

ever, without a nation, and speaking every tongue they never cease to be distinctively Jews, never cease to look toward Jerusalem for their Messiah.

G. W. BOTSFORD.

The Philosophy of Herbert Spencer: Spencer endeavors through his theory of "organized experiences" to avoid the weakness of empiricism, on the one hand, and of transcendentalism, on the other, by the assumption as the basis of his philosophy of truths at once empirical and transcendental. The persistence of force is not, as he asserts, an axiom, but an induction from experience. The same may be said of the continuity of motion, and the indestructibility of matter. He says that a system of philosophy must rest upon some truth which transcends thought; but his choice of a first principle is arbitrary. We cannot affirm that our conception of matter is derived from that of force. He is at first an agnostic,—his absolute is utterly unknowable. But he afterwards predicates persistence and causality of it, and finally identifies it with gravity. The absolute thus becomes clearly known. Spencer has no philosophical ground for his assumption of an infinity and eternal energy. The hypothesis of an indefinite homogeneity is inconsistent. His Evolution theory is accepted by those who reject its foundation. It explains all changes except those classed as "super organic." Whether in this field science is possible is yet an open question.

H. W. OLMSTED.

Shakespeare's Fatalism: The English drama, like that of ancient Greece, had its origin and grew up in a religious atmosphere, and assisted largely in shaping the culture of English society. The drama of Shakespeare is the outgrowth of three hundred years of progress and with him reaches its highest state of perfection. Shakespeare in the production of both comedy and tragedy accomplished what was never done by a single mind. He goes on a step farther and in his best plays unites both comedy and tragedy, blending the two together in a form true to nature and to the experiences of life. Macbeth is told by the Witches that he "shall be Thane of Cawdor and hereafter king." When a part of their prophecy comes true Macbeth accepts the rest and proceeds to make it real—Duncan is murdered and he hears himself proclaimed king. Thus Macbeth illustrates a destiny worked out by human hands and accepted by the human will. In Hamlet it is different. Hamlet is Shakespeare's ideal of an inflexible destiny, which cannot be changed by human agencies and which makes even Hamlet will obey and work out its provision. Hamlet doubts the divine call to be an avenger; hence it was destined he should wait, and the whole train of punishment be laid at once. Divine providence in the end prepares the way and Hamlet is at last led to strike the blow. The avenger falls too, "but in such a manner as to leave upon us the hallowed sense that flights of angels sing him to his rest." Finally, none can sum up Shakespeare's fatalistic philosophy which he preached so well as himself from his own text:

"There's a destiny that shapes our ends,
Rough-hew them how we will."

FLORA FROST.

From Cowley to Wordsworth: The Englishman is inclined to imitate. Beginning with Cowley England forced upon her writers a French education. Hence,

the tendency of the 18th century was towards polish at the expense of thought. In poetry there was a contradiction of its true essence,—the soul of it was subordinated to its outward parts. But it had a nobler mission,—true genius always leads, true beauty and elegance of expression exercised a most potent influence—they satisfied the intellectual needs of the age. But the reaction came.

The Englishman could not stand aside unmoved when great revolutions were every where taking place. Again he finds originality at home. The individual has risen in the social balance—the lower classes have come to the front. The poetry of the age steps forward as the "champion of humanity." The universal chord in the human heart responds to the note that it sounds—Wordsworth, as a representative, as the interpreter of nature—comes from her "inmost temple,"—makes her beauties live, breathe and feel. The Bard of Rydal Mount is too much the poet of principles rather than of action to satisfy the demands of the present age. It needs more of the spirit of of him whose "life was passion put into action." What charms in Wordsworth is "The happy tone of meditation slipping in between the beauty coming and the beauty gone." He is but one of the original minds of the age, and of him, as a representative we would say:

"Blessings be with him and eternal praise
Who gives us purer love and nobler cares."

E. O. LEWIS.

Conservation of Energy: To the last hundred years has been reserved the privilege of making the most wonderful advancements in physical sciences yet known to the world. The latter part of the eighteenth century was marked by the discovery of the indestructibility of matter giving to analytical chemistry a great impulse. The succeeding half century calls forth the more wonderful discovery of that unique theory of the conservation of energy. It asserts that nature as a whole possesses a store of energy which cannot be increased or diminished.

The principle forms of energy as heat, light, electricity, magnetism and chemical affinity are ever being transformed from one to the other. In this transformations work is performed and a certain amount of energy is changed into heat at a low temperature. This loss of available energy is replaced by the sun, which is our chief source of energy. The energy of fuel, light, winds, waters and food is due to solar heat and light.

The energy of the tides tends to check the earth's rotation. If the universe be delivered over to the undisturbed action of its physical laws, a complete cessation of its natural processes will finally set in; if the sun loses his high temperature together with his light, the life of man, animals and plants must cease, and the universe from that time forward would be condemned to a state of eternal rest.

The Palladian exhibition this year was like the one given a year ago in that it was much interfered with by bad weather. At the close of the exercises the lower hallway of the east wing of the Capitol was crowded by an uncomfortable mob of ladies. The gentlemen were all outside the door yelling for hacks and running out along the side-walks and into the mud in order to engage a conveyance before any other unfortunate could get ahead of them. Several tried to secure some kind of a mud-cart