

Ye Thrilling Adventures of ye Wretched College Boys, seeking ye Bubble, Reputation.

Some boys were sent with martial ardour,
To leave for Camp:
Those boys did slope from College,
And left for Camp.

Those boys provided were with rifles,
All for the Camp:
Those boys did go on board the
Steamer for the Camp.

Those boys did quarters get
At the long'd for Camp:
Those boys, alas, were summoned
By the "gallant Colonel."

Those boys did seek Toronto,
By the next steamer:
Those boys the Princeps saw,
And the gates of College,
Them again saw never. O.

Correspondence.

CONVOCATION.

TO THE EDITOR OF THE COLLEGE TIMES.

SIR,—I understand from the higher authorities that we are to have no Convocation this year at College. Now I do not think this is quite fair to the boys who get prizes or other honours, and who have been looking forward with great interest to the 28th of June. Of course Mr. Cockburn could hardly be expected to take any part in the proceedings, but could he not have induced the President of University College, an old U. C. College master himself, or the gentleman who has this year examined the exhibitioners in classics to take his place, or even some of our local magnates, who would, doubtless, have cheerfully conducted the ceremonies.

I think that on all hands great regret will be felt that the annual institution of College has been allowed to fall through.

Yours,
A DISINTERESTED PARTY.

OSTRACISM.

The reign of Tyrants was over. Athens had now become a democracy. On this account it was necessary to introduce some changes whereby the democracy would be assured and be free from the power of the usurpers.

Cleisthenes was the reformer who undertook this arduous task, and the fact that Athens stood as a democracy through the most stormy periods of its existence, till it fell a prey to the destroying soldiers of the Roman legions, is ample proof of the farsightedness and wisdom of his change as supplementing those of Solon.

It was comparatively easy for any man to usurp the supreme power on account of the small military force that a government in Athens had at its command wherewith to quell any conspiracy. A tyrant who might arise, having at his command troops sufficiently numerous, could often overawe the populace. To check this, we find Ostracism established, and it acted, as may be seen, as a safety-valve by which the people could get rid of a more than usually aspiring personage. While yet the spirit of some, and especially the remnant of the patricians, was still unconvinced of the prudence of these reforms, there was a danger of their being subverted. The constitution was yet in its infancy, and had not in itself the inherent strength which a form of government, long established and well tried always possesses. The changes were not

in accordance with the views of the nobles, which feeling showed itself in the almost successful agitation of Isagoras in conjunction with the Spartans. On this account there was clearly something wanted to act as a guardian, and to foster the constitution till it arrived at maturity and was able to take its own part and fight its own battles.

The *modus operandi* of this system was very simple. The Agora was railed off and each tribe admitted man by man, by a separate entrance. The name of any one who was supposed to be dangerous to the state was written on a shell [*ostrakon*], and this was cast into the receiving box or cask. If, at the close of the day, six thousand votes were cast against any Athenian, he was declared ostracized and suffered the lawful penalty. This penalty was exile, though without confiscation of property or taint of dishonour. He was allowed to reside in any other Greek city, but could not return to Athens for the space of ten years, though this time was afterwards commuted to five.

This institution, however, was not exercised at the mere will of any one. A charge had to be made, and the senate adjudicated thereon, deciding whether such a charge was well grounded, and in accordance with the spirit of the law. Then, again, the Ecclesia had to sanction the appeal, and if this was done, a day was fixed on which the fate of the one in question was decided. When, however, this institution was invoked, it was not only a particular one who was liable to be ostracized, but the fate of any Athenian citizen might that day be fixed. This proves that ostracism was a particular case of a general principle in Solon's constitution. This principle was, that what was a law against one was a law against all Athenian citizens, unless by the express will of six thousand of the citizens.

To be exiled in this way was, perhaps, rather a glory than a shame, seeing that it bespoke for him who suffered it sufficient force of character and power to be esteemed hurtful to the state. Hence, when this system was twice prostituted, first in the expulsion of Daman, a poet and a scholar, and then of Hyperbolus, a mere cypher, compared with the two great leaders, Nicias and Alcibiades, then it was that ostracism received its death-blow.

This principle of action was common to some other of the Grecian democracies besides Athens. The best likeness to it was in Syracuse, which possessed an institution called *Petalism*, afterwards greatly abused, and consequently abolished.

In fact Athenian ostracism only survived as a living system till the time of Alcibiades, from which point it began to decay, and soon became a thing of the past, owing, as above mentioned, to its being twice dishonoured. H.

