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IN THE LIFE TO COME.

How shall I know you in heaven, my dear one,
Know that you care for me there?
Shall the soul find its own, or wander alone
In those vague regions of air?

For now when my empty hand longs for your hand,
And my lips for the touch of your breath,
Peace, lips and hand, is my soul's command,
For your longings end with death.

And when my heart quickens with your heart's love,
And my brain with the thoughts you gave,
Peace, heart and brain, comes the mandate again,
For your tumult ends in the grave.

And when, by that every day miracle,
Two hearts become one heart,
Two lives one life, two strivings one strife,
It is only "till death do them part."

But the soul dies not. Oh, of all the joys
That eye hath not seen, nor heart known,
God grant but this, above all other bliss,
That the soul may find its own.

A. ETHELWYN WETHERALD.

THREE TO ONE.

I.

Mr. Murchison to Mr. Walters.

"Here I am, like a chip on the boundless ocean, adrift in this backwoods wilderness of your blessed Ontario. I possess enough of that comfortable commodity known as *amour propre* to presume my hurried departure from Toronto for parts unknown somewhat surprised you. I hardly know, myself, what carried me away—perhaps the yawning vacancy in my pocket-book and what you told me of your lady-friend's plan of cheap country-visiting, had something to do with it, together with a strong recollection of Miss Emily's delicately-sprung *congé*.

"P—, itself, where I am staying, is a very queer little village, owing its birth long ago to the attempt of some capitalist to secure personal profit. It would, however, be safe to infer that the consummation 'which he looked for never came,' as the final construction of the Northern Railway, three or four miles to the westward of the trial line, effectually put an end to the financier's scheme and left, at the intersection of a side and concession-road, a picturesque cluster of a dozen or so frame houses and a ditto-built hotel, in point of size twenty years ahead of its requirements, and as regards architectural style at least on the same number out of date. This inn, Walters, is one for which your artistic eye would delight to focus itself—slanting roofs, queer old projecting gables with superfluously ornamented eave-troughs, some three or four tiled with neat green blinds and an imposing entrance of wooden Doric pillars serve to set off whatever weather-

stained wall attempts to obtrude from behind the Virginia creeper climbing ambitiously everywhere. The general effect certainly is quite romantic—for existence in this country, I mean—and a windlass-mounted well, to which is attached a veritable 'old oaken bucket,' stationed between a pair of enormous willows, would not detract from its beauty were a picture to be taken. But enough—I can't monopolize all my space in the description of the vicinity, interesting as it may be, for as a matter of fact, (you needn't mention it just yet to Emily) a great part of my attention since arrival has been bestowed on a young village maiden 'fair as fair can be,' whose laughter is so merry and chime-like as to force me into wishing that Hermes' wand could transform her into 'a wave o' th' sea' that she 'might ever do nothing but that.'

"I met her yesterday down by the ruins of an old mill. My country education, though brief, has been to some purpose; I knew enough to answer the somewhat astonished glance she gave me with a hearty 'good morning'—a piece of disinterested courtesy she, in turn, acknowledged by a remarkably dainty little bow. Of course I had to aid her over the rotting piles of timber strewn about, when she told me, half-apologetically, she had been taking a short cut through the bush and was, actually, stopping at the hotel. Now I know you won't find fault with me when I confess to my heart's perturbation on the walk home. I think even your reserved nature, Walters, would have responded to the necessities of the occasion, had you been in my place; and then the prospective delights of a few weeks' companionship with such a fair, blue-eyed creature contrasted so favourably with the dreary fit of the dumps lately afflicting me. Oh, yes! I think, old friend, my case is quite excusable, and as a mere matter of form I may state she must be well fixed, for I know enough of Dame Fashion's trade-marks to perceive my rustic charmer dresses well up to city styles.

"All of which goes to prove, Walters, that I intend joining the ranks of the odd million young fellows who have found out, that

———— 'When far from the lips we love,
We have but to make love to the lips we are near,'

to make ourselves happy, especially as the owner of the lips distant, in my case, has made up her mind to quarrel—but remember, mention it not in Gath."

II.

The Same to the Same.

"This date finds me still in the same place. Your advice, anent 'letting country maidens alone,' comes a trifle late. I'm sure she likes me an' I, withal, has such an interesting way of expressing curiosity about my city life and acquaintances that—begad—I feel not at all certain of myself.

"I have had several jaunts in her company in the woods hereabouts; although she always insists on being back at the hotel unnecessarily early before tea-time. I forgot in my last to mention she is accompanied by Mrs. Synthe, a nice old lady of sixty-five or thereabouts. There is something not quite ordinary about their relationship, too, for although I have been here now a whole week, Rose—that's the pretty name of the pretty young lady—has not, since the first couple of days, been

down for a single meal, The reason she gives—sickness—is not the cause, of course, for I see her every afternoon, when she always avoids the point if I broach the subject. I have set myself to fathom the mystery, and hope, by 'tipping' the meek-countenanced damsel who waits on our table, to learn why Miss Rose takes her meals in her room, for, as you know yourself, my love of the antique doesn't extend so far as finding enjoyment over my cup o' tea in the contemplation of the faded charms of a lace-capped, sixty-year-old female. There is, notwithstanding, lots of amusement for me in the way Mrs. Smythe takes her meals. She must be a considerable bother to the *chef de cuisine*, as nearly every day she returns by the waitress some dish or other for addition or alteration. Not that she has an abnormal appetite either, but she evidently likes her food done to her taste.

"Talking of the kitchen reminds me of your expressed interest in my surroundings. The kitchen is quite the most curious apartment I have seen in the country; it's a quaint mixture of an old-time farm house and a modernized kitchen of the cities. Imagine, if you can, a square wainscotted room—the largest in the house—with walls all white-washed, and whose ceiling, unpainted and unplastered, shows the rafters with their homely garniture of dried apples, red-peppers, corn-ears, and sage, hung festoon fashion. Then there is a cherry-wood dresser, broad and ceiling high, on which are displayed the usual army of dishes in mathematically arranged rows. The deep, small-paned, windows with sills broad enough for one to sit upon, form cozy receptacles for books and papers by the score, an almanac or two, and a few boxes of scented geraniums in all the glory of their pink flowering. In between the cupboards and against the wainscoting, prim, high-backed, cushioned benches impart an air of comfort to the room, and show that, at one time, it was indeed the sitting-room of the house. In the centre, blocked high above the floor, stands the big cooking range—about the only really modern-looking article to be seen.

"Last night being colder than usual I got mine host to light a fire in the big brick fire-place and enjoyed the evening in the company of Mrs. Smythe and Rose, sitting together in the shadows of the fitful light given out by the cedar knots that crackled and sputtered cheerfully on the dog-irons.

"With comforts like these, I really begin to think, Walters, that I could manage to put in a few months here in first-rate style. I believe also—in all due modesty—that my conversational powers are not thrown away upon Rose, for her hand-shake last evening was quite as warm as I could wish, after a week's acquaintance.

