



UNIVERSITY

OF

TORONTO

MARCH 14, 1885

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THE 'VARSITY:

A WEEKLY REVIEW OF

EDUCATION, UNIVERSITY POLITICS AND EVENTS.

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No. 20.

THE 'VARSITY.

EDITOR-IN-CHIEF—Fred. H. Sykes.
ASSOCIATE-EDITORS—A. Stevenson, B.A.; F. B. Hodgins.
BUSINESS MANAGER—W. H. Irving.

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Rejected communications will be returned if accompanied with a stamp for that purpose.

Editorial Notes.

WE are informed that there has been recently issued by a Toronto publishing house an "adapted" (!) edition of a pirated American book, for the use of schools in this Province. It is time that public opinion should be manifested pretty strongly against this iniquity of stealing the property of American authors and publishers under a guise so thin as that of most of these so-called adapted editions. We regret that any graduate of our university should think so little of himself as to be in any way a party to such a disreputable business.

ONE of the worst educational evils of the day is the use of annotated editions of the works of authors prescribed to be read at the various school and college examinations. Their production and the demand for them are alike based on the vicious notion that education consists rather in knowing than in learning—that it is a state of knowledge to be arrived at by any means, rather than the mental exertion and development that the attainment of that state should presuppose. The study of annotations affects the memory only; it leaves the higher intellectual faculties entirely undeveloped. Its results are most pernicious, inasmuch as it trains the student to accept ready-made ideas from others rather than to work them out for himself. Intellectual men and women cannot be made by such a spoon-feeding process as this. This is another of the evils which we owe to the appointment of injudicious and incompetent examiners whose papers set a direct premium on cramming.

THE many letters received by us concerning the Library go to prove that considerable dissatisfaction exists with reference to certain features of the management of that institution. The general complaint is of the restrictions placed on the taking out of books and of the exorbitant character of the fines. There can be no doubt that one night, as at present is allowed, is altogether too short a time. There can be no opportunity for continuous reading thus afforded, and moreover the time lost in

getting and returning the books practically nullifies all benefit. The limit should be extended to three days or a week or more, according to the demand for the book. We do not in this refer to text books or others constantly in use; for these the limit must necessarily remain as at present; but they form only a small percentage of the books in the Library. The fines, too, should likewise be made proportionate, and, where possible, diminished. It is with a view to obtaining a change of regulations in these respects that a petition to the Library Committee is now awaiting signatures in the janitor's room. The Librarian, to whom we are indebted for the change that gives us the privilege of taking books away at all, will, so far as possible, give the petition his support, so that there is every probability that the wishes of the undergraduates will be met in a liberal spirit, and that the desired changes will be effected. Certainly when we consider the vast part a Library may take in the education of the students, it seems a pity that every opportunity should not be taken for making it as effective as possible.

WE are glad to notice that very satisfactory progress is being made with the canvass for subscriptions for the new Y. M. C. A. building. About one-quarter of the required amount has, we believe, been raised. While most cordially wishing the movement every success, we are very strongly of opinion that it would be advisable that the Y. M. C. A. authorities should invite the co-operation and assistance of the other societies which cluster around University College, in the erection of a suitable union building, in which each would have appropriate apartments peculiar to themselves. We have reason for believing that such a policy would be cordially supported, and the financial part of the scheme very considerably augmented. The want of new buildings is not felt by the Y.M.C.A. alone. It is notorious that the present Literary Society rooms are totally inadequate and unsuitable for the purposes for which they are intended. The other various special societies meet where and when they can, and are under obligations for accommodation and comfort, which the erection of a suitable union hall would entirely do away with. Nor do we think that the proposed policy of isolation which the Y.M.C.A. authorities must necessarily adopt if their scheme is carried through, will be wise or advantageous. However generous they might be, should they open their reading rooms and parlors to non-members, few, we are certain, would feel disposed to avail themselves of the privilege, from a conviction—however erroneous or however unnecessary—that they are only allowed in on sufferance, and have no part nor lot in the matter. And this feeling cannot in the end be beneficial to the Y. M. C. A. cause. What we would counsel is the appointment of delegates from all the existing societies to confer with the Y.M.C.A. authorities, and see if a scheme cannot be agreed upon whereby a union building can be erected in which all will feel an interest, all will support, and all find a local habitation. Such a policy would do much to consolidate our undergraduate body, and would be an immense source of strength to each section represented therein. We hope some definite and concerted action will be taken in this matter at an early date.

THE self-styled "organ of the Church of England in Canada" has had another fit. We extend our sympathy to its subscribers. We should not take notice of its reckless statements and

