

and culture gained by students from association with their fellows. Apart from this, men might almost as well conduct their studies by themselves, or with occasional help from a tutor. Indeed, it is most likely that a good deal more reading would be done in this manner than in the other. But reading is not the only thing which men at college have to do; and the mere getting hold of the contents of books, or even of the knowledge which they are intended to impart, is by no means the whole of education. The benefit derived from moving in a thoughtful and educated society is incalculable; and many a man who has gone to the University rough and uncultivated has returned from it with the sentiments and the manners of a "gentleman." But certainly these effects have been more commonly attained by residence within the College; and the difference between the undergraduates who had rooms in the College and those who lived outside its walls has often been remarked in the old Universities of England. It has, too, been observed that the *esprit de corps* is generally far stronger among residents than among out-students, and this is on every ground what we might expect.

Now, we do not say that these considerations are final and conclusive. There may be something to be said on the other side; but we have not yet heard it. There may be an absolute necessity for utilising the residential portion of University College for the purposes; and if so, there is nothing more to be said. It would be well, however, to ascertain the working of the different systems in other places before making the change. Some years ago a very important alteration was made in the system of the two great Universities of Oxford and Cambridge. In former times no one could matriculate at the University without entering at some College. In order to meet the needs of less opulent students, a class of men "unattached" to any college was formed, and these were allowed to matriculate in the University without being members of a College. We have heard that a considerable number of men took advantage of this permission when it was first given, but that the numbers of late have greatly fallen off, the discovery having been made that the distinctive advantages of Oxford and Cambridge could not be got in this manner. If this be so, the fact is instructive. Of course, it may be said that the distinctive advantages of Oxford and Cambridge are not those which are aimed at in the University of Toronto. If so, of course the argument is inapplicable. But all the same, the matter should be well considered. There must have seemed good reasons for encouraging residence when the College was first established. Were those reasons good or insufficient? And if they were once sufficient, have circumstances so altered that they are so no longer? Certainly Mr. Ross and his colleagues should carefully consider these questions before they make the change.

There is one point which should be noted with reference to the carrying out of the Federation scheme. If Victoria and Trinity should be unable to come in from insufficiency of funds, why should not a grant be made to them by the Province? It is utterly impossible, we are told, that any public money should be given for religious purposes. But this would not be given for any such purpose, but for the secular education of the country. The supporters of these Universities pay taxes, and they do a part of the education of the country. In strict equality they are entitled to a share of the money which they are required to pay. The principle is admitted in the Separate Schools. If any further condition should seem to be required, it might be met by a conscience clause applicable to non-resident students, so that these colleges should admit students to the privileges of the education which they supply without requiring them to be examined in their own doctrinal standards.

SCENES IN HAWAII.

THE actual ceremonies of the coronation of King Kalakua and Queen Kapiolani were not short, but I think every one was greatly interested in watching the proceedings, particularly as no one of the spectators knew what was coming next. Suddenly the band struck up the Hawaiian national anthem, "Hawaii Pono," a very stately march and most melodious, and we knew that the royal procession must be coming. The procession was headed by the marshal of the kingdom, with gold staff of office. After him came the chamberlain, in gorgeous attire, and then a page, bearing on a crimson and gold cushion the two crowns, which were high structures of gold and jewels, with crimson velvet adornments. Other officers of the household followed, and then came His Majesty, wearing a very handsome German uniform in white and blue colourings. Ribbons and different orders crossed his broad chest; he wore no covering on his head.

A little behind the King came Queen Kapiolani, in a superb dress of white silk or satin, and court train of crimson velvet, most magnificently embroidered in gold, the pattern being taro leaves, the national emblem. Her Majesty's coiffure was very high, and a veil depended from the comb, which seemed to add also to the height. The train was borne by several ladies-in-waiting, all costumed alike in white satin petticoats and bodices

and trains of black velvet, a most harmonious combination of colour altogether.

Almost immediately behind them walked Princess Kaililani (or Victoria), a pretty little lady of seven years old, and heir-apparent to the kingdom, attired in bright blue, with her dark curls tied by a ribbon of the same hue, and carrying some flowers in her hands. Kaililani was the daughter of the Princess Like-Like, a sister of the King, who died a few months ago (His Majesty's eldest sister, Lilliokilani, having no family, the little Kaililani is in the direct succession to the throne).