"You might forward any letters of mine, in return for which I shall endeavour to keep you possessed of the latest news from 'the seat of war.' I was just going to add, I didn't mind your telling Emily of my newly-found happiness, my treasure-trove of manna in the wilderness, but, on second thoughts, deem it better that the facts remain between you and myself—at least, for the present. If you have nothing else to do you can occupy yourself in spreading a report among her friends that I have suicided."

III.

The Same to the Same.

"The post-mark on the envelope has doubtless acquainted you of my arrival at Bracebridge. You owe the confession—here written—to the result of ponderings, long and deep, as to the advisability of letting you know of the *denouement* of my stay at P—.

"The evening before my departure was one of exceeding happiness; Rose was all graciousness and kindness, but, alas, for me, the joy I had been learning to look forward to was not to be. My misfortunes began as soon as I got to sleep; dreams of the most horrible nature disturbed me night-long. Near morning I woke with a start, conscious of having seen Rose in a coffin, stark and stiff; and after that, didn't get to sleep again. Although not of that uncomfortable class of people who believe in dreams, I was greatly relieved when the breakfast-bell summoned the small household downstairs.

"My fears were dispelled before I reached the dining-room. The door from the kitchen was open as I came down the hall. I wish I were possessed of some of your ability for portraying dramatic situations, for then I could tell you properly of the sense of ease felt at seeing the servant, just as usual—her back to me—with disarranged head-dress, arms all unencumbered of drapery, and, judging by unmistakable movements, engaged in that pleasant domestic operation of peeling potatoes.

"I'll satisfy myself now," thought I instantly, when, hearing the footsteps, she turned her face full upon me, and the face—alas! that I am alive to pen it—was that of—Rose."

I add, as briefly as possible, that is the reason I came north for the shooting.

"While I write, the stage from Gravenhurst has brought me a letter from Emily, forwarded from P—. Did you leave any of my foolish letters about? I ask this, as she seems to know all about my escapade with that hoydenish country vixen and the ancient female boarder. Oh, how she does make fun of me! I shall never have the courage to come to Toronto again—a laughing-stock for her. What would you do under the circumstances? I think I had better write and do the 'indignant denial' act about the whole business. Let me hear from you soon."

IV.

Mr. Walters to Mr. Murchison.

"The sound of successive fits of tumultuous laughter and wrathful groans have, all day long, been disturbing the usual calm of such of my neighbours as have had their offices within hearing distance of my little studio in Wellington street. Although I had some inkling of the state of affairs in connection with your P— acquaintance, I didn't know the whole truth till last night. I think it proper, *pro tem*, to put my righteous wrath in my pocket, and tell you how, and what, I know of it.

"In the first place, your Miss Emily (who, by the bye, tells me she wants to make it up with you, and says she has herself to blame for the past) has all along been aware of your whereabouts and doings, through a certain friend of the Mrs. Smythe—your 'lace-capped, sixty-year-old female,'—who is the lady I remember telling you of as having a weakness for cheap rural living. In the second place, the 'certain friend' mentioned is really the old lady's niece, and, besides—which is far more to the point—is the girl I intend to marry next month, if the last batch of pictures pan out as expected. My! but the missus would rage if she could see your vituperative attack on herself. I promise, however, never to produce it if you behave in the future.

"Perhaps you are wondering how the old lady's voice got hold of her information about Rose's doings; but the mystery is cleared when I tell you that Rose and 'the niece' are one and the same 'fair blue-eyed creature'—to wit—your 'rustic charmer.' Oh, you villain, how my fives ache to grasp your throat! But Rose declares she'll quarrel with me if I attempt to vent my rage upon you. She says she 'led you on' ('led'—think of that, my young Englishman!) to prove to Emily's complete satisfaction that she could estrange your heart from its allegiance.

"The mystery,—which, you informed me, was solved so suddenly and so unsatisfactorily for yourself—also disappears into sky-blue smoke under the light of further information. Mrs. Smythe found the cooking at the P— hotel too execrably 'rural' even for her taste, and as a last resort permitted her niece, Rose, to take charge of the arrangements for her meals. It was in the performance of one of her less attractive self-imposed duties that you discovered her, and, as she avers, just when she was tolerably certain of her conquest.

"All this to the contrary, Emily still believes in you and says it happened because of her ill-treatment. Come home, friend Murchison, by all means, and soon; and as for me, when I shortly link myself for life to a certain 'hoydenish vixen' that you know of, I will permit her to say nothing that will interfere in the slightest with your equanimity of temper."

T. M.

FROM HEINE.

At morning, when I rise, I cry:
 "Comes my loved one to-day."
 At evening, sinking down, I sigh:
 "She stayed away."
 At night I lie alone with grief,
 Tossing unceasingly.
 At length sleep brings me some relief,
 Sweet dreams I see.

HENRI.

WHITHER?

The winter snows are adrift once more
 The bright soft way that we loved of old,
 The pines and the willows from hill to shore
 Are swayed in the boisterous play of their fold,
 But where is my spirit that joyed to hold
 High revel with them as they revel now?
 With clear notes fading from bough to bough,
 With thrushes slipping from mere to mere,
 Out of the northland where art thou
 Gone with the summer of yesteryear?
 Cambridge, Mass. BLISS CARMAN.

EAST AND WEST.*

With characteristic modesty the author of this powerful little story in verse has put his initials only upon the title page. But the secret has leaked out and there is no occasion, therefore, to keep the matter dark, or to deprive Professor Chapman of the public acknowledgment of that need of praise which his poem deserves. We have read it with extreme pleasure, interested in the story it tells and charmed by the manner in which it is told. The subtitle to the poem is: *A Summer's Idleness*, and it was composed, the author tells us, "entirely during a brief holiday passed at a summer hotel." The busy, active life which Professor Chapman leads is well-known and characteristic of the man, but if his leisure moments are so well employed as those of last summer appear to have been, we cannot but regret that such periods should have come to him so seldom, and can but hope that many such will come again to the author of "East and West."
 The poem is divided into what we may call two cantos. The whole is prefaced by a *Prologue* which, as it gives a key-note to the action of the piece, and in view of its force and beauty, we venture to quote here:

"Art thou the old dream dreaming?
 Poor heart, of the morrow beware—
 Death may lurk in the brown eyes' veil'd gleaming,
 In the white throat so wondrously fair.
 The tones that wild heart-throbs awaken—
 The sheen of the gold-shower'd hair—
 The touch that thy soul hath so shaken—
 May lure thee, and leave thee—ah, where?
 Trust it not, the wild, treacherous gladness—
 The twin hounds of Passion and Pain
 Are swift to arise—in their madness
 They rend, and they rest not again!
 The day-dream is sweet in the dreaming,
 But dreamless the night's dull despair,
 When the voice, and the touch, and the gleaming
 Have lured thee, and left thee—ah, where?"

EAST AND WEST, a Poem by Professor E. J. Chapman. Toronto: Trout & Todd, Church street, 1887.