barbaric fury were it not that it has taken upon itself to attack our College Y. M. C. A. in a most narrow, unchristian, and mendacious spirit. It has also extended its polite attentions to Wycliffe College. If the utterances of *The Dominion Churchman* are not the expression of the sentiments of the authorities of Trinity College and its supporters, then it is quite time that the latter disavowed their connection with a sheet which it is a farce to call a "newspaper" and a libel to call a "Christian" journal. It is a disgrace alike to journalism and to the High Church section of the Church of England that they will permit the creature who week by week pretends to act as their spokesman to utter sentiments which breathe the spirit of the sixteenth century and which are as untrue as they are uncalled-for. This is the way the professedly Christian "orgau" speaks of the Y. M. C. A.:—"The College authorities (*sic*) have given part of the domain of the College for a site for a Y. M. C. A. meeting house, thus practically endowing out of the public estate a sectional, denominational institution of a very narrow religious character." The reader will notice the studied sneers at the various denominations. It then goes on to say:—"The Y. M. C. A. is not supported by Romanists, nor Unitarians, nor by the Church of England, nor by many others. . . . (It) is simply a coterie of a few denominations whose distinctions are nominal." The utter absurdity of calling our Y. M. C. A. a "sectarian institution of a very narrow religious character" is apparent when it is known that every branch of the Church militant—including the Church of England—is represented in its membership and management. To assert this of an institution which is as undenominational as the primitive church, which rigidly excludes the introduction of denominational tenets or practices into its services, whose only requisite for membership is a desire to give or receive help, is fanaticism and bigotry of the very worst kind. It is indicative of a like spirit to that which sought to prevent others from doing good because they "followed not with us." But this is the spirit which actuates the utterances of the party organ. It simply wished to have an ill-natured fling at the "denominations," and made our College Y. M. C. A. the stalking horse for its mean and cowardly attack. If the High Church section of the Church of England wish to be respected they will have to suppress the present bilious incumbent of the editorial chair of *The Dominion Churchman*. This individual's logic is fearfully and wonderfully acute and searching. He abuses Dr. Wilson for daring to refute the charge that University College is non-Christian, and gloats over the fact that there are those who declare it to be Agnostic, and then turns round and says that "the Senate has done a most unfair, probably an illegal (*sic*) act by endowing a Y. M. C. A., in order to remove as far as they can the just reproach of their College being non-Christian." Our contemporary first assures us that it is a "just reproach" that University College is non-christian, and then says it is "unfair and illegal" to endeavour to remove such a reproach! We are non-christian and must remain so till the end of time! Our outlook is indeed gloomy!

WE have had occasion more than once to call attention to the ravings of this paper. Its statements would be amusing in their outrageous absurdity were it less painful to see such utter recklessness and disregard of truth in a journal professing to be religious and Christian. Since the proposal for University Federation was revived about two years ago, scarcely an issue of the paper has appeared in which University College has not been assailed and denounced as "godless," "unchristian," and "heathen." The alleged want of any "official" recognition of Christianity here has furnished the Editor with a never-ending theme upon which violent torrents of abuse and denunciation have been poured forth. The recent action of the Senate in granting a site for the proposed Y.M.C.A. building has somewhat dampened the paper's ardour, and a change of tune has become necessary. With a readiness almost astonishing, the righteous Editor has risen to the emergency. University College, which was formerly "undenominational," and therefore, by the manual of logic in use in the *Churchman* office, "un-Christian," is now, forsooth, "pan-denominational"—a word coined by the gifted Editor, and which, when translated into every-day English, means that the institution is Christian, without being

sectarian. It is "pan-denominational," because the colleges of the various denominations cluster around it. The sincerity and zeal for Christian truth in the cry raised in the past against the support of University College as an "un-Christian," "Agnostic" institution, supported by the State, is well displayed in the charge now made against its support, viz.:—"As a matter of fact, each denomination which sends its young men to a State college is, to the extent of the money cost of their education thereat, receiving a pecuniary subsidy from the State. University College was formerly assisted because it ignored Christianity. It is now assisted because it practically subsidizes all the Christian denominations."

We have been told in the past by this most truthful organ that the educational standard of University College is very low, and that the men sent out from here are of an altogether inferior class. When the occasion requires a change of front, however, the genius of the editor displays itself signally. Wycliffe College, the educational institution of "a small sect nominally attached to the Church of England," is the peculiar *bete noir* of *The Dominion Churchman*, and must be crushed. This institution is, therefore, attacked for "sailing under false colours," because it avows its connection with and support of University College. By giving the general public the idea that it is connected with a College where the standard is as high as at University College it leads to "a gross educational deception." "The students, as a rule, do not attend the lectures at University College, and if they did they would be none the wiser for lack of elementary training in arts." The article concludes:—"It is a scandal to have any college filled with persons who are too ill-educated to matriculate; it is an outrage upon this Province to have a college which is so debased in its administration claiming respect because of its affiliation with a college of so high a repute in arts as University College. To protect University College from the scandal of grossly illiterate persons being associated with it as principal, or professors, or students (the authorities) ought to insist upon the staff and students of affiliated colleges passing some test. If that were done we know one college which would have to close its doors, for neither Principal or professors could squeeze through an examination in arts equal to pass a degree." Without commenting upon the excellent English of this extract, one cannot but be struck by its courteous and moderate tone. To illustrate the accuracy and audacity of the statement made, we may say that of the five gentlemen on the staff at Wycliffe College, all are, we believe, graduates in honors of some university. The Principal is a double-first man of the University of New Brunswick, and the two gentlemen with him on the permanent staff are first-class honor men of the University of Toronto. The two other gentlemen who are occasional lecturers are, one a graduate of Cambridge University and the other an *ad eundem* graduate of Trinity College, Toronto—the latter institution being the especial object of the *Churchman's* affection.

Editorial and Contributed.

ELECTIVE STUDIES AND LIBERAL EDUCATION.

RECENT changes in the curriculum at Harvard have made it possible for students to proceed to a degree in Arts in that institution, by several different lines of study which omit entirely the ancient classics at an early stage of the course. This change is being widely discussed throughout the United States, and various are the opinions concerning it. President Eliot, as the main promoter of the scheme, is of course enthusiastic in its favor. But Dr. McCosh declares his regret at the step Harvard has taken, and prognosticates all manner of evil as the result of it. His objections are in the main based on the assertion that no satisfactory substitute has yet been found for Greek and Latin as the basis of a liberal education. On the other hand, many of the advocates of the new elective system rest their arguments on the so-called practical advantages which are to be derived from a thorough knowledge of the natural sciences. The unprejudiced and thoughtful observer will take objection to

both of these views. They seem to involve a wrong conception of what in its highest sense constitutes a liberal education, or of the means by which it is to be attained.

