

students' own dens, and private tea parties given. Then, till late dinner at seven, work is again the order of the day. This is the formal meal of the day, and is followed by tea, and often music and dancing, in the drawing-room till eight o'clock. The evening is variously employed. Most of the societies meet then, a few students give "cocoas" or "jams," which take some time to prepare, but the majority work. At ten p.m. visiting begins, and at eleven it must cease, although no restriction is made as to the length of time the solitary student may consume the midnight oil. The number of hours' work in the day varies greatly, the average time being from six to eight hours, exclusive of lectures. There are few, I might almost say no, cases of overwork, anyone attempting to destroy her health being severely ridiculed and censured by her fellow-students.

"Societies" among the students are numerous. The most important is the Debating Club, to which also "Lady Margaret" students and a few outsiders belonged. The Browning and Shakespeare Societies meet once a week for an hour to read those poets; the "Sharp Practice" is intended as a preparation for the debate, and in the "S. S. S.," or "Somerville Shop Society," the members take turns to speak of and give information concerning their particular "Shop," in general a tabooed subject in public.

As regards outside engagements, students are merely obliged to tell the Lady Principal, Miss Shaw Lefevre, if they wish to be absent from meals, or to accept evening invitations. No dances are allowed, and all students must be in by eleven o'clock.

I have spoken a great deal of the amusements of Somerville Hall, but it must not be thought that first-class honours are not taken, not much good, honest work done both during the short terms and the long vacations, and few students leave the College without much regret and many wishes that they were beginning instead of ending their Oxford College life.

#### GLEANINGS.

It is possible that familiarity will accustom one to see nothing amiss in interspersing with Isaiah's divine minstrelsy and the high narrative of Samuel's requests for contributions of cake, so long as the "Social life" is promoted, but to one who is in the habit of applying broad rules, there will seem less incongruity in the excesses of the more aggressive Christians who parade the streets, interrupting the "Sunday quiet" with their "new songs" and "praises on the harp and stringed instruments."

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Religious texts, when rendered sufficiently hard and mechanical, make excellent weapons in the hands of a man who is sufficiently earnest to be narrow and unthinking, but this use of them makes strongly for those who claim that religion is a simple thing, as understandable by the present dwellers in the earth, as by the Galilean fishermen, needing the support of no marvellous system, and owing its existence in that it meets the wants of humanity.

There is no other city where so much thoughtful attention is bestowed upon students, and no University, as a consequence, in which that Ishmaelitic spirit, characteristic of all studentdom, prevails in so small a degree; and there is further, at McGill, an amount of true, faithful living centred and stimulated by its Christian societies. But it will be a sad, though not unusual, overstepping, if a sort of freemasonry is established, which holds that those who are not with them in the spiritual life they must be against in things temporal.

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Not many will deny that the GAZETTE has been swift to lay its finger on the University and say—here and here thou ailest. From the nature of the case it was unnecessary to point to the parts which were whole; all this was learned by inference; but the Library deserves special stress for its fulness, accurate arrangement, and inviting appearance.

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For a commentary on the judgment and culture of the book club and friends of the University, let one but read a list of the books presented to the Library during the past quarter. Each one is a prize, and not only merits, but demands, examination—such a lot as a man would choose to live with:—Victor Hugo, 46 vols.; Lamartine, 14 vols.; Arnold, Mill, The Oxford Movement, Rosseti, Essays, and works on Science—a mine of them. A field too thickly strewn for *gleaning*.

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The new blood is beginning to make itself felt. Not many years ago it would have been impossible to include in such a list the names of Oscar Wilde and Mark Twain, and the line was drawn from motives of economy, at least this side of T. B. Aldrich, Nathaniel Hawthorne, and Paul de Chailly.

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When one has, in complacent ignorance, sneered unconditionally at an unknown name, and finds by some happy chance, that there was something of a divine message in the "theorists' fad," he gets an inkling of the meaning of the German when he affirmed that we English-born are pedants—ruled by *phrasos*.

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There is a singular agreement among moralists in the caution they give against "making a fuss" as Epictetus puts it, about things the pursuit of which is clearly legitimate. The great teacher urges us to take no thought for the morrow, for the morrow shall take thoughts for the things of itself. We are advised by another to eat and drink, for to-morrow we die. Even St. Paul admitted that there is a possibility of becoming too religious; and Emerson, in his persuasive tones, urges us not to give nature cause to exclaim "so hot, my little sir."

"Now is the winter of our disconnect," said Prof. Smifkins when the train ran into a snow-bank.