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The subject at present under discussion around the fourth year table is the "transcendental aesthetic." An elucidation of some of the more abstruse problems in metaphysical inquiry may shortly be expected.

#### WYCLIFFE COLLEGE.

The usual fortnightly meeting of the Literary Society was held on Friday night, the Vice-President, Mr. Sloggett, in the chair. A motion to make the meetings weekly instead of fortnightly, was defeated. After readings by Messrs. McCann and Owen, the remainder of the evening was devoted to impromptu speaking, the subjects of which were unknown to the speakers until they rose to address the meeting. The speakers were Messrs. Dewdney, Lynch, Daniel, Robinson, Sims, and Miller. The readings and speeches were freely criticized by Messrs. Daniel and Miles, after which the proceedings closed.

The foundation of the extension of the College building is to be commenced at once. It is hoped the new wing will be finished by May.

Top-flat gentlemen are occasionally delighted by sweet strains from guitar and flute at either end of the hall.

Prof. Neff has begun his lectures here and the students are now deep in the mysteries of *concrete conception* and *vitalised significance*.

### Opinions Current and Otherwise.

One of the most melancholy features of New York life, in which very rich men fill so prominent a place, is that the newspapers are filled day by day with gossip about what they are doing on Wall-street, but we rarely meet with any account of what they are doing for art, or science, or literature or charity. Mr. Vanderbilt's splendid donation, we hope, is the beginning of a better era in this respect.—*The Nation*.

Socialism means, or wishes to mean, co-operation and community of interests, sympathy, the giving to the hands, not so large a share as to the brains, but a larger share than hitherto, in the wealth they must combine to produce—means, in short, the practical application of Christianity to life, and has in it the secret of an orderly and benign reconstruction.—*James Russell Lowell*, in "Democracy."

The coarseness, intemperance, and absolute barbarity which characterize the lives of many students (in Germany), and constitute, in some of the largest institutions, the real *esprit de corps*, cannot be fully comprehended without the opportunity for observation. The bestial rivalry in beer-drinking, the grossness of the whole life, the subordination of literary pursuits to animal pleasures, the unconcealed and unblushing licentiousness in the very sunlight of science and art, must be studied closely, if their meaning is to be estimated.—*Vienna Correspondent of N.Y. Independent*.

There is a too common opinion that a college or university which is not denominational must therefore be irreligious; but the absence of sectarian control should not be confounded with a lack of piety. A university whose officers and students are divided among many sects need no more be irreverent and irreligious than the community which in respect of diversity of creeds it resembles. A university cannot be built upon a sect, unless, indeed, it be a sect which includes the whole of the educated portion of the nation.—*President Eliot*.

The life and work of any university, so far as it approaches its own true ideal, while they will certainly have nothing to do with religious narrowness, bigotries, dogmatisms, will just as certainly not end in bare religious negativism. They will be in the long run promotive of religious wisdom, for all wisdom is of God, and tends to the knowledge of him.—*Prof. Geo. S. Morris (Johns Hopkins)*.

It is amazing the way in which that cowardly, selfish, cold, snarling bully, Thomas Carlyle, managed to bulldoze and terrify the whole intellectual world by the sheer force of coarseness and brutality. Of all the intellectual Pharisees whom the world has ever seen, there has been none so barren of generous impulse and manly purpose as Thomas Carlyle.—*Judge Tourgee in The Christian at Work*.

Poor Carlyle . . . . . stripped stark and bare by cruel yet pitying criticism, he lies a spectacle for angels to weep over. What a life!

How contemptible a Timon! It is well for the world, and well for him, too, when all is done, that we should know him as he was, recognizing that the spirit which derides human progress and rejects common human sympathy is not genius, or wisdom, or even worldly shrewdness, but is sheer vanity, vexation, and gnashing of teeth.—*Robert Buchanan*.

You cannot come to love the beautiful in a day, or to understand nature utterly, after having forgotten her from your birth. You shall not rush into her temples with soiled hands and benumbed soul and be glad. She will cast you out if you attempt it. On entering the mosque at Constantinople they made me take off my shoes, bow my head and be silent, in this temple of man. How much more sacred are the temples of nature! —*Joaquin Miller*, in "*Memorie and Rime*."

Very remarkable is the way in which Coleridge has anticipated the very best thought of our time. . . . As for Mr. Matthew Arnold, the apostle of modern culture, his relation to Coleridge has been mainly that of a "conveyancer," he has conveyed thoughts and ideas, and has endeavored to convey modes of expression from the treasury of the great thinker, and has grown rich on the strength of his borrowed capital.—*The London World*.

### Editor's Table.

The editor acknowledges the receipt of a letter from "Ex-K" in reference to the recently won trophy. It is held over pending an inquiry into the circumstances of the case.

It was attempted in last issue to announce that Grant Allan was about to publish a series of tales under the title of "Strange Stories." His name, however, was mangled into *Grau*.

A letter has also been received from "M" anent the Rugby Club troubles, which, owing to the press of other matter, and the recent amicable settlement of the existing differences, it has been found impossible to insert. It was by no means our intention in last week's "Sports" to throw any suspicion upon the action of the dissatisfied members of the club, which our correspondent thinks was the case.

Will Carleton is coming to the front. "It has been given to him," says the *Pall Mall Gazette*, "to impart to American poetic literature something of the native color and vigor which has been wanting in the works of other American poets. . . . The great bulk of American poetic literature bears the English impress, follows English lines of thought, and echoes English sentiment. Mr. Carleton's work does not present these leading features. His lyre is not of the loftiest, but his inspiration is essentially a home product."

The Society for Psychic Research is a unique organization, whether we consider its constitution or its objects. Its President is Prof. Henry Sidgwick, of Cambridge; its Vice-President is Lord Rayleigh, and among its members are Balfour Stewart, Edmund Gurney, and Professor Barret. The objects of the Society are (1). The influence of mind on mind, apart from ordinary modes of perception. (2). Hypnotism, mesmerism, clairvoyance. (3). A study of "sensitives." (4). Apparitions at the moment of death, and haunted houses. (5). The physical phenomena of spiritualism.

Our attention has been called to the remarkable similarity between a sentence in the opening paragraph of Morley Punshon's Essay on Macaulay and one in the recently-published University Prize Essay on "The Early Masters of the Italian School."

The sentences run as follows:—

The second picture is that of an unfortunate individual, who has to write out art-criticism upon a celebrated picture, but who finds himself . . . . jammed hopelessly into the front rank of the spectators at the Academy, with the sun dazzling his eyes, and so near to the picture that he sees little upon the canvas but a vague and shapeless outline of color.—*Punshon's Macaulay*.

At one time we are jammed hopelessly into the front ranks of spectators, with the sun dazzling our eyes, and too near the pictures to see anything but a vague and shapeless outline of color.—*Prize Essay, 1884*.

To say the least, this similarity demands an explanation.