We are prepared to maintain the position that for the acquisition of a liberal education it is a matter of comparatively little importance what particular subject is studied, but that, on the other hand, it is of the greatest moment what methods of study are followed, and what manner of influence is exercised by the professor over the student. We have only the proviso to make that, in general, it will be necessary that, during some part of the course at least, several subjects should be taken up to prevent that intolerance and narrowness of view which are inconsistent with the proper cultivation of the mental faculties.

We have shown most conclusively in previous numbers of THE 'VARSITY that the alleged claim of superiority for classics over the modern languages, as a means of mental culture, is entirely without justification. If, in the past, as good results have not been accomplished in the latter case as in the other, the defect has been solely in the methods of study and teaching which have been followed, and not essentially in the languages themselves.

We are prepared to show, further, that there is equally little reason for ascribing a superiority to classical over scientific subjects as an instrument of education. The mere apparent and superficial results may be different in some measure, yet it is but prejudice and dogmatism that asserts that the cultivation acquired in the one case is necessarily and essentially superior to that which may be acquired in the other.

The claims made for the classics rest mainly on the infinite complexity of details included under the general symmetry of the whole system of these languages, the variety and intensity of mental exercise requisite in their cultivation, and the symmetry and perfection of mental development consequent upon such exercise. Now, are not these also the very features of the subject matter of many of the natural sciences? It is strikingly suggestive of limited information on his part for the classical advocate to suppose and assert that the facts of biology and botany, for example, are not quite as complex in character and as capable of systematic arrangement as those of the Latin and Greek languages, and therefore as valuable *per se* as the latter as a means of intellectual discipline.

If it be said that the classics impart a certain refinement and taste which is not acquired in any other way, we deny the correctness of the statement. We have seen men stand high on the classical lists who were distinguished rather by their coarseness and lack of taste than by the possession of it. A few weeks' course of botany or astronomy under an enthusiastic professor will do as much for the general cultivation of the aesthetic faculty as a year of Greek, and any of the academical modern literatures will furnish as good a field as those in ancient tongues for the cultivation of the special faculty of literary taste.

So much for Dr. McCosh's views on this question. But, on the other hand, there are great objections to the advocacy of the study of the natural sciences on account of their "practical" nature. For we have not yet gone so far in socialism as to consider it to be the function of a State university to fit men for professions. And further, there can be no absolute test of the practical. Latin grammar is quite as practical to most persons as is any of the natural sciences. Moreover, it is but a low ideal to consider an education as beneficial only in so far as we can derive some material advantage from it.

The only valid objection to the Harvard elective system is that certain very desirable intellectual results can often be obtained only by the compulsory pursuit of subjects which young persons left to choose for themselves will probably neglect.

The lack of natural liking or aptitude for a subject on the part of a student is by no means a sufficient reason for the neglect of it. With young students this very fact is perhaps to some extent a reason why they should be compelled to take that subject. For it is not by avoiding difficulties but by overcoming them that the highest stage of mental culture is attained. However, the earnest student will find numerous perplexities even in his favorite subject, the mastering of which may work in a sufficient degree the desired result.

On the whole, there can be little doubt that the advantages of the elective system greatly outweigh any disadvantages which

may be incidental to it. If, however, this system should appear to increase the tendency to specialization in study, much harm will be done to the cause of liberal education. For the specialist within certain bounds cannot be said to be a liberally educated man. The safe plan for college authorities would seem to be the prescription of a certain fixed number of different subjects, the student to be allowed to select for himself from the whole list of studies the number required.

SULTANA.

HIS Serenity, the Sultan,
When he would remove a pasha,
Sends a bowstring and a letter,
By a slave, to end the edict.

While the pasha reverent kisses,
He divines, unread, the letter;
Kneels and tenders to the strangler
His bared throat and murmurs "Kismet."

Mistress mine hath sent a letter,
Letter, mute, and strangling bowstring
All in one. And shall I struggle?
Hope is over; life is ended.

But the One Faith still remaineth,
I am still a true believer:
What can I but kiss the firman,
Kiss it, kiss it, though it strangle.

BOHÉMIEN.

OUR PARIS LETTER.

DEAR 'VARSITY,—How hard to smile in a great city! At every step some scene of deformity and pain dashes your pleasure to pieces. Very rare are genuinely happy smiles, and then they never live long. Oh, wofully true is the poet's line:—

"Sorrow barricaded evermore within the walls of cities."

The finest boulevards of Paris offer the most painful contrasts. Pass along boulevard Haussmann, for instance, any day at any hour.—perhaps, for your safety, day-time would be best. Before the rich stores and obstructing the passage of the well-to-do, you see long lines of beggars. Whether it be from any far-sighted provision for the education of the citizens that the Republic permits this display, I do not know. The fact is that these beggars are sprinkled everywhere, standing as interrogation points of terrible significance which none can pass by without reading. Though they may give no direct information themselves, they may yet claim to be teachers,—teachers according to the "Socratic method." Socrates smiled grimly as he saw the politicians slip aside to avoid him. If there are any philosophers in that ragged row, they must smile grimly; for in their experience too the men and the women slip aside and will not listen to their reasoning.

You would say that whoever had to do with the arrangement of these beggars must have had the hope of giving the variety that relieves if it does not charm. Not all are legless, or armless, or noseless, or fingerless, or dumb, or blind, or paralyzed, or crook-legged, or crooked-backed, or idiot. Some indeed seem to have had all the vials of wrath poured out over them. They are all in one, veritable microcosms of beggarmdom. But from these princes of misery you may pass all the way down the grades to the semi-respectable who are just entering upon their beggarly citizenship; and are all arranged so as to discourage classification and bring into prominence the individual. Down through the list I cannot go. You would not perhaps care to follow me. I just mention in a word what seemed to me the most excruciatingly perfect out-put of the artist of evil: the smiling wrecks. Who ever could have invented these? Heartrending incongruities! Smiling wounds! Wrinkles of pain, playing at smiles! I remember some spoiled rose-bushes, at my grand-father's, over which we cried when little children. When the buds opened out to the sun one day, we saw that the worms had eaten their heart out, and oh, what a miserable scrawny failure they all were!

