

existed Moray ventured back into Quebec at great peril to his life, only to see his marriage publicly annulled by the bishop, and his wife taken off by his father-in-law to the Convent of the Ursulines. He learned that Doltaire, who had a commission from la Pompadour to supersede both Bigot and Vaudreuil, intended to carry Alixe off from the convent the same night. Disguising himself as a soldier he joined Doltaire's party, and, through the connivance of the Mother Superior, he was enabled to watch Doltaire as he pressed his suit. Unluckily for himself, the latter, in pressing his suit, used words that reminded Alixe of her husband, and she stood firm, although for a moment she had wavered.

They all leave the convent when they hear of the Seigneur Duvarney's being wounded and two sisters go with Alixe for her protection. The ladies are lodged at the Intendance, and Moray, still wearing his soldier's disguise, is ordered to guard their room and to let none but Doltaire out or in. Alixe recognizes him, Doltaire surprises them, Moray flies, leaving Doltaire wounded, and Alixe disappears with her father, so that, when the city is taken a few days afterward, she cannot be found. Mathilde, who, with Voban, has helped the lovers very much, tells him to go to the gray friar at the Valdoche Hills, and thither he goes to find she had told the truth, and that the friar was the clergyman who married him.

The story is told in the form of memoirs, hence it does not move as quickly as "The Golden Dog" does, but the sketching of the characters is well done and there are several dramatic incidents well treated. We have always understood that the war which transferred the dominion over New France to England was a woman's war, and in this story Mr. Parker has assigned reasons for the declaration of it.

If we may make the remark, we think the present story shows a decided advance upon those the author had published before it, and is to be compared with "The Trail of the Sword" on one important particular, viz.: that in this one the Englishman wins the lady while in the latter it was the Frenchman, or, speaking as a Quebecker would speak, the Canadian. Though differing from them in treatment, and dealing with a period subsequent to that they deal with, "The Seats of the Mighty" well deserves to be placed at least on a level with "The Golden Dog," to which we have already referred, and Conan Doyle's "The Refugees." If Mr. Parker keeps on improving as he has done in the past, and if other writers emulate him, we shall begin to think we are emerging from the child stage of Canadian Literature.

SOME VIEWS OF COLLEGE LIFE.

Our attention is every little while being called to the fact that Trinity College is "conducted on the model of the Colleges of Oxford and Cambridge," and at such times the thought is likely to arise, in how far is this the case. Our notice was directed the other day to "A lecture on present University Education delivered at Leeds," by Professor E. C. Clark of Cambridge, which appeared in *The Eagle* of March, 1896. Believing that *Residence, Examinations, Compulsory Subjects, Compulsory Attendance at Chapel and Morality and Religion*, considered by Prof. Clark as they are to be found at Cambridge to-day, could not fail to interest a large number of our readers, we have taken the following extract from the lecture, and propose as occasion shall offer to give our readers from time to time further extracts from the same source.

ATHLETICS.

Pleasure and sports would once have been reckoned among the accidental and questionable accompaniments of a University—to be tolerated, if not amounting to any serious distraction from work; scarcely to be recognized, certainly not directly

encouraged. *Nous avons change tout cela*—a change right enough, in proper measure: that it has gone somewhat too far is owing partly no doubt to our own authorities, but mainly to the opinion of a considerable portion of the British public. To "have a good time," in the phrase which we have adopted from the American language, seems to be, in the view of some parents, and *a fortiori* among some of our undergraduates, the sole object with which the latter come to spend three of the best years of their lives at Oxford and Cambridge. A certain amount of moral servillance is expected, or perhaps merely that the young gentlemen should be kept out of obvious mischief. As to intellectual improvement, absolute indifference is often, apparently, felt, and sometimes actually expressed. We are regarded, in fact, by those of whom I speak, as keeping an extremely comfortable, though rather expensive, Dame's School.

This somewhat limited view of a University's functions is, however, generally qualified by the wholesome admiration of the British public for pluck and activity. And I am glad to think that the class which, though intellectually inactive does devote itself vigorously to athletics is tending to swallow up the class of all-round idlers, I have but little to say of these last—the men who are neither reading men nor sportsmen, but simply, where their means will admit, men of pleasure. With the uses of such persons in the world at large I am not concerned: as to the University, while it is by no means clear what good they can get for themselves out of a residence there, it is almost certain that they will exercise a bad influence on others. The distinct duty of our authorities in the interest both of the University and the country is, in my opinion, to eliminate this class as much as possible.

Such an elimination can be done in part, and, of course, less pointedly, by automatic university regulations. but the duty must fall in the end upon college officials, and I question whether it is at present performed with sufficient firmness.

Let us turn now, with relief, from the good-for-nothing to the sportsman, and the extremely important subject of athletics. This term "sportsman," in its University use, does not mean the same thing as it does on a race course. It is specially applied to the followers of manly exercises, and more particularly such as require, like cricket, boating and foot-ball, the common action of a number of individuals, such therefore as necessitate a certain amount of discipline, management and self-restraint. This is the class of sports that I have mainly in view when speaking of athletics—a subject on which I myself must confess to a considerable change of opinion.

To begin with, the new cult—for cult it may fairly be called—is a *fait accompli*. Whether they approve or not, most observers will admit that athletics now occupy the first place, of consideration and of estimate, with the majority of English boys brought up at public places of education. There are some significant words in one of the memoranda of the Secondary Education Commissioners, where the author is speaking of the honour paid by his school-fellows to a scholar elect, "He ranks," says Mr. Wells, "even with successful athletes."

And in this estimate our juniors are rather encouraged than otherwise, specially by many of their parents, generally by the public opinion of ordinary-Englishmen. John Bull pretty nearly says, by his conduct if not by his words: "Let my son grow up a manly young fellow, with some knowledge of the world, at his University, and I don't care much what he learns or unlearns." Nor can this external influence fail to operate in its turn upon professed educators themselves—upon masters and tutors and college authorities, whom you cannot expect to be heaven-sent guides, when they are after all your clients—clients of the British parent and the British public. And the ultimate effect, great at school, is increased at the university, in proportion to the diminished power of the educational authorities.