The other members of the royal family followed in their order of rank, the mother and aunt of the little princess being really most superbly dressed, one in a satin of crushed strawberry colour, covered with glittering embroidery of every hue, and Princess Lydia (who is at this time with Queen Kapiolani in England) in a Parisian costume of white satin, with the front of the dress made into little puffs, each puff being held by a small gold bird. Amidst all this moving mass of colour the pure white surplice of the Rev. Mr. Mackintosh, rector of the cathedral, who had dwelt many years in the islands, seemed by its familiar simplicity to give dignity to the whole bright scene.

The procession filed along the platform and passed into the pavilion, the ladies-in-waiting and some of the household retiring to the veranda; the band ceased, and the familiar tones of the rector rose on the soft air, reading first in English, and then in Hawaiian, the service, which was neatly printed in a small pamphlet form, and given to all who chose to read.

During the service, certain ancient customs seemed to be observed, such as presenting the King with a sceptre, placing a ring on his hand, throwing the beautiful feather robe over his shoulders, and waving of the royal kahilis. Finally, after several prayers had been said and a hymn sung, the audience again rose, and the King, also standing, placed the crown on his own august head. Another prayer, with a response from His Majesty, and then he turned to place the other crown on the head of his consort; but—alas for royal dignity!—the Queen's coiffure was high and elaborate, and apparently no thought had been given to the crown. The audience watched with intense interest, while hairpins, comb, and veil were being removed. In vain! the crown would not fit, and in desperation, and apparently in no very good temper, the King made a final effort, and literally crammed the insignia of royalty down on Her Majesty's temples. Another prayer and response, the blessing pronounced by the rector, and again were heard the strains of "Hawaii Pono" (Hawaii for Ever), and the King took up the sceptre, and with the crown on his head, and the feather robe hanging from his shoulders, His Majesty led the way from the pavilion into the palace—kahilis waving—band playing—cheers rending the air. Pacing majestically along, the crown just a little on one side of the royal head, the scene of the funny King and Queen of "Alice in Wonderland" came irresistibly to my mind as I watched the burly form of Kalakua I. marching along, his black, curly hair making the pose of the rich gold circlet even more remarkable. One would not have been astonished to have heard the counterpart of the order, "Off with his (or her) head," issuing from the royal lips. I think, though, that it was the Queen who was the blood-thirsty one in "Alice," and certainly none could connect such an order with the kindly countenance of Kapiolani, who walked behind her royal spouse, beaming good nature and happiness on all near her.

Unfortunately, the King, having realised his ambition of being crowned, thought it was only proper he should have a court, and also a new table of precedence; and, as for fifteen years certain people had enjoyed a distinct rank, they naturally looked upon such as an individual right; and when these new rules were inaugurated, the result can easily be imagined to be dissatisfaction and grumbling in all quarters.

We were also present at the unveiling of the statue of the great chief, Kammeameha I., which ceremony took place in front of the Legislative Hall, a large building also containing the Courts of Justice and a museum of Hawaiian curiosities. This statue was of immense height, mounted on a huge pedestal, the figure of bronze, with the malo and the royal feather cloak thrown back from the shoulders. This, and the headdress, an exact copy of those worn by the Hawaiian chiefs when going forth to battle, were made of a brilliant gold colour, heightening the effect greatly. The headdress, strange to say, was always of the high Roman or Greek helmet shape, but instead of being made of metal, was formed of the tiny gold feathers, massed in a similar way to that of the cloak, and forming a most beautiful and impressive appearance. The right hand was extended, holding the long spear, so heavy that none but the great Kammeameha himself could throw it.

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LITERARY PLAGIARISM.

ACCORDING to a recent biographer of Byron, originality can be expected from nobody except a lunatic, a hermit, or a sensational novelist. This hasty remark is calculated to prejudice novelists, lunatics, and hermits. People will inevitably turn to these members of society (if we can speak thus of hermits and lunatics), and ask them for originality, and fail to get it, and express disappointment. For all lunatics are like other lunatics, and no more than sane men, can they do anything original. As for hermits, one hermit is the very image of his brother solitary. There remain sensational novelists to bear the brunt of the world's demand for the absolutely unheard of, and, naturally, they cannot supply the article. So mankind falls on them, and calls them plagiarists. It is enough to make some novelists turn lunatics, and others turn hermits.

"Of all forms of theft," says Voltaire indulgently, "plagiarism is the least dangerous to society!" It may be added that, of all forms of con-