

He determineth on a first class, scorning less. He attendeth lecture with reverence. He thinketh at Chapel that all others be looking at him. He looketh this way and that way in walking. He appeareth proud of something. He despiseth schoolboys. He buyeth one cigar. He buyeth a large lexicon. He thinketh it time for him to fall in love. He payeth ready money, refusing discount as dishonorable. He telleth you concerning his uncle. He purchaseth a calendar to see his own name therein. Of all things he considereth the university to be the greatest, whereof in his own mind himself formeth no small portion."

The same when he hath passed his little-go.

"He cutteth chapel and lecture. He promoteth rows. He sweareth genteelly. He talketh loud against bigotry. He buyeth cigars by the box. He ridiculeth his former self. He considereth a quantity of bills to be gentlemanly. He thinketh a first class a slow thing. He liketh to be seen with one who hath been rusticated. He knocketh in late. He preferreth shrewdness to learning. He writeth home once a term and then for money. He buyeth translations. He considereth ladies to be a bore. He hath a good hand at whist, but chooseth rather to play with beginners. He cutteth his reading friend as being slow. He shieth at the tutor's window, if there be others looking on. He encourageth whiskers. He selleth his large lexicon for ready money. He desireth to be in the army. He considereth the university that it is a mean place, and becometh not a man that knows the world and hath spirit."

The same when a bachelor.

"He consoleth himself by thinking that he could have done better if he had pleased. He asserteth that he hath never enjoyed himself. He considereth a fellowship to be a good thing. He oftentimes adviseth others. He weareth continually his cap and gown. He disputeth in Divinity. He changeth whist and euchre for chess. He asserteth of smoking that it is vulgar. He selleth certain of his old pictures. He mindeth not to be seen in an old coat. He talketh of the time when he was an undergraduate. He goeth to bed at eleven. He beginneth German. He falleth in love. He prideth himself on neatness. He buyeth a picture of his college. He respecteth himself as one that is experienced. He taketh upon him to order dinner. He considereth the University to be a decent place, and himself to be a decent member thereof."

We have quoted thus extensively to show that, though written nearly sixty years ago, circumstances have not so greatly changed as to prevent the book being found useful at the present day.

The object of the treatise is philanthropic. The writer having noticed that a large number of the undergraduates of his time had evidently, judging from their actions, as one of their chief aims to gain a "Pluck" at the end of their career, writes this book to give them advice and assistance "by a collection of subtle rules, long practised at random, but till now never brought down to the axioms of true philosophy." After a short disquisition on the history of Pluck and an enquiry into the exact derivation of the term, the writer proceeds to his subject proper. He divides it into three books, dealing respectively with the preparation direct, the preparation indirect and demeanour at examination.

Under the head of direct preparation he gives valuable hints as to Construing, Parsing, Logic, Euclid, History, Divinity, Science, Latin and Greek Composition and Poesy. Of Euclid for instance, he advises that "It is best to be learned by rote and not by understanding. Also, it is a good thing to take for granted such propositions as be difficult to learn."

Of Divinity he recommends that it should be got up from a compendium the morning before the examination, that it is best not to read the Bible, "Yet if a man do, let him read forty chapters a day at the least." Again, "Let a man be careful not to listen to what is read each day in Chapel, for thereby he will escape much knowledge of Divinity," and lastly, "Let a man consider of Divinity, that it is an easy thing, and to be got up in half a day; so will he come to be plucked more surely, for he will even put it off till the last as in human life is the custom also."

In the portion of the book devoted to the indirect preparation necessary for a Pluck, he considers carefully the different kinds of idleness. He discusses learnedly the idleness of smoking, of love, of novels, of billiards, etc., etc. This treatment of the subject of love, is evidently from experience or wide observation as may be seen from the following: "He that is in love, albeit his dictionary lie open before him, thinketh not of study. He walketh backward and forward in his room, he turneth his back to the fire lifting up his coat tail, he looketh out of the window, wishing to be a bird, he openeth the most secret part of his desk for a lock of hair, and so passeth his time thinking thereon till his Little-go or Great-go cometh unawares." The treatment of the idleness of wine drinking with the tabular statement appended is exhaustive.

In the third division, that on demeanour in examination, the advice, though always valuable is largely given to those who are going up for viva-voce examinations, but still the student intent on a pluck, may gather from it many a useful hint, especially from the chapter on the doctrine of answers. Here we have the answer indirect, the answer equivocal, the answer per accidens, called also "taking a shy" and the answer impudent carefully defined and illustrated.

Of the answer equivocal take the following example: A person was asked of what substance were the walls of Plataea; whereto he answered that one side was of the same substance with the other side, but being asked again, he said that the substance at the top differed not from the substance at the bottom.

There are many other things in the book worthy of notice but we have said enough. We must leave these to the readers of the book of whom, after these specimens given, we are sure there will be many. The Easter supplementals are at hand and June is not so very distant.

CONVOCATION.

A LARGELY attended meeting of the Executive Committee was held on the 8th inst., at which the important question of the foundation of local scholarships was discussed. As the scholarship system has been re-arranged by the Corporations, and entrance ones are to be given for special branches of study, it was thought advisable that local scholarships should be for general proficiency. It was decided that in any local centre which has an income of at least \$150, a third of the income may be devoted to a scholarship, tenable for one year, and to be given to the student who obtains the highest position from such a centre, coming of course to Trinity and obtaining a first class all round, including Honours in at least one subject. As it is the principle of Convocation to make grants always out of its previous year's income, this scheme cannot come into force until midsummer, 1895. Its purpose is to encourage the formation and maintenance of large local centres in our cities, to give them a more personal interest in Convocation, and to make them feel in a tangible way that Trinity is doing something for them in return for their