The first part opens with a vivid description of a mining camp and its surroundings in one of the far Western States, where an accident has just taken place, and Geoffrey Vernon, a young Englishman, has just been wounded and is dying. The second part describes Deercliffe Hall in the "dash of June," where the noble owner and his wife are entertaining a party of guests. The incidents of the story are, perhaps, not new, and may be briefly described. Geoffrey Vernon loves a beautiful young English girl who returns his affection. But he is penniless, and she, under constraint, consents to a *mariage de convenance*. Geoffrey then buries himself in the far wilds of America and meets with the accident which ends his life. The manner in which these two parts of the poem are connected together is, as "Laclede," in the *Montreal Gazette*, points out, "strikingly weird, and of remarkable ingenuity." We cannot do better than reproduce it in the author's own words:—

"A passing group has paus'd before
 A strange weird painting—done by whom
 None knew—its legend only bore
 The picture's name: 'A Lonely Tomb.'

A sunken cross—the sea—the shore—
 A levelled land-heap—nothing more
 To tell the lonely sleeper's tale—
 A grave beside a storm-blown sea."

One of the guests, attracted by the picture, and seeing in it a striking resemblance to the scene of Geoffrey Vernon's burial—which he had witnessed—tells them of his death, and of his lonely resting-place. He asks the Countess—little suspecting the facts of the case—if she does not remember Geoffrey, and she, suppressing

"The wild fierce throb that tore her breast,
 Turned and slowly answered—No!"

But after the guests have all departed, and in the seclusion of her own chamber her fortitude gives way in looking over some of the last letters of her dead lover, filled with "passionate words of power and pain," and though she tries to drive all remembrance of him from her heart by burning these love tokens, still—

"All the yearning past is there,
 And so remaineth evermore."

The story is intensely sad and tragic, but has a counterpart in many a romance of real life, and the author has told it, with strong, nervous diction, in a graceful but powerful way.

F. W. P.

THE PORTRAIT OF A LADY.

A face as white as a pearl
 And as rare,
 Hazel eyes that deepen and change
 With joy or care;
 A shapely, proud, little head,
 With a crown
 Of wavy, brow-enshadowing hair,
 Dusky brown;
 A mouth in smiling or sighs
 Strangely sweet;
 Lissome body and small white hands;
 Dancing feet;
 A voice forever in tune,
 Music clear;
 Thus, to outward view my maiden love
 Doth appear.

BOHEMIEN.

THE VARSITY.

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Contributions when not accepted will be returned if accompanied with stamp for that purpose.

CANADIANS AT JOHNS-HOPKINS.

There are eight Canadians taking the post-graduate course in the Johns-Hopkins University, Baltimore. From Toronto University: J. R. Wightman, A. McMechan and T. Logie in Modern Languages; J. C. Robertson in Classics; and J. G. Hume in Philosophy. From Albert College: G. F. Metzler in Mathematics. From Dalhousie College, N.S.: J. S. Trueman in Classics and D. A. Murray in Mathematics. The representatives from Canada have been very successful in obtaining Fellowships and Scholarships in competition with students from all parts of the United States, Germany and Japan. Mr. J. R. Wightman is Fellow by courtesy '87-'88 in Romance Languages, having held the Fellowship for '86-'87. Mr. A. McMechan is Fellow for '87-'88 in German. Mr. T. Logie is Scholar for '87-'88 in Romance Languages. Mr. J. C. Robertson is Scholar for '87-'88 in Greek and Latin. At the examination for scholarships this session, the Canadians, as usual, forged to the front, winning three out of the ten scholarships annually awarded. Had a scholarship been given in each of the fourteen departments, "our boys" would have carried off five instead of three. Mr. J. G. Hume is the first student in Philosophy from Toronto. At Johns-Hopkins the course in Philosophy is divided into two departments: Philosophy proper, and Experimental Psychology, most importance being attached to the latter. From information which THE VARSITY has just received, we learn that Mr. Hume stood easily first in the department of Philosophy, and had not the scholarship this year been awarded in Psychology, he would have secured it. Professor G. Stanley Hall, in making the award, said:—"The first representative that Toronto University has sent our department is by far the best prepared man who has yet entered Johns-Hopkins University. His preliminary training has been remarkably thorough, and I, therefore, infer that the course in Speculative Philosophy and Ethics in Toronto University is most comprehensive and complete." No Canadian needs to be told that such is the character of our Philosophical Department, but it is gratifying that such testimony should come from one of the most prominent educationists in the United States. Dr. Field, who has held successively the positions of Fellow and of Philosophy in '87, is still attending the University, continuing his researches in the higher work of his department. Mr. Haight, who had likewise held the positions of Fellow and Fellow by courtesy in Mathematics, is now on his way to Japan to fill the position of Professor of Mathematics and English in the University of Sapporo. Before his departure, President D. C. Gilman tendered him a reception, to which were invited the members of the Japanese Legation at Washington and the students from Japan and Canada in attendance at Johns-Hopkins University. The President, on complimenting Mr. Haight on his appointment, remarked that the only fault he had to find with the Japanese and Canadian students was that they seemed to have entered into a conspiracy to carry off from the native-born Americans all the honors of scholarship. Speeches were made on behalf of their respective countries by members of the Legation and by several of the Japanese and Canadian students. We congratulate our compatriots at Johns-Hopkins on the continued and distinguished success.

THE UNIVERSITY OF TORONTO SONG BOOK.

Since the Song Book was issued on Dec. 6th, it has had a most astonishing and gratifying sale. In a little more than two weeks the first edition of one thousand copies in cloth was disposed of, and, a week later, the second edition of one thousand in paper was exhausted, and this, notwithstanding that the book appeared after dealers had sent in all their orders for the Christmas trade. Winnipeg, with its three colleges, took the largest number next to the subscription list of five hundred, raised among our own students. From nearly every town, and from many villages in Ontario, orders have been pouring in, so that many hundred copies of the third edition have been ordered in advance. This edition, which will consist of two thousand copies, is now being got ready as quickly as possible, and will be issued shortly. This is a tremendous sale when the extent of the market is kept in mind. Owing to the copyright law, the book cannot be sold in the United States, but the publishers hope to get a sale for it in England, where, if it were energetically handled, it might have a very large sale, for many of the rollicking college choruses peculiar to this country are unknown there, and would be a paying novelty in the musical market.

The success which has attended the Song Book so far is all the more gratifying because it is certain that the more thoroughly the collection is known, the more it will be appreciated, as it contains a large amount of what might be called "ballast," that is, of music the value of which is permanent. In the one hundred and forty-eight songs, of which the collection consists, there is plenty of scope for variety in the nature of the selections. Although a song-book ought not to be judged by the quantity of material it contains, it is more likely to suit a larger number of tastes, and to be of a more lasting character, if the collection is a judiciously large one.