This superlative of misery has recalled to mind another superlative I was witness of one day—the superlative of meanness. I awoke one morning somewhat late and turned to look out to the clear sunlit sky, and the gleaming cross of the Pantheon, when the sweet rev-

erential feelings, which such a scene naturally inspires, were broken up and dissipated by a jarring sound of voices. Here is what it was. Down in the court below was some poor wretch, praying in a loud voice to God to melt the hearts of the people at the windows above. There were laughing parties at the windows, and whenever the old man weakened in his praying, we heard on the pavement below the stimulating jingle of a sou, and then renewed vigor in the praying. Such abysmal meanness I had never conceived of as possible.

But come away elsewhere. I do not, indeed, promise you more cheerful scenes, for I am painting in sepia this time. Let us roam for once from misery to misery. Come with me about eight o'clock of a morning along Quai Voltaire, near the School of Architecture, and the chances are we shall see a singular group, one out of many assembled at the same hour all over Paris. Military fashion, it is ranged in column, two abreast. Composed of men and women, the women are at the head, and the head is halted before the door of a small boutique. The column is at rest. Let us stop and watch it. The members are a motly assortment. Shabby, thread-bare, ragged is their outfit, sad to look at, from the evident earnest endeavour to keep it in decent repair. The column begins to move, and as it passes the shop-door a woman with a huge basket hands to each of the members a morsel of bread, a "bouchée de pain." Return is made in curtsies and polite touching of the hat, and then the column, losing its strange *esprit de corps*, crumbles away into separate individualities. This one begins to eat hungrily; this other seems in doubt what to do; this one with decision puts the morsel away into his pocket, doubtless to share with some one at home. Some make divisions of which we cannot guess the meaning. Some have strange gleams of that sad incongruous happiness. Others go away in an unrelieved gloom. Then such kind, motherly little women as we see there, tucking away their piece of bread, looking up so timidly and so anxiously, such good instincts written on their faces and shown in their clean, patched dresses! What a pity they were there. What a pity anybody was there. What a pity that there are souls must run through life and out of life hounded on by famine and misery.

Yet another group, misery really at the bottom of it too. Read the invitation to it. Misery organized and on the offensive:

"GRAND MEETING OF THE STARVING.

"TO THE MEN WITHOUT WORK.

"COMRADES,—Your government is robbing you! your representatives laugh at you; the recent votes of the Municipal Council and of the Chamber have proved it.

"Two hundred and fifty thousand of us are without bread, and you know the asylum reserved for us by the prefecture of police.

"Your misery jostles in the streets the debauch of those in power, maintained by the money which you have produced and of which they have robbed you. That must cease. No more words! No more petitioning! Deeds, deeds, and again deeds!

"Comrades, let us put an end to this! Come Monday, at 5 o'clock in the afternoon, to the Place d'Opera. Come all! Come and display your rags to the splendour of the rich and show your misery to the monopolists, not to excite their pity,—no! but to excite their fears.

"THE EXECUTIVE COMMITTEE OF ORGANIZATION OF THE MEETINGS OF THE SALLES LEVIS, FAVIE, AND CHAQUES."

This is the "Manifestation" of Monday, the 9th. We go there half an hour before 5. Already far from the place, we see a crowd there before us, surrounding the square and blocking up the streets which centre there. The square itself is occupied by police and soldiers to the number of a hundred or more. They were the first at the meeting, and have thousands of their friends in the barracks near by. We step into the crowd and stand for a while surveying the scene. The noble Opera in front. The fine buildings and noble streets on either side, which it would be such a pity to pillage. The golden angels over the Opera are gleaming bright in the sun rays; away down the Rue de la Paix, on the Vendôme iron column, stands Napoleon, and turns his back on the spectacle. A revolution that proposes wholesale robbery cannot expect the approval of the angel, nor with the organization of a mob can it have anything but the disdain of Napoleon. It seems to us further—"Circulez, messieurs," and we circulate with the rest of the citizens, simply gaining another point of observation. The thoughtfulness of the police insists that we shall see all there is to be seen. What is the crowd like in the midst of which we find ourselves? Well, I see numbers of ladies and children. I see an amazing collection of silk hats. Respectability is there by thousands. Respectability is jesting, is in first-rate good humour. The air is explosive with jokes. The omnibuses and carriages, as they get blocked up, are bombarded with *bon-mots* and besieged with merry-making. The Parisians are as near having "fun" as I have as yet seen them. We stand and enjoy the scene. We are fast

forgetting what the meeting was for. Jolly, plump fellows go by, singing that they are "starving" and are "manifesting;" but they wink and we don't believe them.

