"Yes, because my dear father never knew it; and what difference has it ever made to me?"

"Marguerite, do you care enough for me to become my wife?" asked Count Robert, slowly.

Marguerite hesitated, retreated a step, turned pale, and then advancing a little,—"It is this way, Monsieur. I love you enough to be your wife, but as this can never be, I shall follow the good curé's advice and remain with the daisies, unless indeed your own family should desire it, too."

"Spoken like a true Bearvais-Noir!" cried Count Robert, tossing up his cap. "Au revoir, my lovely pearl; I start in quest of that particular branch of my family tree."

(To be continued.)

Noticeable Articles.

The Fortnightly for March contains a paper entitled "Some Lessons of Antiquity," by Max Mueller, the learned professor of Sanskrit at Oxford, whose clear and vigorous English a good many English writers may well envy. It is an address before the Society for the Extension of University Teaching, and begins with a lively account of a recent meeting at Oxford of nearly a thousand University Extension students from different parts of England to listen for ten days to lectures on courses of study they were pursuing under the guidance of the association. It leads the professor to discourse upon what he considers the true function of a university: the keeping up of the connection between the present and the past. It is charged, he says, upon the old universities that their instruction is antiquated, and useless in the fierce struggle for existence to-day. "We are told that we teach dead languages, dead literatures, dead philosophy, as if there could be such a thing as a dead language, a dead literature, a dead philosophy. . . . I should say, on the contrary, that all living languages, all living literatures, all living philosophy would be dead if you cut the historical fibres by which they cling to their ancient soil. What is the life-blood of the French, Italian, and Spanish if not Latin? . . . Is Greek a dead language? It lives not only in the spoken Greek, it runs like fire through the veins of all European speech. . . . Is Plato a dead philosopher? It is impossible for two or three philosophers to gather together without Plato being in the midst of them." He goes on to illustrate the connection of the present with the remotest part of history in a variety of ways. "Whenever we read a book or write a letter we ought to render thanks in our hearts to the ancient scholars of Egypt who invented and perfected writing, and whose alphabetic signs are now used over the whole civilized world, with the exception of China. Yes, whenever you write an a, or a b, or a c, you write what was originally a hieroglyphic picture. Your L is the crouching lion; your F the cerastes, or serpent with two horns; your H the Egyptian picture of a sieve. Our numerals came from India. We call them Arabic figures, and that tells its own tale. But the Arabs call them Indian figures, and that tells its own tale likewise. Our figures came to us from the Arabs in Spain, they came to them from India; and if you consider what we should be without our figures I think you will admit that we owe as much gratitude to India for our arithmetic as to Egypt for our reading and writing."

"Why is our hour divided into sixty minutes, each minute into sixty seconds, etc.? Simply and solely because in Babylonia there existed by the side of the decimal system of notation, another system, the sexagesimal, which counted by sixties. Why that number should have been chosen is clear enough, and it speaks well for the practical sense of those ancient Babylonian merchants. There is no number which has so many divisors as sixty. The Babylonian way of reckoning time was carried along on the quiet stream of traditional knowledge through the Middle Ages, and strange to say it sailed down safely over the Niagara of the French Revolution. For the French when revolutionizing weights, measures, coins, and dates, and subjecting all to the decimal system of reckoning were induced by some unexplained motive to respect our clocks and watches, and allowed our dials to remain Babylonian."

In like manner bi-metallism and the fixed ratio of gold to silver dates back to Assyria and Babylonia. But the greatest example of historical continuity is the Aryan language, and here the professor is on his own ground, if we only had space to follow him. He clearly has little faith in the new theory of the