

their reputation, but we are sure that they would gladly waive this objection in the prospect of so great advantages as must arise from holding the convocation at the end of the Academical year.

CO-EDUCATION.

This subject has of late been brought so prominently under our notice by the agitation on the part of the Undergraduates of Toronto University at University College, in favour of the rights and privileges of the fair sex, that we should be losing an opportunity of some importance were we, as a college paper, to pass it by unnoticed, especially since we claim to represent upon this subject a very decided and rather widespread opinion. The question itself is by no means a new one. Ever since the departure of her ancient slavery and her mediæval deification woman has had her advocates as a possible receptacle for learning if not a manufacturer of it,—a reflector if not a light, and as such to be kept polished lest the world by neglecting her lose much brightness. As a slave she was not capable of learning, as a goddess she was above it—as a human being she has proved herself to be more than the one and less than the other by holding her own wherever she has been allowed to compete with the sterner sex. All civilization seems to be coming to this conclusion. Tennyson's idea in the 'Princess' is no longer a dream, when Lilia wishes—

"That I were some great Princess. I would build
"Far off from man a college like a man's,
"And I would teach them all that men are taught,
"We're twice as quick!"

It is to be seen in Germany, in England, in the United States, and now at last, in our own country, and that in the largest educational institution we have. This looks hopeful, and we are glad to give our humble assistance to the movement in favour of giving our sisters the same opportunities we have ourselves. But here our agreement ends. We cannot approve of the manner in which our sister institution has gone about the improvement, viz. in opening the gates of her College as well as of her University, to both sexes, thus bringing about a commingling and competition which cannot be good—though it may stand as a contradiction to the plea of inability on the part of women. The system adopted in England appears to be much better. Both the universities have opened their gates to women, but none of their colleges; therefore in a very short time colleges exclusively for women were founded, Girton and Newnham at Cambridge, Somerville and Lady Margaret, at Oxford, all of which are well attended and have proved their usefulness. Would it be too much to hope for the same thing here? Can no energetic champion of co-education be found to scour our country and England for funds to found a college in affiliation with our own, to give our girls a chance to revel, if they choose, in the higher education without leaving their own society, and having some definite religious training

combined? It would, we are convinced, be well responded to, and our University would not certainly withhold her examiners nor her degrees to a second College, though arrayed in petticoats instead of gowns. Let woman have a fair chance

"To make herself her own,
"To give or keep, to live and learn, and be
"All that harms not distinctive womanhood
"Till at the last she set herself to man,
"Like perfect music unto noble words."

SENIORITY.

The late agitation in College tempts us to express a few ideas upon that much misunderstood College matter, Seniority. The fact that there is a wide spread misinterpretation of the term, must be acknowledged by all who know anything about College affairs here, or in any other institution where such seniority can be said to exist. That there is a false idea respecting both what it is and what it ought to be in our own community, events have shown but too plainly. It is not our purpose to comment upon the recent stir amongst our students and authorities, but only to urge this as a pretext for trying to throw some light upon a subject which apparently is somewhat obscure.

The term Seniority, as applied to Colleges, may be said to signify, in its widest sense, the relation between those Students who have entered in any year to those who have entered in former years: 1st., with reference to the authorities; 2nd., with reference to the Students as a community. This division must be insisted upon; since all will agree upon consideration, that it makes a material difference in the discussion of any of the practical points connected with the subject, whether one's standing is viewed from the Professor's chair or from the student's room—from the dais or the gallery, in Convocation language. The division is plainly recognized in every society. Viewed from the altar of St. Peter's, Pope Leo is on a level with the beggar whose feet he washed. Viewed from the Vatican, the beggar bows at the Bishop's feet. Upon the streets of the outside world, a Grand Master mason and the last man he admitted to the Brotherhood, are on a par—will any one say that the same pair have equal rights, or could think of claiming equal rights within the Lodge-room? The newly admitted member would smile, we fancy, at an outsider were he to assure him that all mason's were absolutely equal as to the society privileges; first, because he never knew that it was otherwise; and in the next place, because in a society to which he belonged in another country, there was no such difference; and moreover, that while he held office as Mayor of the city, there never would be any difference between the Freemasons in their Lodge-room.

First then, let us consider Seniority with reference to the authorities. Here, we submit that there is and should be absolute equality. A man in his first year has and should have a right to demand as many lectures, as good