It may be of interest to know the price of some of the principal college song-books, together with the number of songs they contain. The "McGill College Song Book" (price \$1, in cloth) contains 160 pages and 109 songs; "Songs of Harvard" (price \$1, in paper) contains 100 pages and 44 songs; "Yale Songs" (price \$1, in paper) contains 116 pages and 79 songs; "Carmina Collegensia," a collection of songs of the principal American Universities, (price \$2.50, in cloth) contains 364 pages and 464 songs; "College Songs" (price fifty cents, in paper) contains 88 pages and 82 songs; "Students' Songs" (price fifty cents, in paper) contains 60 pages and 62 songs; "Harrow School Songs" (price 4s., in paper) contains 160 pages and 103 songs. The "University of Toronto Song Book," which is published in cloth at \$1.25, and also in paper at 90 cts., contains 178 pages and 148 songs. From this it will be seen that American college song books are generally published in cheap form, and do not contain large collections. In the number and variety of songs the German colleges are, without doubt, foremost. A collection sent to the song book committee by one of our graduates, who is now studying in Germany, contains 925 songs, which, by their character and arrangement, prove that German students have reached a very high standard in musical attainments, the songs displaying a wonderfully refined and classical taste, notwithstanding the inordinate number of *Trinklieder*. The songs chosen by the Committee, "Auf Wiedersehn," "The Broken Ring," "The Loreley," "Die Wacht am Rhein," "Treue Liebe," "Halli-Hallo," and many others, have only to be known to be popular.

It is impossible, without careful investigation, to realize the full extent of the labours of the committee during the whole year in which they were at work, and to see from what various sources they have gathered the material for the book. Besides the study of German music already alluded to, the committee devoted a good deal of attention to native and other French songs, and succeeded in selecting a number of most choice ones, Gagnon's "Chansons Populaires" being the collection from which they principally drew their material. It is strange that such a gem as "Un Canadien Errant" should have been omitted in the McGill collection, for the music is touchingly attractive and well suits the mournful and patriotic verses written for it in 1842 by A. Gerin-Lajoie, of Nicolet College, after the years of exile that followed the Rebellion of 1837. Nor is it easy to understand how such a masterpiece as "Le Drapeau de Carillon" could have been omitted from

any Canadian collection. Octave Cremazie, the writer of the verses, stands in the foremost rank of French-Canadian poets, these lines alone entitling him to fame. Neither Gagnon's collection nor the McGill Song Book contains the vigorous setting of "Malbrouck," which the Glee Club is to render at the approaching *Conversazione*.

American collections of college songs were, of course, the most accessible, and the selection of "The Bull-dog," "Heigho-heigho," "Mush, mush!" etc., show that their claims to popularity have been fully acknowledged. It was found that in many cases Americans (?) had "adapted" English or German airs, slightly disguised, and then copyrighted them, so that often in searching for information concerning copyrights the committee and publishers were apt to be misled. The best negro airs have been chosen, such immortal productions as "Old Folks at Home," "Old Black Joe," "Massa's in the Cold Ground," etc., taking, as usual, their honoured places. The arrangement of "Old Folks at Home" for male voices is especially fine.

A large number of the very best of old English songs and glees have been included, such as "The Vicar of Bray," "Here's to the Maiden," "The Poachers of Lincolnshire," "Amo, amas," "The Cloud-capt Towers," "Drink to me only," and others, many of which are not easy to find in ordinary collections, especially arranged with parts for chorus singing. From numerous other sources, which cannot be enumerated, the collection has been gathered, yet, notwithstanding its cosmopolitan character, it is pre-eminently Canadian. It opens with seven Canadian national and patriotic songs, which it is hoped will all live and become more popular as time goes on. All through great efforts have been made to impart a literary finish to the work. The names of authors and composers, with dates, are given wherever possible. Any information that might be of use in future editions will be gladly received by the committee. Owing to a slip, Horace's name was omitted from "Integer Vitae." The committee have inserted it in the forthcoming edition, not on account of any probability of copyright complications ensuing, but to deter any one from exposing himself to the painful experience of a Freshman member of the Glee Club who enquired, after singing that grand old glee, whether it was meant for a comic song!

In cases where graduates and undergraduates have contributed, the year to which they belonged was affixed. This does not necessarily mean that they have graduated or will graduate in that year, but merely that they have belonged to a certain class. Without this explanation it might be somewhat unpleasant for some undergraduates four years hence to figure as --- '91. As has already been stated, the committee examined nearly four thousand songs during the work of selection, which was carried on from the beginning of June to the middle of July, and from the middle of September to the middle of October of last year. Type-setting was begun at the end of June and continued without interruption till November. During all this time "proofs" and "revises" had to be submitted every evening both to the musical editor and to members of the committee acting as literary and managing editors.

On account of the expense involved in the purchase and maintenance of music type, and the high wages demanded by music type-setters, together with the absence of a large and lucrative demand for works of this kind in Canada, there is not any large music printing establishment in this city. The McGill College Song Book was printed by a Philadelphia firm, the difficulty of getting good "electrotype plates" perhaps interfering with the successful accomplishment of so large an undertaking in Canada. In Toronto, however, we have an exceptionally good electrotyping establishment, the situation of which (immediately over the type-setting office) was most convenient. After a page of music was set up and all necessary corrections made, a permanent "electrotype plate" was made of it, the type being then "released" and used in this way to set up an indefinite number of pages. In this mode of printing music movable type is used, and it is much more difficult to set than ordinary type. Each note-head, line, crook, dot, etc. is a separate piece of metal, and the spacing of the bars is often a most complicated matter.

The committee by being within such easy access of the printing office, were able to arrange the songs in very convenient order, so that there is very little turning of the pages necessary to read the words of a song. This could not have been done so satisfactorily if the printing had been done in the United States. No space has been wasted in unnecessary piano symphonies, and by writing the four parts on two lines and omitting the accompaniment in most cases, the committee have compressed a great deal of matter into a small space. It is only to be hoped and expected that the "University of Toronto Song Book" will continue to be the same unqualified success it has been so far, and that the motto on its page may be fully realized—

"Forsaw et haec olim meminisse juvabit."

LITERARY NOTES.

NATURAL LAW IN THE BUSINESS WORLD. (I.)

The wide circulation of the cloth-bound copies of this book, and the numerous requests for it in the cheaper form, so as to bring it within the reach of all classes, have induced the publishers to issue this cheap edition. We are inclined to agree with Mr. Wood when he says that in a great majority of recent works, the sure, continuous, and unerring operation of certain fixed principles, and their resultant effects, have been greatly overlooked, or ignored, and sentimental and impractical theories have been substituted for them. Professional writers on Economics are more or less inclined to envelope the plain truths of Political Economy in a maze of conventional and professional language, calculated to bewilder rather than instruct. Mr. Wood has set aside the usual methods of dealing with this subject, and has confined himself to "an honest effort to trace out the working and application of Natural Law as it runs through the economic and social fabric in a plain and simple though practical manner." The book contains sixteen chapters, in which subjects treated in most text-books in a diffuse manner are here described and illustrated in a condensed and practical form. Especially interesting are chapters on "Dependence and Poverty," "Employers," "Centralization of Business," "Railroads," and "The Corporation." We especially commend this little text-book to beginners in Political Economy.

