

inner soul; but "society" manners are exclusive of such lofty standards; while conversely, our good Dr. Holmes wittily and not unjustly remarks that "there are two virtues which Christians have found it very hard to exemplify in practice. These are modesty and civility."

It is high time that the real aristocracy of the earth—its learned men and its men of genius—should bear the outward signs of what the earth has always called its "best society"; that however poor their worldly estate—and, like Agassiz, they are often "too busy to make money"—they should know how to carry themselves without cringing, without toadyism, and equally without assumption, among those who consider themselves—and whom all history has taught to consider themselves—the "leaders" of the "world." To quote Emerson again, "The clergyman who would live in the city may have religion, but he must have taste"—a saying which is so incisive that its flavor of mild cynicism is excusable.

No intellectual person can aspire to the position of a social "swell." But if social usages were taught, as they might be, in intelligent homes, these "minor morals" which so much affect the future of our boys and girls, scholars would not lay themselves open, as they do now, to the too often deserved charge of "boorishness," and would not be the victims of covert sneers from the gilded youth upon whom they may have an opportunity to impress perhaps the first worthy ideals.

Two brilliant women, powers in literature, living in different cities but exposed to similar influences, have succumbed during the last five years to the deteriorating poison of society simply because they were ignorant of its ways. They were brought up in, literally, the backwoods, and were sufficiently educated. Their genius brought them into prominence, and they became the "fashion" among the "Leo Hunters." Dazzled by the shallow brilliancy of a society of which they had been taught nothing, they were drawn into its glittering vortex, and they are now devoted to its fads

and follies. Occasionally they still do a piece of fair literary work, but nothing to what they might have done if they had been brought up to rate fine manners and fine clothing to where they belong.

Aspasia was to a certain extent right when she said, speaking of the uncouth manners of a very great dramatist, "The movers and masters of our souls have surely a right to throw out their limbs as carelessly as they please in the world that belongs to them, and before the creatures whom they have created." There is a feeling that the kings may do anything; and yet, *noblesse oblige*. Also, when their kingship is disputed, it behooves them to show that they are worthy of the title, even so that those who have no conception of the value of their gifts shall learn to respect them through their kingly bearing.

On the other hand, the comparative insignificance of manners and the unworthiness of too great social devotion should be thoroughly demonstrated. While the boy and the girl should be made to feel the value of Montaigne's maxim—that "the knowledge of courtesy and good manners is a very necessary study"—they should be much more deeply impressed with the paramount value of that training which develops the mind and the soul.

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CELTIC.

The study of Celtic in the universities of Europe has gained a commanding place and made rapid advances within the last few years. Scholars of the first order have taken it up, realizing its importance for the study of the earliest antiquities of a large part of the Continents and of the British Isles; and for its bearing upon the history and development of districts where it was displaced by the conquests of the Romans and the rise of the Romance languages.

In Great Britain, and especially at the Scotch universities, certain attention is given to this study and the interest in it is on the increase. But the German and French scholars pursue the subject