But, dear me, what is everybody running this way for? Why are they upsetting the chairs and tables before the cafes and tumbling over them? The whole street is in movement. We slip into the open door of a cafe and observe better from its windows. The whole street is black, and the black human current is moving confusedly by. Soon we can step out of the cafe, for the street is clear. We look after the crowd, and there we see the explanation of its movement. A single line of police, with bared revolvers, stretches across the street and moves steadily forward, sweeping the mass before it. The crowd has hitherto run along in chattering good humour, but soon the further movement becomes almost impossible, and then we see a change come over the temper of the citizens. A slight scrimmage and some arrests over there, a fine plate-glass window smashed, "à bas la police!" and the "Marseillaise" begins its ominous roll. The police stop in time. They were nearly provoking a real manifestation. The jokers were rapidly getting into a manifesting temper. However, all come back to their places and good humour is restored, and the same merry warfare goes on. We begin to ask, where is the manifestation? Perhaps the invitation we read was a new kind of joke. Perhaps it was all a manoeuvre of the police, as some one whispers to me. Not a bit of it. While the valiant police are active in charging and clubbing the jokers, we notice that they leave entirely untouched on another corner, another crowd, a quiet sober crowd. The manifestation is there. Some hundreds of ragged, dingy, gloomy men have taken possession of two corners of the place. With crossed arms, and soberly they stand watching the square, and the police, and the Opera, and seem to be waiting. They don't circulate, and the police don't try to make them. They are evidently not qualified to enjoy esthetically the beauties of the scene, and hence it is not worth while insisting that they shall move about and view it impartially. However, in spite of the dense crowds of curiosity-seekers, and the fussy police, and the charges back and forth, the real manifestation was on these two corners, at the head of the Avenue of the Opera, and facing that building. That it did not assume a more serious character was probably due to the force of police assembled there. The ragged men wait till past midnight, but the charge is never sounded for them. Then they go home, pillaging a bakery here and an armory there.

And so ended the manifestation. The revolutionary journals are as usual loud-mouthed in their invectives against the police, and crying "Death to the bourgeoisie!" The journals of respectability, such as *Le Temps*, *Le Figaro*, *Le Siècle*, dismiss it with an ironical paragraph or two, as any little scrimmage which the police have to deal with every day in large cities. Paris is indifferent, apparently, to the socialist anarchists. Still, I think it needs no apology to have treated the matter here at such length. In view of the state of Europe in general, it has some significance.

One more tableau of misery and I have done. It will serve for one "Article on the Latin Quarter of Paris." It is not I who write it. A poor Frenchwoman wrote it, and had it printed in great white letters on a blue ground on the façade of a house in the Latin quarter, right amongst the Universities. We could read it for a day or two, and then the police effaced it, because it was true and was an attempt at moral suasion. The same police permits everywhere in Paris disgusting exhibitions of immoral suasion. The matter may possibly be brought in protest before the courts.

"PAUVRES FEMMES PERDUES.

"J'ai vécu comme vous; mais Dieu m'a retirée du boubier. Ne voulez-vous pas vous-mêmes en sortir?"

"ECOUTEZ!

"Celui qui partageait ma honte m'avait promis le mariage. Un jour, cependant, il vint à moi, disant, Je te quitte; accepte ce souvenir. Adieu.

"FOLLE D'INDIGNATION,

Je lui lançait l'argent à la face; il disparut. Devant le monde il restait honnête homme. Moi seule, j'étais flétrie. J'en appelai à la justice éternelle; je criai:

"INFAME QUARTIER LATIN,

Où la luxure spéculé sur la faim. Enfer de Paris, scandale du monde, malédiction sur toi! J'allai me détruire, une amie m'arrêta; tu ne mourras pas, dit-elle, en me pressant sur son cœur.

"JESUS CHRIST EST MORT

Afin que tu vives; mort pour les repentants. Viens, oh viens lui ouvrir ton âme! des sanglots m'étouffaient. 'A genoux, frémissante, et pourtant rassuré, je me sentir inondée de l'amour de Dieu.

"DEPUIS CE JOUR

C'est la paix du ciel. Plus de haine dans mon cœur; et celui qui m'a sauvée me donne la force de prier pour le malheureux qui m'avait perdue."

Alas! before this huge rotting mass of sin, and misery and disease a crushing sadness weighs down upon the soul. How is it possible to smile in great cities? What can it all mean? Stop it, who can? Here are great running sores, through which the life-blood of humanity is draining away.
R. BALMER.
Paris, Feb. 15, 1885.

EVENING.

THIS eventide,—and through the slumbrous air
Float dreamy shapes of half-embodied thoughts
That cloud the view of nature to the sight,
And leave the mind, in musing ecstasy,
Upon the border of a realm beyond,
Where varied visions, of ambition born,
Are lingering, till we bid them come again
And march in proud procession—ancient forms
Of aspirations, cherished in their youth,
But over-frail to reach maturity;—
Old loves that, in the gilded morning of
Their birth, found us all abject, prostrate slaves,
Who still wear tokens of th'enthralled spell;—
Old hates, that kindle into flame again,
Till mem'ry wakes to find the objects dead
And buried deep amongst our old regrets.
'Tis thoughts like these that flit before the mind,
And give a tinge of sadness and of gloom,
That makes the day the harbinger of night,
When Darkness steals with silent tread abroad,
And casts her shadows o'er the sun-lit glades.

J. H. BURNHAM.

University and College News.

LITERARY AND SCIENTIFIC SOCIETY.—At the meeting of the Society last evening Mr. D. J. McMurchy read an interesting essay entitled "Thoughts on Visiting the Plains of Abraham." The "Burial March of Dundee" was read by Mr. F. A. Reddan. Owing to press of business the debate on Independence was, as usual, adjourned. The amendment to the constitution regarding prizes was lost. On motion, an addition of a week's time was granted to the essayists competing for Society prizes. The objection urged by Mr. Collins to awarding prizes to essays which have not been read in the Society was well taken, though it was considered unfair to press it on so short notice this year. The report of the House Committee recommending periodicals for the ensuing year, as amended in committee of the whole, was adopted.