The Lantern, from Ohio State University, declares in favour of the abolition of its Preparatory Department, claiming, very justly, that the University endowment should not be charged with the maintenance of a department, which, in reality, is doing nothing more than is done in "High Schools in every county of the State." *The Lantern* has good grounds for the position it has taken, and rightly regards a University endowment as provided to promote industrial and higher education. Another and very good ground of objection is the impossibility of devising or carrying into effect "any code of rules for the government of both Collegiate and Preparatory students in common."

We see by a recent number of *Acta Victoriana* that the Rev. F. H. Wallace, M.A., B.D., has been appointed to the chair of New Testament Literature and Exegesis at Victoria College. Mr. Wallace is a graduate in Arts of the University of Toronto and was gold medallist in Classics in 1873. He took the degree of B.D. from Drew Theological Seminary, and has studied in Germany. He should fill the new chair, which, we believe, is the one recently created in memory of the late Rev. Dr. Ryerson, very acceptably. By the way, could not some inducement be held out to *Acta Victoriana* to change the typographical make-up of its cover? It is very elaborate but rather amateurish in appearance. *Acta* is a live paper, not disdaining to mingle in the discussion of quasi-political questions, *vide* the article on Commercial Union in the December number. The editorial on Journalism and Crime is sensible and timely. *Acta*, however, should repress its "local feud," who is far too personal in his remarks sometimes.

(1) *Natural Law in the Business World*, by Henry Wood, Boston: Lee & Shepard. New York: Charles T. Dillingham. Paper, 222 pp. Price, 30 cents.

COMMUNICATIONS.

The Editors are not responsible for the opinions of correspondents.
No notice will be taken of unsigned contributions.

COLLEGE DISTURBANCES.*

To the Editors of THE VARSITY.

SIRS,—During the discussion which has lately taken place concerning "hazing," there has appeared no more forcible, no more convincing argument than that of President S. C. Bartlett in the December number of that excellent and influential journal, *The Forum*. Under the title "College Disturbances," the writer ably discusses the questions at issue from a common-sense standpoint. Premising that it is the few and not the many who are responsible, primarily, for these annual outbursts of lawlessness and violence, and that, in some cases at least, the real state of affairs may have been exaggerated by the representatives of the press, he asks, "How shall these relics of barbarism be abolished?" *Relics of barbarism*, rightly does he term those noxious survivals from the distant past, those parasitic old-world growths that are permitted to live out their pernicious and evil-breathing existence in the pure atmosphere of our free and democratic country. From an intimate acquaintance with college life President Bartlett is well qualified to deal with every aspect of the question, and opinions founded upon the experience of years must be allowed the fullest weight in the matter. He remarks the failure of so-called "college athletics," to remedy affairs to any very great extent, assigning as a reason for this, that all attempts to inculcate a notion of fair play by means of "Olympian games," and the like, "show a want of acquaintance with the efforts that have been made for its remedy, and with the obstacles to be overcome." "Fair play," he says, "is just what the leaders in the scenes do not want; they are bent on unfair play. The sport of hazing consists in the hopeless inequalities of the struggle. Some poor fellow, away from all his friends and in strange surroundings, is suddenly comforted with a band of young men leagued together and thoroughly masters of the situation. They have entered his room, at midnight, perhaps, by bursting open his door, and with this unfair advantage compels him to go through some humiliating performance. Sometimes there is rough handling, especially if the victim inclines to resist; and, as the perpetrators are not unfrequently under the influence of intoxicants, there is always a valid fear and a danger of still greater outrage. The proceeding is intrinsically alarming, even when personal violence, to which there is always liability and temptation, does not follow. Frequently the victim is forced to promise concealment—a promise which he may be wrongly conscientious enough to keep. Such then is "hazing." Surely this is not the self-abnegation, the brotherly love, that was taught on through the ages by Buddha, by Confucius, and by Christ, that noblest of maxims, that but reverberates with louder echoes as the years go by, "do ye unto others, that which ye would that others should do unto you." And with the remembrance of the angelic refrain "Peace upon earth! good will toward men!" still ringing in our ears, can we imagine that, after nineteen centuries of continued advancement in social morals, it should be possible for any number of young men, calling themselves "gentlemen," it is true, but surely disgracing

"The grand old name of gentleman,
Defamed by every charlatan,
And soiled by all ignoble use,

to submit any of their fellow-students, their fellow men, to a systematic humiliation, which dares not expose its hideous orgies to the broad light of day? For "night's black curtain covers all." Lies the greater guilt with the Roman, who stood idly by while the imperial autocrat ordered slave after slave to be "butchered to make a Roman holiday," or with those, who, in the most civilized country on the globe, blest with the freest of governments, the most benignant of rulers, and girt round with the results of nearly twenty centuries of Christian and scientific progress, permit, nay, even approve, these barbarous and inhuman humiliations of their brothers? Well has the poet said, "Man's inhumanity to man makes countless thousands mourn." And to state the whole question in a word, "Hazing" is but the student's inhumanity to the student.

The writer then proceeds to consider the action of college authorities in the matter. "They have, as in duty bound, mildly persuaded, have prohibited, and have punished. But they have also given every encouragement to fair athletic rivalry, whether individual or by classes." And yet the pernicious thing exists, lives these words, "The evil is deep-seated and has its tap-root in the past." It is the "disorderly tendencies," and the "traditional heritage from their prototypes in the Old, that are responsible, in the first places, for much of the evil complained of." "The newer

men aspire to be as 'smart' as their predecessors," and so the old order of things is perpetuated.

The next point, and perhaps the strongest of all, which the writer of the article makes, is this—"This traditional notion of mis-rule is re-inforced by another traditional false notion—that a different code of honour, morals, duty, and conduct belongs to college life, from that which attends common life, and that a college community is, to some degree, exempt from ordinary obligations and responsibilities." Upon this assumption the students concerned in these troubles act, and the public, by its seeming indifference, practically concedes it. But what is the result? In President Bartlett's own words, "Practices condemned and punished by the common and the statute law are looked upon as allowable frolics in college. Offences, and even violations of personal liberty, are but good sports. In case even of grave offenses there is in general a greater readiness to screen than to help detect the offender." Certain procedures are viewed simply as fun, pranks, 'larks,' which the law terms assault and battery, larceny, breaking and entering by night, rioting, and which, in well-regulated communities, are followed by arrests and fines or imprisonment." Is not this false idea that for four years a portion of the community is absolved from responsibility for its unlawful actions, fraught with the direst consequences to the morality of the state? Can anything but evil arise from it in after years? Justice demands the uprooting and destruction of this notion, whatever be the cost.

