

dollars per month, it becomes evident that even after finishing their student life they have to grapple with financial difficulties.

Another contrast between ourselves and Indian students is in their boarding-house arrangements. Their religious exclusiveness and caste prejudice make it necessary for those of one caste to band together and rent a house for the college year, and manage their own cooking arrangements. There are not less than one hundred of these "student hostels," as they are called there, with from twelve to thirty students in each.

The secularism of the Indian college life is also in striking contrast with the religious tone of all our educational institutions. Even the Government feels more or less alarm at the possible results of an entirely secular education. The Director of Public Instruction for Bengal, in his report for 1898, makes the following striking observation: "The more one thinks of the present situation, the more one feels impressed with the truth of the conclusion that the policy of religious neutrality has been carried too far; that the present system of godless training has been more destructive than constructive in its effects; that while bare materialism and free-thinking of the West have dispelled a mass of superstition and ignorance, they have at the same time created a feeling of scepticism and spirit of irreverence which is sapping the very foundations of the moral side of a student's character."

I will only point out one more striking contrast. It is in the difference between India and Christian countries in the religious effect produced in the student by his education. In Christian lands, education tends to settle and deepen one's faith in the Christian revelation. A larger proportion of students and educated men are earnest Christians than exists in any other class of men in the country.

But the education that strengthens one's faith in Christ and His religion generally shakes or shatters faith in Hinduism. It is not a system that can safely invite scientific investigation. If Western education is not making Christians out of Hindoos, it is at least making real faith in Hinduism impossible to multitudes of them. Yet they are by nature more religious than we, and cannot rest content without some rational religious faith and life. It is not only the privilege, but the obligation of Christian students to present to them the only complete scheme of religious truth in the world, the only system that can both satisfy and save.

Y.M.C.A. NOTES.

The men who heard Dr. H. G. Barrie's splendid address on Thursday found that the war had taken none of the rugged strength and directness from him. It was a great treat and a delight for many old friends to meet him again.

The University sermon next Sunday by Chancellor Wallace promises to be a strong and straightforward talk with University men and women. The meeting is at 3.30 p.m., and there will be special singing.

The Central Y.M.C.A. are advertising a series of Bible Study meetings to be conducted by Professor W. W. White, M.A., Ph.D., D.D. at 4.15 and 8 p.m. each evening from November 19-23.

Do not forget the regular Thursday meeting this week when Rev. D. McTavish will speak to us.

COLLEGE GIRL.

Superintending Editor, Miss F. M. Wicher, 'or.

What an eventful week this has been! It was well begun by the demonstration of last Monday—that alone would have kept the blood stirring; but that was not left to be the only exciting influence.

At the Classical Association on Tuesday, for the first time, many of us met Miss Barrows. There is a mystery about Miss Barrows. What it is I have not yet fathomed; but certain it is that she sent us all away devoutly wishing we had classic noses and forms "divinely tall." This mysterious influence, I believe, is to extend still farther, and from now till the middle of December there will float through Varsity's old halls strange forms, treading on light fantastic toe, instead of on solid, earth-subduing heel. I am told that there will be even manly temples adorned with unshorn locks. But all this, and much more, would we undergo, if for but three short days we might be goddesses and queens, kings and charming sirens.

As thus far this account has followed calendar order it is but fair that Wednesday should now have its turn. Wednesday—wasn't it a day? and wasn't it a night? I know all about the night, because I couldn't sleep for the wonder of how it would turn out. Had I been a man I should straightway have donned my hat—a man always does put on his hat—and gone down town to find out all about it; but as it was I just waited till Thursday morning. My slumbers have been very peaceful since Thursday. Long may they continue so!

I wonder how many of the girls haven't yet visited the dining hall? The room where the girls lunch is bright and cheerful, though somewhat small. It is very charming to lunch with six or eight bright, happy girls, who are all interested in College happenings, and each of whom contributes freely to the general vivacity. This share in the good fortune of the men is a boon indeed to the girls, and now since it has been arranged that the steward's house, where the girls' lunch room is, can be reached with very little outdoor walking, it is to be hoped that each stormy day will gather a gay bevy.

This evening (Saturday) the Women's Literary Society of University College held its regular meeting. Miss MacDonald made a last appeal to the girls in behalf of "*Sesame*." It is too bad that so much persuasion is needed on this subject. Pride, if nothing else, should prevent our having to be urged in this matter. "*Sesame*" is our paper; if it succeeds the success will be ours; if it fails the failure also will belong to us, not to the editors or managers of the paper.

The President next spoke of Miss Barrows and her work. Following the President's address was a short discussion concerning a reception that it was proposed should be given Miss Barrows.

The first number on the program was an enjoyable piano solo by Miss Mamie Dickson. This was followed by a vocal duet, given by the Misses Seldon. This first part of the program ended in a fencing contest between Miss Conlin and Miss Watt. Miss Watt proved victorious.

The feature of the evening most looked forward to was the debate, "Resolved that ambition has been more of a bane than a blessing to the world." The affirmative was supported by two Victoria girls, Miss Dingwell and Miss Will; the negative was upheld by Miss Gundry and Miss May, two of Varsity's daughters. Victoria had the choice of subject, and was most unfortunate in fixing upon one that lent itself to the essayist rather than to the debater. As each side chose its own basis and argued, or