The Roman drinks were believed to be chiefly those mentioned in Horace. There has been, however, a strange overlooking of the fact that Horace himself was rather fond of our modern whiskey. Of this the following line is a proof:—

"*Sic te diva potens Cypri*"—(Sip rye).

From this we see that the Romans must have been acquainted not only with tea, but also the modern firewater. Buttman, however, thinks that such is not the original signification of the word in the Sanscrit to which it may be traced. (See Buttman's *Lexilogus*). We agree with him.

This is the Hindoo time-table, taken from one of their great books, the *Puran*: "Fifteen twinklings of the eye make one *kashtha*, thirty *kashthas* a *kala*, thirty *kalas* a *muhumutta* (forty-eight minutes) and thirty *muhumuttas* a day and a night.

A phrenologist remarking that some persons had the organ of murder and of benevolence strongly and equally developed, his friend replied, "that doubtless those were the persons who would kill one with kindness."

A drafted American called upon one of the States' lawyers, and desired to have papers prepared, claiming exemption from military service for the several reasons, which he named: 1. That he was the only son of a widow depending upon him for support. 2. That his father was in such infirm health, as to be unable to get his own living; and 3. That he had two brothers already in the service. All of which facts Patrick desired then and there to verify by affidavit. The lawyer reminded his client of the story of a man in Vermont, who was sued for returning a borrowed kettle in a damaged condition, and who pleaded in defence—first, that the kettle was sound when he returned; secondly, that it was cracked when he borrowed it; and thirdly, that he never had the kettle. Patrick grinned a ghastly smile and withdrew.

Theodore Hook, once walking with a friend, passed a pastry-cook's shop, in the window of which was the usual inscription: "Water ices and ice cream." "Dear me," said Theodore "what an admirable description of the effects of hydrophobia." "How can that be?" said his friend, "what have water ices and ice creams to do with hydrophobia?" "Oh," replied Hook, "You do not read it right. I read it thus: Water I sees, and I screams."

An impudent thief, kneeling in a confessional, stole the watch of the priest who was confessing him. "Holy father," he said, "I thieve!" "What do you mean, my son?" "I have just committed a robbery," (the watch was already in his pocket.) "Then you must restore what you have stolen to the owner." "Well, father, I will give it into your hands." "No! you must not give it to me, but to him from whom you have stolen it." "But he from whom I have stolen it will not have it." "Well, in that case, keep it."

A tailor calling on Jones one day with his bill, found him in bed. "Oh! it is you," said Jones, "you have come with your bill!" "Yes, sir, and I should like a little money." "Open my cabinet—do you see that drawer?" The tailor drew it out. "No, not that one; the other." "No! no! the one underneath—there, that is right. Do you see what is in that drawer?" "I see a quantity of papers," said the tailor. "Yes, they are all bills! Place yours with them." And so saying, Jones turned on his pillow.

A learned Arab writer gives the following advice on the subject of women: "If a man enter upon any important undertaking, let him consult ten friends; or if he hath not ten, let him consult five; or if he hath only one friend, let him take his advice at ten different times; but if," continues the learned Iman, "he hath not one to consult, let him return to his wife and consult her, and whatever she adviseth him to do, let him do the contrary."

A soldier in an Ohio regiment engaged in the civil war, passing to the lower part of his encampment, saw two others of his company making a rude coffin. He enquired who it was for. "John Bruce," said the others. "Why," replied he, "John is not dead yet." "It's too bad to make a man's coffin when you don't know, if he is going to die or not." "Don't trouble yourself," replied the others; "Dr. Coe told us to make his coffin, and I guess he knows what he gave him."

During the late civil war in America, the paper currency issued included fractional notes, having upon the face a faint oval ring of bronze, encircling the vignette. Upon being asked its use, Mr. Lincoln said "It was a faint attempt on the part of Mr. Chase (the Finance Minister) to give the currency a metallic ring."

Bonhours was a French grammarian, who had been justly accused of paying too scrupulous an attention to the minutiae of letters. It is said that when he was dying he called out to his friends [a correct grammarian to the last], "Je vas, ou je suis mourir: l'un ou l'autre se dit."

The "King's arm," as the old regulation musket was called in America, had (says a Yankee writer) a barrel as long as a rail, requiring some little time or a ball to get out of it. A sportsman, speaking of its peculiarities, said: "I once aimed at a robin, snapped the lock four times, then looking into the muzzle, saw the charge coming out, raised the gun again, took aim, and killed the bird."