To quote again the writer's words, "This mistaken standard is sustained and perpetuated by two other forms of wrong sentiment—an excessive classic spirit, and a false sense of college honour. No one who has not watched the working of these principles for a course of years has any adequate conception of their tenacity, their power and their damaging influence. It is the perversion of two commendable traits." The result of the first of these false notions is the "submission of the individual judgment and conscience to the class-vote, or the general voice, and that not alone on questions of expediency, but of propriety and right." There may be here and there a student of sufficient firmness to resist, but instances of this are rare. As a rule, the better class of students allow themselves to be overborne, stifle their convictions, lose their influence for good, and perpetuate the evils which they, no doubt, honestly condemn. "The boldness of the ill-disposed and reckless is not confronted by an equal counter courage and decision of the good." What, one may ask, are the evils of party government in politics but the same thing repeated on a vastly larger scale? And may it not be due to their early training in this excessive class spirit that leads many of our best and ablest politicians to countenance deeds on the part of their followers, which they themselves would scorn to commit, and which they, as a matter of abstract justice, heartily condemn? It is to be feared that there is but too much truth in this argument. The second of these accessory false notions, the writer characterizes thus: "In other communities it is the acknowledged rule that the whole population is banded together to detect and punish wrong-doing. In college communities the case is reversed; the combination is to prevent detection." Men of high principles prefer to leave college rather than aid in doing justice and rectifying wrong. President Bartlett gives instances of such occurrences, which cannot but result in evil to the community at large, as well as to the student body.

Briefly outlined, as above, are, according to President Bartlett, the "real causes and the radical difficulties." What, then, are the remedies? "First of all, a reformation of the underlying sentiment. Let the community withdraw its leniency for the follies and wrong-doings of students as such, and make them thoroughly understand that they will be held amenable to all the laws that govern men and citizens elsewhere. Let them call wrong things by right names, not mere frolics and escapades, but insult, abuse, breach of the peace, rioting, theft, when such they are. When young men enter college, let their parents warn them, and let them do what is seldom done, sustain the faculty when they find it necessary to enforce good order by discipline.

But "this reformation of sentiment must also extend to the students themselves, and especially all the better portion of them." "The time is coming," says the writer, "and ought to have come, when the solid body of moral and Christian young men in colleges will stand solid for the right." They will support law and order, discountenance all procedures condemned alike by public sentiment and by the law of the land. They will in no way, directly or indirectly, be accessory or privy to these outrages. And when the proper time comes they will be energetic in facilitating the discovery of the wrong-doer. To encourage this, President Bartlett thinks, would form a right and proper portion of the work of College Young Men's Christian Associations throughout the continent. Moreover, the public and the students themselves, should, in every way, exhort the college faculties to be untiring in their endeavours to extirpate evil, and be ready and eager to stand behind them and assist them in the hour of trial. Only by such means can the evils, so much complained of, be lessened and ultimately and completely destroyed, and it behoves every student, who wishes well for his college and his country, to give his whole attention to the matter and to assist in the noble work of reformation.

[This must close the correspondence on the subject of hazing.
Editors.]

*President S. C. Bartlett, "College Disturbances." *The Forum*. Vol. 4, No. 4, December, 1887; pp. 424-431.

UNIVERSITY AND COLLEGE NEWS.

All reports from Societies must reach us by noon on Thursday to secure insertion.

EXCHANGE NOTES.

The *W. P. I.* has raised a somewhat interesting question by asking its exchanges to give their views upon the subject of Sunday study. It has ascertained the views of 51 students in answer to the query, "Do you study on Sunday?" Of this number 36 answered, "Yes," and 15 answered, "No." We are not in a position to know what proportion the 51 students interviewed bears to the whole number in attendance at the Worcester Polytechnic Institute, but of those who were questioned, fully two-thirds admit studying on Sunday to be their usual practice. We cannot speak accurately in reference to our own College, but we think the proportions would be just about the reverse of that found to be the case at Worcester. There are, in our opinion, several reasons which appear to be quite sufficient, why Sunday study should not, and need not be indulged in. It should not be made a general practice, because it is essentially secular in its tendency: because it encroaches upon what God and Nature intended should be truly a day of rest, mental and physical. It need not be made a general practice if students were to dispose of their time and regulate their study and recreation hours in a somewhat systematic manner. It is only at examination times that anything like a reasonable excuse might be offered for employing Sunday as a day of study, and then, more than ever, should it be made imperatively a day of rest. Possibly one reason why such a small proportion of our students find occasion to make it a general practice to study on Sunday is, that there are no compulsory recitations, and no markings in class with us, and consequently students do not feel the necessity for studying on a day when they might take a rest if they so chose. In all matters of this kind the best way is to leave it to each student to settle the question to the satisfaction of his own conscience. If he finds that studying on Sunday really and honestly is keeping him from evil associations or habits, then we are prepared to admit that he would be doing right to study. But each man should satisfy himself thoroughly that he is doing right in cases of this kind before he commits himself to a course of action which may not unreasonably be called at least open to question. We don't presume to speak for our students, or even a majority of them, but merely express what we believe to be true in regard to this matter.

The *Scholastic* of Notre Dame, Indiana, for December 15th, is devoted to articles and poems on the jubilee of Pope Leo XIII.

Subscribers are reminded that their subscriptions for the current year, 1887-8, are now due. Let them remit at once to the TREASURER, MR. J. S. JOHNSTON. The subscription price is \$2; and \$1.50 to those having their papers delivered at the colleges.

The Glee Club is practising hard for the *Conversazione*, and Mr. Schuch is bringing his choir along well. We shall expect some novelties in the way of College songs at the Concert.

THE ENGINEERING SOCIETY held their regular meeting on Tuesday, the 19th inst., in the School of Science. Mr. E. F. Ball read a paper on Railroad Surveying, in which he described the common practice in running trial lines and in locating, as well as many minor points and short methods which would greatly aid the engineer in his choice of a route. The paper was exceedingly interesting, the whole subject being gone over in a very detailed and thorough manner, and the discussion which followed showed that the members appreciated the importance of the subject. The subject for discussion was mortars and cements, and was opened by Mr. Shillinglaw. The leader quoted a number of authorities in regard to the tests to be applied to cements and mortars, and also gave the results of a number of experiments by European and American engineers regarding the proper proportions of sand and cement for mortar making. The ensuing discussion was general, and of a very practical nature, and brought out numerous points with regard to the mixing and use of mortars, cements, and concretes.

THE COLLEGE Y. M. C. A. AT LUNG CHOW.

