

versity College, leaves by will, or bestows by gift, a handsome sum to the fund, is distinctly a public benefactor in the highest sense, because his munificence will spread its fruitful and fertilizing influence over all the land, without respect of persons, locality, creed, color or nationality. Let the people of Ontario emulate the example of Englishmen and Americans, and do their duty to their country as others across the lines and across the ocean do theirs.

It is almost certain that want of knowledge as to the true position of affairs has alone kept our liberal fellow-citizens from doing their duty in this important respect. They require information, and there seems no reason why the Senate, the College Council and Convocation should not make a joint effort to lay the facts before the people and at once make an earnest attempt to secure an endowment fund. There are graduates in every county in Ontario, and in each of these and in every city and town the work might be conducted entirely by local agencies. Public meetings held throughout the Province would serve to awaken those whom it is important to shake out of their slumbers. At some of these, the Chancellor, Mr. Blake, who is always ready to spend and be spent in the cause of Alma Mater, Dr. Wilson, the new President, with his persuasive words, and others whose names will readily suggest themselves, might assist advantageously. At all events, let us University men make up our minds that an endowment fund must be raised, and set about the work earnestly and promptly, and there is no fear of failure.

WILLIAM J. RATTRAY.

#### LINEN DUSTERS.

The tide of American travel, which during the summer months rolled so many and so large waves of pleasure-seekers and business-men upon Canadian shores, has turned. Of the abundant food for reflexion offered by these flying visits from our neighbors nothing can be more suggestive than the "inevitable duster." To the British-Canadian who is yet in love with those legitimate twins of aristocratic feudalism—a paternal squirearchy and classification by pedigree—nothing can be more appalling. But, from the very fact that Americans are known to many Canadians but as travellers, we may easily come to erroneous conclusions on the subject. There are, in fact, vague rumors current to the effect that these same linen dusters which are so common on the street during the day are at night used as bed-gowns, and we have heard of a complete outfit consisting of a linen duster, a straw hat and a pair of top boots; but, taking these reports for what they are worth, the linen duster is, nevertheless, a great reality. Its causes as well as its effects are social and political; nor are these causes and effects of an unimportant nature.

Although we may not be willing to go so far as to say that man's earthly interests "are all hooked and buttoned and held up by clothes," still few will deny that what a man wears has an important influence on his life. Man is the creature of circumstances. And the clothes that he wears are not the least important of these circumstances. They affect him directly as well as indirectly in going to shape the estimate which other men make of him. The very clothes-instinct is deeply implanted in man. Mark the proud step of the little boy when he first gets out of petticoats and dons his knickerbockers! Mark the ladylike swing of the young miss in her first long dress! If the influence on the individual be thus important, what must be the influence on a whole people? If it be true, as some assert, that the difference in color between races is to be traced to clothes, then stop and reflect on their importance. Think of the slavery in the Southern States; think of the American Civil War; think of the "Bloody Shirt" which is still being waved in the breeze of American politics; think of the warriors who were first made heroes, then politicians and presidents; think of these and then say whether clothes are important or not. It is not, however, with the general aspect of clothes that we have to do but with a special development. The linen duster is a comparatively modern contrivance, and is generally regarded as a peculiarly American institution. It could not be otherwise.

American Democracy is founded on the supposition that "all men are born equal." To this assertion English jurists have taken exception on the question of fact; and they are right. Although for the most part Americans are, comparatively speaking, born equal, this is not the case in England. There, some are born before others and this makes a great difference; some are the first-born of these and the difference becomes greater still. Although all men may not be born equal we can see no reason why they should become stereotyped in their inequality.

It is the virtue of democracies that they invent institutions which do not impose impassable barriers to a man's progress because of the circumstances of his birth. A democracy abolishes all forms which would mark out one man as being superior to his fellows. It has no porphyrogenital. The purple robe of the aristocracy gives place to the linen-duster of the democracy.

Who that has read it can ever forget Professor Teufelsdröckh's wonderful discussion on the value of clothes? Undoubtedly many have shuddered when they came to that passage in which the effects of a sudden loss of clothes at a state-banquet is depicted—waiters and cabinet ministers reduced to a level. Little did the professor think that the time would come when practically the same effect would be produced, not by the total absence of clothes but by the universality of cheap dusters. "Lives the man that can figure a naked Duke of Windlestraw addressing a naked House of Lords?" This we may supplement by: lives the man that can figure a Duke of Windlestraw in a linen-duster addressing a House of Lords in linen-dusters? The one is as impossible as the other. But who would have the slightest difficulty in imagining a Congressman in a linen-duster addressing a House of Congress in linen-dusters? Linen-dusters are cheap. They can be worn by everybody. But it is only in a democracy that they could be so universally used as they are in the United States. Where but in a democracy could you imagine men and women, rich and poor, employers and employees,—in fact, everybody—brought to a level by a uniformity of appearance? Dusters are of the same origin as the three great principles of Liberty, Equality and Fraternity. Being thus noble in their origin they cannot but be important in their effects. They tend to perfect the great principle that makes them possible. They tend to make the social millennium—the age of universal brotherhood—more and more of a reality.

To the contact of man with man evil as well as good is to be traced. From it springs civilization, that is, the division of labor, and, ultimately, fraternity. Anything that makes this contact more free and unrestrained is a spoke in the wheel of progress. Railroads and steamboats are not civilization, they are not fraternity, but they are important causes of these. To them are to be traced the length and quickness of the strides that democracy has taken in England during the last thirty years. It has been said that the English travel as if their travelling-companions to whom they have not been introduced were all would-be thieves or murderers. Perhaps this reserve is a survival from the time when the feudal barons traversed the land, accompanied by their following, on their guard against attacks from every hand.

This is not the case with Americans. They fraternize on the cars and on the steamboats. They brush against one another and talk politics. They ballot to see which candidate has the most supporters on the train or on the boat. They are patriotic, they are brothers, they are Americans, this is introduction enough, why should they not talk to one another? The linen duster cannot but have something to do with this. It puts the clerk at ease when conversing with the rich merchant. The artisan looks as respectable as the professional man and the probability is that his conversation does not belie his looks. The ladies are affable. This freedom cannot but elevate a whole people. It may drag down some but the total gain is enormous. Its good results far more than counteract its bad results. Sharpers may impose on it but it goes to develop the national integrity.

Some may think that undue importance has been attached to but a minor matter. However, it is straws that show the way the wind blows. In the history of the future—perhaps it would be better to say the "Descriptive Sociology" as the word "History" has for so long a time meant nothing but biographical accounts of kings and parliaments, sketches of diplomatic intrigues and royal marriages, and descriptions of battles, that a new name is requisite—even the clothes of a people will not be considered as unimportant data for the comparative sociologist. Then the description of the evolution of clothes from the colored earth with which primitive man in his desire for ornament painted himself, will throw light upon his social advance. Then, the uniformity in dress which is now prevalent, together with its evident lack of picturesqueness will be, to some extent, regarded as indicative of the stage on which we now stand, and in the description of man's social progress from tribal paternity to cosmopolitan fraternity, the linen-duster may not be altogether without a place.

T. C. MILLIGAN.

LORD LORNE has gracefully shown the interest he takes in the University of Toronto by offering a gold and a silver medal for competition in the Third and Second Years respectively. The conditions to be fulfilled in order to gain these new and very acceptable prizes exact general and not seclusively-special proficiency. The successful aspirant, besides having taken first-class honors in two departments, will have obtained the highest total of marks in his year. The above conditions were fulfilled at the examinations last May by Mr. MILLIGAN and Mr.