At the first regular meeting Mr. S. W. Dyre, '83, read a paper on Spencer's "Deduction of Force"—an exceedingly able essay, which was thoroughly appreciated. At the second meeting, which was opened to the public, Professor Clarke Murray, LL. D., of McGill University, Montreal, lectured on "Berkeley." On this occasion nearly all the Arts Professors and quite a number of citizens and students were present. The lecture was able, eloquent and interesting, and was enjoyed to the fullest extent. At its conclusion Mr. Britton moved, and Mr. McLeod seconded a vote of thanks, which, after a speech by Principal Grant, was carried enthusiastically. Dr. Watson occupied the chair.

The Dialectic Club, since its inauguration, has enjoyed almost unexampled success, and is, in fact, already recognized as one of the leading societies in the University. We predict for it continued and increased prosperity.

MATHEMAIICAL SOCIETY.

THIS society has been formed by the students of the Mathematical and Physical Classes, for the discussion of problems bearing on their class work. The officers are:—

Hon. President—N. F. Dupuis, M. A.

President—Rod. Mackay, B. A.

Vice-President—J. M. Dupuis, M. D.

Sec. and Treas.—A. E. McColl, '85.

Committee—Messrs. Chamberlin and Robertson.

The meetings are held every alternate Friday evening in the mathematical class room, which Professor Dupuis has kindly loaned for the purpose. Friday evening. Dec. 1st, was appointed for holding the first meeting, but on account of the Alma Mater elections, it was not held until Saturday evening, when, after discussion of general business, Dr. J. M. Dupuis read an interesting paper on the construction and use of the Sun-dial. He first gave a short sketch of the various means used at different times to obtain a proper division of time, and then treated of the construction of the Sun-dial, first trigonometrically and then geometrically,

In both of these processes, the construction of the dial was treated of universally, showing the means of constructing a dial for any latitude. After treating of the position of the dial with respect to the axis of the earth and the angle of gnomon, he concluded by treating of the inequality of time as shown by the dial, and the use of the Table of Equation of time.

USURPED RIGHTS.

IN civilized countries it has long been the established rule that men should make large and important concessions to the opposite sex in deferrence to the inferiority of the latter in physical strength. All the more burdensome kinds of labour have been done by the male population. The weak hands of women have been spared the xertion necessary to steady the heavy plough, guide the unruly horses, and wield the course shovel, pick and axe. Their tender feet have been saved from following the racking harrows, wading in the muddy ditch, and treading on the cruel battlefield. Their fragile bodies have been relieved from bearing the heavy sack, the dirty hod, and toilsome burdens generally. Their delicate faces have been unaccustomed to the black grime of the coal mine, to the engine-room and the threshing mill. These and ninety-nine more of the most unpleasant duties of life have been almost entirely performed by the members of the more robust sex.

As a recompense on the part of men, and a counter-concession on the part of women, the former have been accorded the honour of exclusive right to some of the most advanced positions in life. Parliamentary halls have not re-echoed the shrill voice of women ; the cloaks of lawyers and judges have not enveloped their slender forms ; pulpits have not been pounded by the frail fists of females ; surgical instruments have not been grasped by the compassionate hands of ladies. Other important offices could be mentioned which have generally been filled by men.

Of late this mutually concessive method of carrying on the business of life in civilized countries has been somewhat disturbed by the ambition of the weaker sex, whose members may now be seen treading the halls of colleges, sitting in academic shades, and aspiring to those positions which have hitherto been accorded to men. While they show no desire to oust the members of the ruder sex from the humbler and more toilsome pursuits, they attempt to drive him from those places of distinction for which he has been thought better fitted on account of his supposed mental superiority. Thus equilibrium is seriously disturbed, and we have some fears for the result. If man is superior, both physically and mentally, the state of matters as existing in the past is the proper one; if he is superior in body alone, that superiority is to his disadvantage; if he is superior in neither respect, he is greatly imposed upon by the gentler sex.

⇀ POETRY. ↽

AN ANSWER.

"CAN it be good to die?" you question, friend ;
  "Can it be good to die, and move along
Still circling round and round, unknowing end,
  Still circling round and round amid the throng
Ot golden orbs, attended by their moons—
  To catch the intonation of their song
As on they flash, and scatter nights, and noons,
  To worlds like ours, where things like us belong?"

To *me* 'tis idle saying, "He is dead."
  Or, "Now he sleepeth and shall wake no more;
The little flickering, fluttering life is fled,
  Forever fled. and all that *was* is o'er."
I have a faith—that life and death are *one*,
  That each depends upon the self-same thread,
And that the seen and unseen rivers run
  To one calm sea, from one clear fountain-head.

I have a faith—that man's immortal mind
  May cross the willow-shaded stream nor sink ;
I have a faith—when he has left behind
  His earthly vesture on the river's brink,—
When all his little fears are torn away
  His soul may beat a pathway through the tide,
And disencumbered of its coward-clay
  Emerge immortal on the sunnier side.

So say;—It must be good to die, my friend,
  It must be good and more than good, I deem,
'Tis all the replication I may send—
  For deeper swimming seek a deeper stream.
It must be good or reason is a cheat,
  It must be good or life is all a lie,
It must be good and more than living sweet,
  It must be good—*or man would never die.*

GEO. F. CAMERON, '86.