Extracts from a letter received by our own College Association: After greetings, the letter goes on thus: "Meetings for evangelistic work were held every fifth night (the nearest approach that this nation have to our weekly division of time) in our street chapel, at which from six to forty persons would be present. These fellows were usually present each night as workers. Then each Sabbath evening two or three companies of three men each would go out into the villages adjacent to Lung Chow, to preach and distribute leaflets and tracts. Alternate Saturday afternoons, a few men usually went out to sell books and preach. A number of scientific exhibitions, with a predominance of scripture pictures, were given, and highly appreciated. The explanations were given by members of the Association. On the Sabbath, a committee entertained outsiders who could be induced to stay till the afternoon Sabbath-school. Much earnest Christian work was done in this way. The devotional and praise meetings on Sabbath evenings have been valuable for the Church, but outsiders rarely come. The Bible studies of Friday evening, and the monthly meeting for the discussion of methods, have been quite novel to them, and helpful also, I think. . . . The work of the year has shown that in union there is strength as well as joy. And they feel, too, that in entering into this Association they are securing the sympathy of the students of America. . . . A member of the Jesus sect is in the same repute here that the Nazarenes were among the Jews, or the Christians among the Gentiles in the first century. Reviling and ostracism, or simple disdain, are what our young men must always be ready to face. And they do face it too. Less than a month ago, for instance, one of our number, whose lungs have always been delicate, was out preaching a few miles away. He talked beyond his strength, and that night he had severe hemorrhage. No one would lift a finger to help him get any food the next day, nor could he buy any medicine. He managed to prepare a little rice, and, feeling a little strengthened, he resolved to walk back here. But he could hire no cart or donkey, and the poor fellow tried to walk home the seven miles. He finally managed, by creeping on all fours and by walking, to reach us, but the exertion was so great that he has had a number of hemorrhages since, and the doctor says that he cannot expect him to recover. Had he not been a Jesus sect man he could have hired a conveyance. In a sense, he is our Association's first martyr. Many years ago this man was, as a child, brought around to beg, and to awaken pity, as is common here with beggars, he was in the winter time kept almost naked, so as to keep him crying. One of the missionaries took pity on him and he received a good education in our school, and was very useful to us, and became a truly consecrated Christian. As yet, cant, as it is seen in America, is an unknown thing in China, though, of course, there are so-called Christians who are not so at heart.

"We are in the midst of a vast heathen population. Our province of Chihhi has nearly 28,000,000 inhabitants, and to preach to them the Word of Life some 40 male missionaries and about 60 native helpers. 'What are these among so many?' This plain is teeming with men and women. I suppose with this city of 70,000 people, and its numerous villages, our students could within a radius of five miles, reach 300,000 people. These country people, for fear of thieves, live in compact villages instead of scattered farm-houses, from whence they go forth to sow and reap. Then, the Chinese are obliged to rest a little every day, as they have no Sabbath; so, at their resting times a large group of hearers can be found. When a foreigner goes out to the villages he is shown the greatest respect in most cases, provided he is courteous. There is far less of real danger here in doing religious work than in some of the Wards of Toronto, and a vastly better reception is accorded the Gospel message if it comes from a foreigner who speaks the language well, than at home.

(Speaking of Peking). A large part of the population is of the Mandarin class, who receive a government stipend sufficient to meet their need. So it is a city (I speak now of the Tartar city, where all the missions are, and not of the Chinese city,) of idle loungers, who, while they have the time to listen to preaching, have not the sturdy manliness of the working Chinese, and do not take the trouble to consider the claims of the Gospel. When even in the church they are not a very aggressive class of Christians.

After touching on the work of the different missions in Peking, the writer speaks of the China inland missionaries, and then adds: I hope many of the men in your University will be coming out here to work with them or with Boards of America. The field is large; it is virgin soil; it needs a round 10,000 men at least to do as effective work as is being done for the more favoured parts of India. I think I am not partial to my own field when I say that, with the exception of Japan, there is no field so ready as China; and she is well worth giving her life for, I assure you. A climate as healthful as any in America, with superb, cloudless winters, will be your lot in North China. Of course the language is hard, but you University men are just made for that sort of thing, and any man of you who will continue for four years the kind of faithful work you have been doing the past four years, will be able to preach with fluency, and, with your teacher's help, compose books which can be read by millions. Come!!!

Again, in the name of our Association, wishing you grace, mercy and peace, and hoping that we may occasionally hear from you,

I am, yours fraternally,

H. P. BEACH.

G. F. Cane, B.A. '84, has gone into partnership with J. A. McAndrew, B.A., and M.P.P. for *Renfrew*.

The *Evening Telegram* has got an admirable trio of Varsity boys on its reportorial staff, to wit: —J. A. Garvin, B.A.; W. J. Healy, and W. T. White.

The first edition (2,000 copies) of the *Song Book*, both cloth and paper, has been exhausted. The publishers are busy with the preparation of a second edition of 1,000.

The Y.M.C.A. entertains students from Queen's, McGill, and other colleges next Thursday, the 2nd at 5 o'clock. It should be well attended. The ladies' auxiliary provides tea.

Hon. John. MacDonald addressed the meeting at the Y.M.C.A. on Thursday. A large audience listened to an excellent address, inculcating manliness, concentration and decision.

In Dixon's window there have lately been exhibited photographs of the Varsity Baseball Club, the Association Football Champions, and the Union Dinner Committee—the last being a most ambitious and successful group.

The Rugby Football Club, now owners of the Kerr Cup, which they have won three times in succession, propose to place it in the custody of the Athletic Association when it is formed and the new gymnasium built.

A. Stevenson, B.A., '83, has been appointed one of the Resident Masters at Upper Canada College. Mr. T. H. Rogers, B.A., '87, has been also added to the staff, now made up largely of University of Toronto graduates.

Commercial Union was discussed by the Literary Society last night. Messrs. J. A. Sparling and J. S. Johnston led the debate on the affirmative and negative sides respectively. A full report of the meeting will appear next week.

Dr. W. B. Nesbitt, B.A., '87, lectured on Tuesday night last, in Grace Church school-room, on the subject of the "Economy of Food." The lecture was in connection with the recently-established medical mission of that church.

Amongst those who have recently passed their First Intermediate Examination are the following Toronto University men:—J. B. Holden, A. J. Armstrong, G. A. Cameron, A. H. O'Brien, F. W. Maclean, A. D. Crooks and A. Elliott.

Mr. F. T. Shutt, M.A., F.C.S., chemist of the Central Experimental Farm, Ottawa, recently reported on the Ottawa city water, condemning its use as a beverage, owing to its great impurity and the presence of decayed organic matter therein.

The Natural Science Association has, in a long and elaborate resolution, stated its determination not to take any part, officially, in the *conversazione* this year. The reason given is that the General Committee ignored the Science Association.

At the last meeting of the Political Science Club, held on Wednesday, Messrs. Hull and McKay gave a joint paper on the wage theory, dealing chiefly with Henry George's objection to the wage fund. The next meeting will be in the Canadian Institute on February 4th.

F. McLeay, '88, has accepted a position in the Literary Institute at Woodstock as Modern Language Master. Mr. McLeay has had, in consequence, to resign the presidency of the Modern Language Club. Messrs. F. J. Steen and J. P. Hubbard will contest the constituency next Monday.

