as to whether it possesses sufficient elasticity and progressive vitality to expand into a great university, responsive to every need of the age. If this doubt is justified, there can be no question that, before many years, the college will be superseded by an institution which will be in closer sympathy with the scientific tendencies of modern life. That this would be a misfortune to the college its friends can scarcely fail to appreciate.

The charter of Columbia (then King's) College is dated October 31, 1754. It has always maintained a close connection with the Episcopal Church, and particularly with Trinity Parish, to which it is indebted for a large share of its endowment. Its traditions were naturally derived from Oxford and Cambridge, and its course of instruction was modeled in accordance with that of its English prototypes. However, by the establishment of its Law School (1858), its Medical School (1860), and its School of Mines (1863), the college has gradually departed from these traditions, and there is nothing in its charter to prevent it from developing still further in the direction we have endeavored to indicate. The English universities have, of late, become aware of their mediæval infirmities, and the recent parliamentary commission has recommended some radical changes, which will modernize and secularize both their curriculum and their semi-monastic organization. It is as well understood in England as it is in Germany, at the present day, that it is useless to fight any longer for the supremacy of classics and mathematics, and that there are other studies which are entitled to at least an equal rank as agencies of culture. What a university has to do is, therefore, to offer the most extensive facilities for the pursuit of every branch of human knowledge, and to accord no artificial prominence to any one study which tradition may have invested with a fictitious virtue. If the old undergraduate course must be retained (and it is, in our opinion, in need of essential modifications), then there should be provided opportunities for advanced post-graduate study, such as have already been provided at Harvard and Johns Hopkins. That there is a vital demand in a city like New York for something more than elementary instruction in geology, chemistry, physiology, philology, and a dozen other sciences that might be named, can scarcely be questioned. Where is the institution to be found that satisfies this demand? In the Columbia School of Mines, lectures are delivered by men competent in those sciences which have a direct professional value to mining engineers, and the Medical School confines itself likewise to the single aim of training professional men for their future calling. Strictly scientific work, such as is done at

the Physiological Institute of Berlin and the Collège de France, finds no place in any New York institution of learning. Therefore our doctors who wish to attain exceptional proficiency in any special branch of their profession go to Paris, Berlin, or Vienna; philologists who wish to acquire a thorough scientific training go to Berlin or Leipsic; and, in fact, every scholar who aims at something more than respectable mediocrity spends a year or two at a German university. It ought to be perfectly evident to any one who has seen the great number of American faces in the German lecture-halls, that there is an urgent demand for something better in the way of scientific training than America now offers. These young men, many of whom have to borrow the money that maintains them while studying, go abroad not from preference, but because they cannot find what they want at home. New York, with all her magnificent churches, hospitals, and business palaces, has hitherto satisfied itself with mediocrity in learning, and has never endowed any institution sufficiently to raise it to the dignity of a university worthy of this metropolis; but, judging from the discussions we have heard of late in many quarters, the city is becoming aroused to a consciousness of its need, and when this moment shall have arrived the great Metropolitan University will be removed from the region of possibility to that of fact.

It is popularly supposed that Columbia College possesses a more than sufficient endowment to undertake the work which we have here outlined; but those who are more intimately acquainted with her affairs assert that this is by no means the case. The two new buildings which have recently been erected have absorbed a large share of her income for several years to come, and a third one, which is to occupy the plot where the old college now stands, will still further reduce her resources and prevent her from extending her usefulness in accordance with the demands of the times. It is therefore obvious that a larger endowment is needed, and it is scarcely doubtful that her many wealthy and influential friends and alumni would respond liberally to an appeal issued under the authority of her president and board of trustees. The college has been sufficient unto itself in times past, and though never refusing gifts, has not, so far as we know, stimulated the interest and loyalty of her alumni by annual reports of her wants, such as are issued by the president of Harvard, or by direct appeals for aid. Accordingly, there is a general impression abroad that Columbia is rolling in wealth, and really wants no more money than she has. This self-sufficiency is, undoubtedly, very dignified, but it has many and obvious disadvantages. Large sums of money, which might be offered to Columbia if the public were impressed with the fact that she needed them, find their way elsewhere, and that healthy interest which is aroused and kept alive by constant public discussion is allowed to languish, because the institution, while pursuing the even tenor of its way, holds aloof from the burning educational questions of the day, and thus furnishes no food for discussion.

The president of Columbia, who is an able and progressive man, would spare no effort to make his college second to none in usefulness if the financial condition of the institution warranted him in under-

taking well-recognized but expensive reforms. That the board of trustees, notwithstanding its conservative attitude on certain subjects in the past, would second him in every well-considered effort having this end in view, can scarcely be doubted; but until the financial problem shall have been satisfactorily solved, the board can hardly be expected to adopt any scheme involving heavier outlay. In the meanwhile, New York is waiting for her great university, and it is by no means an imaginary danger that Columbia, if she neglects her opportunity, may wake up some morning and find herself confronted with a formidable rival.