Y. M. C. A.—The weekly prayer meeting was held on Thursday evening. Mr. T. Logie, '87, was leader. The passage for consideration was: "But the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." The following is a summary of the remarks of the various speakers:—"Men everywhere seek an ideal to which they seek to conform their lives. Human ideals are always found to be imperfect. The only true ideal is that furnished in the life of Jesus Christ the God-Man. This passage shows us that an age of religious strife is not always one in which the truest development of the Christian life is found. If we have to contend for the truth it should be in the spirit of love and desire to benefit those who oppose, which characterized Christ Himself. It is enough that the servant be as his master. Christ was humble, satisfied with the lowliest place in His Father's service. So should His servants be. Here are presented the positive and the negative sides of the Christian character. The follower of Jesus must be 'gentle, apt to teach, patient; he must not be given to strife.' Then follows a prayer which should be that of every servant of Christ, that those who oppose themselves to the truth may be led to submit themselves to it. The word 'gentle' here is the same word as that which Homer uses when he describes the physician as pouring 'healing remedies' into the wounds of his fallen hero. So it is the office of the Christian as his Master, to heal the heart wounds of his fellows and soothe their griefs. He should carry by his very presence peace and rest. The way to become possessed of Christian graces is to engage in the practice of virtue.

In order to know the truth of God we must engage in this service. 'We learn to play the harp by playing the harp.' So we become true servants of God by serving Him."

Some six months ago it was mentioned in THE 'VARSITY that an attempt would be made to establish a class for Bible Study in Moss Hall on Sunday afternoons. The experiment has been tried, and so far can be pronounced a success. A critic might find fault with the attendance, which is not as large as it should be, but the pleasure of the gathering is not marred by that fact. The members are republican, for they consider all men to be equal, and recognize no permanent leader. This officer is elected by a popular vote at each meeting. Remember that the hour of meeting is 3 p.m. and that you are all invited. The subject for to-morrow is, "The Lord's Prayer."

We postpone the publication of our weekly list of subscribers towards the Building Fund. During the week we received about \$200. While not making any full list of our subscriptions, we desire to acknowledge the receipt of a cheque for \$20 from Dr. Reeve. When such answers as this come to hand as the result of a general appeal to those interested in the University, the Committee of the Y.M.C.A. feel greatly encouraged.

U. C. TEMPERANCE LEAGUE.—The 4th public meeting will be held in Moss Hall on Wednesday next at 4.30, closing at 5.45. The chair will be taken by Dr. Wilson, and addresses will be given by the Rev. Dr. Wild. and by Jno. Cameron Esq., editor of the *Globe*. The Committee extend a cordial invitation to all students.

MODERN LANGUAGE CLUB.—At the French meeting of the Club, on Monday afternoon, Mr. H. J. Hamilton read a critical essay on "Le Tartufe" and "Le Bourgeois Gentilhomme." Mr. Hardie gave a reading from one of La Fontaine's fables, "Le Rat de Ville et le Rat de Champ." Mr. Chamberlain moved a resolution to appoint a committee to devise a scheme for rendering the work of the Club more effective by having a definite system in the programmes. Officers were nominated for the year 1885-6. Mr. T. Rowan was elected President by acclamation. The elections will be held next Monday afternoon.

ENGINEERING SOCIETY.—The regular meeting of the Society was held on Tuesday afternoon. Mr. Allison, read a paper on transition curves in which he gave a lengthy description of the method of procedure employed to lay out these curves in railroad construction. Mr. Hermon continued the subject of land surveying in the North West which was begun by Mr. Bowman at the previous meeting. He showed how the surveys under the old and new system are connected, and described different methods of subdividing townships practised by surveyors in work that he has examined. After discussion of this paper by the Society, Mr. Johnston described, in an interesting style, the surveys of Muskoka and Nipissing. In these districts the lands are laid out with reference to base lines run by Government surveyors nearly thirty years ago, and marked through the wood by blazed trees, most of which are now destroyed by fire. The essayist gave a humorous account of the characters to be met with, the style of camp life and other details of a surveying expedition. Officers for the coming year were nominated, after which the meeting adjourned.

MUSIC.

THE HUNTINGTON CONCERTS.

THE first of a series of three concerts given by the Huntington Concert Company, took place on Tuesday evening last in Shaftesbury Hall. The audience, though not large, was fashionable and critical. Miss Agnes Huntington, of New York, has a singularly beautiful contralto voice, of unusually wide compass, great purity and sweetness. United with a charming presence and a captivating manner, Miss Huntington possesses qualities which are quite irresistible. Her opening number was "Ah, quel giorno," from Rossini's *Semiramide*—a most difficult aria, which was sung with apparent ease, remarkable clearness and expression, and considerable dramatic force. The other songs which Miss Huntington rendered were two German ballads—Schumann's "Sonnen-schein," and Schubert's "Ungehduld,"—and "Annie Laurie." The fair *artiste* was equally successful in her rendering of ballad music as in her more ambitious selections. She was enthusiastically encored each time she appeared, and responded by singing "Bonnie Sweet Bessie," and "Comin' thro' the Rye." This is Miss Huntington's first appearance in Toronto, and we are glad to know that it will not be the last. She will appear again at concerts in Shaftesbury Hall on the 16th and 23rd of March, and will be assisted each time by the String Quartette

of the Buffalo Philharmonic Society, and Miss Effie Huntington, her sister, as solo *pianiste*.

Miss Effie Huntington made a very favorable impression by her piano solos. Her technique is decidedly good, and she plays with expression and with an intelligent appreciation of her work. She played Rubenstein's "Staccato Etude," a "Melodie" by Moszkowski, and "Widmung," by Schumann, transcribed by Liszt.

The other numbers on the programme were furnished by Mr. and Mrs. J. F. Thomson. The former sang, very acceptably, Tosti's "Good-bye," and "Non e ver." Mrs. J. F. Thomson, who was in excellent voice, gave "Rapirei" (Tosti), "Robin Adair," and "Waiting" (Millard). In response to an encore she sang "Within a mile o' Edinboro," in her usual charming manner.

On the whole the concert was one of the most enjoyable given here for some time, and we are glad that a further opportunity of hearing these vocalists again has been secured.

Editor's Table.

A LONGFELLOW MEMORIAL.