At the last meeting of the Modern Language Club, on Monday last, Honorary President John Squair, M.A., occupied the chair. After routine business, Mr. J. O. Miller read a very interesting paper on "Walt Whitman." This was followed by an essay on "Rider Haggard," which Mr. F. J. Steen contributed.

It is whispered in the corridors that there is every prospect of the immediate formation of an Anti-Hazing Society. This society, on its inauguration, should issue a "Synposium on Hazing" in pamphlet form, made up of the letters on the subject which have appeared in *THE VARSITY*. The editors will cheerfully give some unpublished MSS on this topic to the new society.

THE VARSITY regrets to learn that Mr. J. O. Honsberger, '89, has been compelled to abandon his college course for a time, owing to his suffering from a cataract on his eyes. The Glee Club is

thus deprived of a most efficient member and secretary. *THE VARSITY* trusts the affliction may be but temporary and that Mr. Honsberger may soon be able to resume his classes.

Robert Balmer, B.A., '83, late Modern Language master at Kingston, leaves shortly for Buenos Ayres to accept an educational position in the capital of the Argentine Republic. It is said his sister, Miss Eliza Balmer, B.A., '86, will accompany him. Ontario will thus lose two excellent teachers, who will be sure to make their mark in their new and far-away home. *THE VARSITY* wishes them the best of good luck.

The *Conversazione* will be held on Friday evening, the 10th of February next. *THE VARSITY* is sorry to hear that, although a committee "faced the music" this year, they were not able to secure permission to have a dance in Convocation Hall after the concert. *Trinity conversazione* takes place on Tuesday, the 7th of February, and those fortunate enough to secure invitations will doubtless be able to indulge their dancing proclivities to the fullest extent. There is some talk of a ball in Residence on *conversazione* night.

The Glee Club has been besieged with requests to sing at concerts in the city during this and next month. Owing to the near approach of the *conversazione* and the extra practices necessary to prepare for the concert thereat, the club has had to refuse all requests to appear in public. The Club has sung already this month at the Asylum and St. Stephen's. Invitations have been received to sing at the Central Presbyterian Church, St. George's Church, St. Olave's (Windermere), the Carleton street Methodist Church, Wycliffe-Knox intercollegiate debate, the Liberal-Conservative union debate and several other places.

Photos of the dinner committee, the officers of the Modern Language Club and the football team adorn Dixon's window.

PROFESSOR WANTED.

WANTED—in the UNIVERSITY OF TORONTO, for the opening of the University Year 1888-9 in October—a PROFESSOR OF POLITICAL SCIENCE. His special sub-department would be POLITICAL ECONOMY, COMPARATIVE POLITICS, HISTORY and INTERNATIONAL LAW. Salary \$2,500 per annum.

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ANNOUNCEMENT.

THE VARSITY is conducted by undergraduates of the University of Toronto, and will appear every Saturday of the academic year. It aims at being the exponent of the views of the University public. The Literary Department will, as heretofore, be a main feature. The news columns are full and accurate, containing reports of all meetings of interest to its readers.

CONTENTS OF THE PRESENT NUMBER.

- In the Life to Come. A. E. WETHERALD.
- Three to One. T. M.
- From Heine. HENRI. Whither? BLISS CARMAN.
- East and West. F. W. P.
- Portrait of a Lady. BOHEMIEN.
- Topics of the Hour.
- Canadians at Johns-Hopkins.
- University of Toronto Song Book.
- Literary Notes.
- Communications.
- "College Disturbances." MONDAMEN.
- University and College News.
- Exchange Notes. College News. Y. M. C. A. News.
- Di-Varsities.

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"Frances," said Grover the other even-
ing, "a well-known artist has just sent
word to me that he wishes to make a
model of me."
"Indeed!"
"Yes, indeed; what do you think
about it?"
"Well, for my part, I don't think it
will do much good. He might give you
Turkish baths and work some of the
flesh off of you in a gymnasium, but as
for making an Adonis or an Apollo Bel-
vedere of you, I don't think you need ever
hope for it. You weren't cut out on the
pattern of a model, Grover."
And the President only sighed.—
Christian Observer.

HE DIDN'T WAIT FOR CHRISTMAS.
Mr. Montgomery has been going wrong
of late. He has got into the habit of
staying out very late at night.
"Fergy, dear," began his wife when
he came home to dinner the other even-
ing, "Christmas will soon be here."
"Remarkable," ejaculated Ferguson.
"Do you know what I want?" she
continued, without heeding the scornful
remark.
"The earth, with a shawl strap to
carry it, probably."
"No, Fergy, all I want is one of those
beautiful little watches."
"A watch! What in thunder do you
want a watch for?"
"So that I won't become angry with
you, Fergy," said Mrs. Montgomery as
she wound her arms tenderly about his
neck. "Every night for a week I have
heard the clock strike two before you
came home. I know the clock can't be
right, and I want the gong removed. If
I have a watch we won't need the gong."
Mr. Montgomery did not wait for
Christmas. He bought the watch next
day.—*Minneapolis Journal.*

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a husband on account of her pa value.—
Life.

The people of the Territory of Dakota
believe in a future state.—*Washington
Critic.*

Why should a blockhead be promoted?
Because he is equal to any post.—*Christian
Oracle.*

It was Seth Green who discovered that
mullet eggs were laid in a roe.—*New Or-
leans Picayune.*

They raise vegetable tallow in Australia.
There's the place to laugh and grow fat.—
Texas Siftings.

Why is Blaine like a grand piano?
Give it up? Because he is neither square
nor upright.—*Evening Post.*

"See here, waiter, how is it that I find
a trousers button in this salad?" "Dat
am a part of de dressin', sah."—*Life.*

Jones (who catches his pastor out fish-
ing): "Good-morning, doctor! Are you
studying theology?" Minister: "Yes, Ich-
thyology."—*Burlington Free Press.*

Miss Waldo (of Boston): "Have you
ever read Kant, Mr. Wabash?" Mr.
Wabash (of Chicago): "Er—excuse me,
Miss Waldo, but do you mean 'Don't?'"
—*New York Sun.*

"Paradise Lost," says a recent writer,
"was sold for a song." The man who
bought it for a song must have considered
himself badly sold when he tried to sing
it.—*Life.*

If Dakota will agree to keep its weather
at home, we think she ought to come in
as a state, or even two states, if she prefers
it that way; but let the agreement be made
in writing.—*Puck.*

The *Spectator* gives as a good example
of an Irish bull, the "celebrated remark
of the man who asserted that the state of
affairs was 'enough to make a man commit
suicide, or perish in the attempt.'"

Dobson: "I've just heard of your mar-
riage, old boy." *Hobson* (sadly): "Yes, I
was married three months ago." *Dobson*:
"Well, it isn't too late to offer congratula-
tions, of course." *Hobson*: "A little late,
Dobson, a little late."—*The Epoch.*

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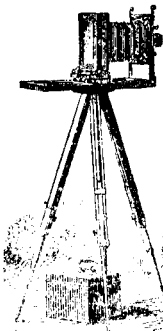
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