

have taught the human heart more wisdom than "Matthew" or the unfortunate "idiot boy" over whom Byron was so mercilessly merry. And yet Byron probably never meant to teach anyone anything in particular, and Wordsworth meant to teach everybody, including and beginning with himself.

A man buys what purports to be a work of fiction, a novel, a romance, a story of adventure, takes his book home, prepares to enjoy it at his ease, and discovers that he has paid a dollar for somebody's views on socialism, religion, or the divorce laws."—*F. Marion Crawford in the January Forum.*

A BALLAD OF REPENTANCE.

Who would have dreamt such a little cloud
 Could have spread till it made the heavens gray,
 Till it covered the blue with its dense dun shroud,
 And all the loveliness vanished away,
 Gone—all gone—are my thoughts so gay,
 Gone the delights that I once could name;
 What is the cause? I can only say:
 Forgive me, love, I was all to blame.

All night long did the sad thoughts crowd
 Into my heart as awake I lay,
 Of that one brief hour when I allowed
 My lower nature to hold full sway,
 The demon of Jealousy love did slay,
 And a foolish anger broke into flame;
 Till now I have not of hope a ray,
 Forgive me, love, I was all to blame.

Pained and hurt was her face, yet proud,
 To think that her kindness I thus could pay;
 I who so often had hotly vowed
 I loved with a love that should ne'er decay,
 You were always too good to me; O that I may
 Hope once again your regard to claim!
 If I knelt at your feet would you say me nay?
 Forgive me, love, I was all to blame.

L'Envoi!
 Queen, as I send you this to-day,
 Worn with love and regard and shame,
 Will you not list as I humbly pray:
 Forgive me, love, I was all to blame?

—CLASS POET '93.

Correspondence.

To the Editor of the Journal:

SIR,—I confess myself disappointed with the letter which has appeared in reply to the criticism of the Y. M. C. A. made two weeks ago. I had expected either a fuller admission of the defects indicated in that criticism, or a stronger defence of the present mode of conducting the weekly prayer meeting. Mr. Peck's letter bears the annoying marks of hasty composition, but is very generous in tone when we consider the interpretation of my criticism upon which it rests.

Under these circumstances my only alternative is to continue the discussion, for when

such a student as we all know Mr. Peck to be, has failed to appreciate my meaning, it is safe to assume that I have not been sufficiently clear. In order then to be quite clear, and that we may get some real good from the discussion it will be necessary to make a detailed examination of Mr. Peck's letter. And first as to *long prayers*: upon this matter we are evidently all agreed that even to pray too long is a "most grievous fault." It is to be hoped that we will all remember this when asked to lead the meeting in prayer.

It is gratifying also to know that the executive committee intend making special efforts to improve the *musical part* of our service. But let us bear in mind that even the excellent executive which we have can do nothing if its efforts are not heartily seconded by the whole body of students. So far Mr. Peck and myself are able to travel together quite comfortably, but now we come to the parting of the ways, and we part, I must say, chiefly because Mr. Peck has misinterpreted my criticism.

Mr. Peck says: "Whether or not there should be *any applause* (the italics are mine) is perhaps a question. We as an executive try to make our Y.M.C.A. a students' meeting, and . . . I think it would be unwise to try and force any petty legislation in any manner restraining enthusiasm."

In reply I must ask to be correctly read. I did not say that there should be *no* applause; I said, "it is certainly a jarring chord in the seriousness of the hour that the applause should be so *frequent* and so *ill-timed*."

Further, Mr. Peck says that it would be "unwise to try and force any petty legislation restraining enthusiasm." It certainly would be childish to enact such legislation, but no one asked for it; certainly I did not.

Continuing Mr. Peck says, "We are not all similarly constructed, and what each of us should do is to act naturally."

But "acting naturally," as understood by Mr. Peck, takes a rather amusing form in a prayer meeting made up of College students. In most prayer meetings applause is unheard of, and certainly the applause which follows, as it too often does with us, the unreflective utterances of the shallowest commonplaces. The man who must applaud to "act naturally" under such circumstances should certainly not