HENRY Wadsworth Longfellow was a student of Bowdoin College, Brunswick, Maine, where he graduated in 1825, at the age of twenty-two, and was immediately thereafter appointed to the chair of the newly created department of Modern Languages in that institution. On the 27th of last month, the birthday of the poet, the *Bowdoin Orient*, with excellent taste and commendable enterprise, issued a Longfellow memorial number, unique in design and successful in execution. The issue is made up entirely of letters of reminiscence from the poet's class-mates, students and intimate friends, who contribute many touching and interesting tributes to the memory of Bowdoin's most famous alumnus. His class-mates speak of him as

'a universal favourite in college, from his bright, handsome face, frank and amiable disposition, and his invariably gentlemanly manners. He was conspicuously attentive to all his college duties. He was especially distinguished for the correctness and polish of his themes. . . . There was a frankness about him that won on you at once; he looked you square in the face. His eyes were full of expression, and it seemed as though you could look down into them as into a clear spring. . . . He had no relish for rude sports, but loved to bathe in a little creek on the border of Deering's oaks, and to tramp through the woods at times with a gun, but this last was mostly through the influence of others. He loved much better to lie under a tree and read. . . . If he was a thoughtful, certainly he was not a melancholy boy, and the minor key to which so much of his verse is attuned and that tinge of sadness his countenance wore in later years was due to that first great sorrow that came upon him in Mrs. Longfellow's tragic death, an eclipse in the penumbra of which he ever after walked.'

The following interesting incident is here related for the first time in connection with Longfellow's appointment to the professorship. At the final public examination of his class, which was attended by many distinguished men, he was called upon for a sight translation of one of the odes of Horace. As it happened, the choice fell upon an ode in which the poet had been specially interested and of which he had previously made an elegant translation for his own satisfaction. There chanced to be present at the examination a lover of Horace, the Hon. Benjamin Orr, who was also a trustee of the college. So charmed was Mr. Orr with the grace and beauty of the translation, that, when shortly afterwards the question arose in the Board of Trustees of the establishment of a professorship of modern languages, Mr. Orr strongly advocated its institution and secured the appointment to that position of the youthful translator.

After three years of preparation in Europe for his new duties, we are told by one of his students that

"He entered on his professorship with great enthusiasm and he awakened great enthusiasm in the students. . . . Under the influence of Professor Longfellow, Bowdoin was, I think, the first of our colleges to give a prominent place to these languages in its regular curriculum."

Edward Everett Hale, among other particulars of the personal character of the poet, says that every person who was in want in his city naturally went to Mr. Longfellow, so well known was his generous habit of relieving suffering. Moreover, he was so courteous that he never refused an autograph—answered all letters with his own hand till he died,—and permitted every visitor who wanted to "see the house."

Oliver Wendell Holmes pays the following characteristic and touching tribute to his old friend:—

"His image comes back to all of us who knew and loved him, radiant in the soft, subdued light of 'Resignation,' which he had sweetly taught to

other mourners, strong with the courage of his own ideal, who confronted the trials of this mortal life

"With a heart for any fate."

"So comes before us the image of our dearly beloved Henry Wadsworth Longfellow.

"And from the sky, serene and far,
A voice falls like a falling star,"

"A voice with a music in it such as our echoes will listen to no more until the ears of this generation are deaf to all earthly melodies."

With grateful acknowledgments to the *Orient* for this peerless number, we reluctantly end our extracts from its columns with the following exquisitely beautiful comparison of Longfellow with the other three of that matchless quartette of American songsters—Bryant, Whittier, and Holmes,

"—all personal friends, long time singing together in different keys. Like the poets of the field and forest, no discordant notes ever vexed the harmony of their anthems.

"Bryant was the staid robin on the tall treetop, with breast illumined by the twilight gleam, singing in plaintive tones the elegy of day.

"Whittier, the timid whippoorwill, throwing his wierd, staccato notes out from the secret shadows of the night.

"Holmes, the joyous bobolink, following us as we walk the lane, from post to post, from bush to bush, till we catch the laughter of his rollicking song.

"Longfellow, the cosmopolitan mocking-bird, master of all languages and tuneful in all keys—warbling and watching for the dawn, and making all nature glad that the morning is coming."

The following books have been added to the Library since the 5th inst. :—

"Parliamentary Procedure." By J. G. Bourinot.

"London's Roll of Fame," etc.

"Aidan, the Apostle of the North." By A. C. Fryer.

"Science." Reports of British and American Associations, 1884.

"Graphic and Analytic Statics." By R. H. Graham.

"Conic Sections." By G. H. Puckle; 5th ed.

"Conic Sections." By Chas. Smith; 2nd ed.

"Cambridge College Examinations in Arithmetic, Algebra," etc. By P. T. F. Gantillon.

"Nathan der Weise." By G. E. Lessing. Ed. Buckheim.

"Schiller's Wallenstein." Ed. Buckheim, 5th ed.

"Gotz von Berlichingen." By J. W. Goethe. Ed. Bull.

"Qualitative Chemical Analysis" Thorpe and Muir, 2nd ed.

"Organic Chemistry." By H. E. Armstrong, 4th ed.

"Aristophanes: Frogs." Ed. Paley.

"Aristophanes: Frogs." Ed. Green. (Pitt Press Series.)

"Theocritus: Bion and Moschus." Translated by A. Lang.

"Aristotle's Ethics." Introduction to Books 1-4. By E. Moore.

"Hydraulic Tables." By W. R. Kutter.

Drift.

WHAT does "didactic" mean when applied as a distinguishing epithet to such an idea as a poem? The predicate destroys the subject. No poetry can have the function of teaching. Poetry or any of the fine arts can teach only as nature teaches, as forests teach, as the sun teaches, as infancy teaches, namely, by deep impulse, by hieroglyphic suggestion. To teach formally and professedly is to abandon the very differential character and principle of poetry.

