

work. Is such a state of things conducive to a true education?

The truest answer on the part of the university to the demand for increased culture lies not in the direction of increased work. The higher standard is to be obtained by the encouragement of thought, and this will be best effected by having fewer text-books prescribed. The present system instead of developing a *thorough* student is developing a *plug* who spends every moment he can lay hold of in poring over his books, and in so doing neglecting the ordinary claims of health. And after all, what is the knowledge of such a student acquired in such a way? He goes out into life and finds there that the qualities which he neglected during his university course, qualities on whose neglect the university curriculum sets a premium, are there in demand. Instead of going out with a thorough development, he graduates a one-sided intellectual monstrosity. The present system is killing true university feeling, the *plug* is fast displacing the *student*, and if such a state of affairs is to continue in the future it speaks ill for the *real* success of the University of Toronto.

#### THE OLD-FASHIONED RAWHIDE.

How dear to my heart are the memories of childhood,  
With the humdrum old school-days my infancy knew!  
In these days of big buildings and college-bred teachers  
What fond recollections rise up to my view!  
The student log school-books, the crabb'd old master,  
The dog-eared old books, even yet I can see—  
But not half so plain, nor with half so much interest,  
As when I revert my remembrance to thee—  
The old-fashioned rawhide, the shabby old rawhide,  
The awful old rawhide my infancy knew.

How often I used to play truant from classes,  
When blossoms were budding and clear was the sky!  
No hours were more joyous, no heart was e'er lighter,  
No truant was ever more happy than I.  
How fair shone the sun, as I wandered the woodlands,  
But oh, how dark all the world seemed to be,  
When, found out, I was led by the ear to the school-house  
And introduced very politely to thee—  
The old-fashioned rawhide, the faded old rawhide,  
The fiendish old rawhide my infancy knew!

Oh, oft did I wish thee deep, deep down in Hades,  
When the master detected me talking in class,  
And thundered, "George Washington Tompkins, step  
forward!  
I'll teach you to talk when you should be—" Alas!  
How I bellowed, and roared then as, curling around me,  
That awful old rawhide came down whack on my back,  
Every time leaving stings like the bites of a serpent  
And dense clouds of dust in the terrible track  
Of that old-fashioned rawhide, that demonish rawhide,  
That limber old rawhide my infancy knew.

Oh, ne'er shall I lose my fond memories of thee,  
Tho' the years may roll on and my locks turn to grey;  
For the scenes of our school-days stick close as a brother,  
And those interesting happenings can ne'er fade away.  
Even now can I fancy I feel thee descending,  
Like ten millions of furious hornets set free;  
And I often start up with a shriek from my slumber  
To find that I've only been dreaming of thee—  
The old-fashioned rawhide, the lightning-like rawhide,  
The ne'er-forgot rawhide, my infancy knew!

JAS. A. TUCKER, '94.

#### PROF. ASHLEY'S LECTURE.

For the benefit of those who could not attend Prof. Ashley's lecture we give here some of its leading ideas.

The subject was "Methods of Industrial Peace," and the method of dealing with it was this: The Professor first showed that a very real and destructive warfare was in progress between the employer and the employed; he next considered various proposals which have been made for remedying this evil, prominent among these were socialism, anarchism, nationalization of land, and sharing of profits, all of which schemes he deemed fatally defective; and finally he maintained that the safest solution of the difficulty was to be found in the labor unions aided by boards of arbitrators. In dealing thus with the subject the lecturer asked to be permitted for the present to put on one side the difficulties created by great fluctuations in trade, and the consideration of the demoralized class who tried to live without work, in order that he might speak directly of the wage question.

It is not necessary here to urge the first point; all who at all observe the working of our social machine see the baneful results of too low wages on the one hand and of strikes on the other. It is well, however, to repeat the observation that there is not at all that serious attention being given to the subject by our well-to-do classes which its importance demands; nor ought one to forget that "supply and demand" which is so often appealed to as the proper force for determining the rate of wages was shown to be "only a short phrase for the majority of those circumstances which effect the workman in bargaining with the employer." It is only another name for the very struggle which so often ends either in the starvation of the laborer or in the ruin of the employer, or both.

It is reassuring to learn from one so eminently qualified to speak that the condition of the working classes is improving; and improving in the sense that there is not now so wide a gulf between employer and employed as there was fifty years ago. That the workingman of to-day is better off than the workingman of fifty years ago is easily discerned, but that he has got something more than his proportional share in the general advancement of humanity is the information that is encouraging.

In attempting to arrive at some mode of deciding what proportion of the world's produce shall go to the laboring classes, some deem it necessary to tear up the whole present social organization. Among these are first the socialists. They look forward to a system of production and distribution carried on by a great State such as England. Their hope is based on the enlargement of the activities of the State. There is a sense in which some economists and statesmen who are essentially conservative may be called socialists. They realize that the unrestrained competition of fifty years ago was excessive and dangerous, and they anticipate that within a century the organization of industry will be far more socialistic than it now is. But these also realize that self-interest furnishes a motive power which materially increase the world's production, and that there has as yet been no plan devised which would socialize production and at the same time retain or replace this motive power. They also realize that the present state of political morality in democratic countries is not sufficiently high to make the experiment desirable at present. This position would not, of course, satisfy most people who call themselves socialists. They think the time is ripe for the transference of the means of production from private to public control. They believe that all wealth is created by labor, and that it would therefore be just to confiscate the means of production without compensation. But this doctrine of value in the sense in which they understand it is certainly false. And it is impossible to allow that the social evolution has reached a stage in which an easy transition to a socialistic system is possible.

So far from developing the activities of the State the