Slave or Master?

A COLORED clergyman of some education and much native wit was once discoursing to his congregation on what the apostle calls "the sinfulness of sin." "There are those, my brethren," he said, "who tell us that there is no such thing as sin; that man is created with certain appetites and propensities; that these were made to be gratified; and that, whenever we gratify them, we do that which is perfectly lawful and right." The last sentence was spoken with some emphasis; and four or five of the "leading brethren," understanding that it was the proper place to respond, punctuated the parson's falling inflection with a stalwart "Amen!"

The chorus in the colored meeting-house, like the chorus in the Greek tragedy, may be supposed to reflect the philosophy of the period. To an acute observer, the close relation between what is sometimes called the "advanced" thought of the day and the rude notions of the lowest stratum of society is often apparent. You shall find the fine-spun theories of materialistic science reduced to their lowest terms in the mouths of men in country groceries and city beer-gardens. The sentiment which the colored brethren rather infelicitously applauded—how does it differ from this dictum of Karl Vogt?—"Free will does not exist, neither does any amenability or responsibility, such as morals and penal justice, and heaven knows what, would impose upon us. At no moment are we our own masters, any more than we can decree as to the secretions of our kidneys. The organism cannot govern itself; it is governed by the law of its material combination." The doctrine that the colored clergyman was endeavoring so laudably, but with such indifferent success, to controvert, how could it be more clearly stated than in these words of Moleschott?—"Sin lies in the unnatural, and not in the will to do evil. Speech and style, good and bad actions, courage, half-heartedness, and treachery, are all natural phenomena, and all of them stand in a direct relation to indispensable causes as their natural consequences, just as much as the revolutions of the globe."

This kind of philosophy enters into the thought and speech of the most ignorant and depraved classes of the community to a considerable extent. Doubtless there is need of considering the disabilities that inhere in diseased organisms,—the hereditary tendencies to evil by which virtuous purposes are impeded; our judgments of our fellow-men will often be modified by such facts. But the "charity," or the "science," that denies human responsibility finds its proper issue and its natural votaries in the slums.

It is not, however, with the theological consequences of this philosophy that we are now concerned, but rather with its effect upon the education and training of the young. A doctrine that denies free will, and makes of man only a bundle of appetites and impulses and propensities whose law is in themselves, destroys not only religion and morality, it destroys also the foundations of education, and makes discipline a solecism. A logical deduction from it is the notion that pupils should study only what they like to study, and when they like to study; and that children should do only what they like to do, and when they like to do it. Modern theories of education are tinged by this notion; it finds place in the regimen of the home and the curriculum of the university. The popular lecturer who criticises the Old Testament with the fairness, erudition and wit of a stump-speaker, sneers at the old-fashioned notions of obedience and discipline; says that children ought to follow nature in the formation of their habits; and his audiences applaud the sentiment. It does not take such ideas long to filter down through all the strata of society, and thus to affect, in many ways, the conduct of old and young. Do we not note an increasing tendency to depend on moods and impulses? "I don't feel like work," is often proclaimed as the sufficient excuse for idleness. Disrelish for any particular pursuit is mentioned as ample reason for abandoning it. Even the paupers who beg at your door justify their failure to find employment by telling you that the labor offered them is not congenial.

Of course this plea has always been made, and, so long as the original sin of indolence continues to be so deeply rooted in human nature, it will be made; but it seems that now this vice of human nature is to be well-nigh elevated into the rule of life.

It is a pestilent notion. In it lurks the disorganizing force by which characters and communities are undermined and ruined. There never was a strong character that was not made strong by discipline of the will; there never was a strong people that did not rank subordination and discipline among the signal virtues. Subjection to moods is the mark of a deteriorating morality. There is no baser servitude than that of the man whose caprices are his masters, and a nation composed of such men could not long preserve its liberties.

This is a truth that the young must lay to heart. It will be a sorry day for this world, and for all the people in it, when everybody makes his moods his masters, and does nothing but what he is inclined to do. The need of training the will to the performance of work that is distasteful; of making the impulses serve, instead of allowing them to rule, the higher reason; of subjugating the moods instead of being subjugated by them, lies at the very foundation of character. It is possible to learn to fix the wandering thought, to compel the reluctant mental energy, to concentrate the power upon the performance of a task to which there is no inclination. Until this victory has been gained, life holds no sure promise; the achievement of this conquest is the condition of future success. No matter how splendid may be the natural gifts, unless there is a will that can marshal and command them, the life is sure to be a failure.

Even in the fine arts the highest inspirations wait on those who have learned to work. The poets who