THOMAS DE. QUINCEY, in the *Essay on Pops*.

SWIFT WINGED.

A swallow poisoning in the candle-light,

Surprised in confines—whence, where, what unknowing;

Swift through the farther casement taking flight;

This is our life; its measure, coming, going.

LAVINIA S. GOODWIN, in *The Current*.

Nothing betrays more complete ignorance of the nature and history of language than the contemptuous manner in which most people talk of dialectic expressions, or the readiness with which these are classed as essentially vulgar and despicable. For it shows that such persons are simply unaware that the literary language of each nation is only one out of many which by some special favour and peculiar fortune has been adopted for general use in preference to its fellows. Nevertheless these

dialectic forms are just as systematic and justifiable as the forms which Lindley Murray or any other exponent of our literary language may have endeavored to fix and illustrate.

From *Word Gossip*, by W. L. BLACKLEY.

LIPS AND ROSES.

Lady ; when I behold the roses sprouting,
Which, clad in damask mantles, deck the arbours,
And then behold your lips where sweet love harbours,
My eyes present me with a double doubting ;
For, viewing both alike, hardly my mind supposes
Whether the roses be your lips or your lips be the roses.

16th Century Madrigal—Author Unknown.

The Higher (!) Criticism.—If there were many Moseses and several Homers, there could not have been fewer than five Robert Burns. One wrote songs in the broadest Scotch. It must have been another who wrote "Mary in Heaven," and "The Cotter's Saturday Night" in the purest Saxon English. A third Robert Burns held low Democratic Radical principles, and wrote, "A Man's a Man for a' That." A fourth Robert Burns was a Jacobite Royalist, and it could not possibly have been the author of "The Cotter's Saturday Night" who wrote "Holy Willie's Prayer," a poem of questionable religion and morality.

The Chicago Interior.

IN ITHACA.

'Tis thought Odysseus, when the strife was o'er
With all the waves and wars, a weary while,
Grew restless in his disenchanting isle,
And still would watch the sunset, from the shore,
Go down the ways of gold, and evermore
His sad heart followed after, mile on mile
Back to the Goddess of the magic wile,
Calypso, and the love that was of yore.
Thou too, thy haven gained, must turn thee yet,
To look across the sad and stormy space,
Years of a youth as bitter as the sea,
Ah, with a heavy heart, and eyelids wet,
Because within a fair forsaken place,
The life that might have been is lost to thee.

From *Ballades and Verses Vain*, by ANDREW LANG.

The *New York Independent* is pithy and sharp in the following words:
"The creed of pretentious unbelief rhymes and chimes :
Article I. Ego.
Article II. Nego."

Our pedagogues stick sentences full-feathered in our memories, and there establish them like oracles, of which the very letters and syllables are the substance of the things.—MONTAIGNE.

Sanskrit is the most elaborate, the most minutely divided, the most elaborately inflected speech known to man. The sight of a Sanskrit grammar is appalling to the common sense of our day. There are ten conjugations of verbs ; and a verb has ten tenses ; and each of these tenses has three numbers, singular, dual and plural ; and each tense has two sets of terminations. Nouns, adjectives and pronouns are singular, dual and plural, and have eight cases. Inflections of all words are distracting for multitude and intricacy. Yet this elaborately intricate language was spoken in what we think of as the wilds of Asia long before the history of the human race is known ; at least four thousand years ago.—RICHARD GRANT WHITE.

Our Wallet.

WHY is a pig with a curly continuation like the ghost of Hamlet's father ?—Because "he could a tale unfold."

Girls graduating in England wear gowns precisely like those worn by the University men, made by the same tailor. The only way to tell which from tother is to wait for a mouse.—Ex.

"I think your moustache is lovely, Mr. Smith, and I only wish I had it on my face," she said, as she gazed into his face with a sort of gone look. And the stupid dolt didn't catch on, but only remarked that he thought it was very good for a three months' growth, "you know!"

"Will!" said the sporting editor's room mate to him the other day, "what are you so quiet about?" "Well, I was just thinking. The Bible says that the hairs of our heads are all numbered, don't it?" "Yes, what of it?" "Oh nothing, I was just wondering what Prof.—had done with the *back numbers*."—Ex.

A young Torontoian miss,
When asked by her beau for a kiss,
Demurely contented,
She sweetly assented,
And their lips looked exactly like this :



And a Prof. interrupted the bliss,
And said, "who's this young fellow, miss?"
And without more ado
The young fellow flew,
And his eyes looked exactly like this :



—Adapted from the *Dickinson Liberal*.

A colored man in Mississippi being on trial for working on Sunday, his counsel pleaded as mitigation that he had formerly lived in Arkansas, where Sunday is little more observed than other days of the week. In his charge to the jury the Judge said : "The prisoner may not have known that he was breaking human laws, * * * but he certainly knew he was breaking the ten commandments." Whereupon the prisoner, seeing the penitentiary staring him in the face, sprang to his feet, and with upraised hands exclaimed : "'Fore God, Judge, I didn't know it. *They was passed while I lived in Arkansas.*"

The *London Globe* is authority for the statement that at an examination of Woolwich students the following translation was given to the well-known sentence in Cicero, "*abiit, excessit, erupit, evasit* :"

- abiit*—He went out to dine.
- excessit*—He took more than was good for him.
- erupit*—It violently disagreed with him.
- evasit*—He put it down to the salmon.

Apropos of the recent discussion in THE 'VARSITY on higher degrees we quote from the *Edinburgh Review* the following incident of Dean Mansel. The conditions of bestowing the degree of Doctor in Divinity in Oxford, had degenerated into a senseless form, which was felt to be discreditable to the University. A proposal was at last introduced in Council to substitute two theological dissertations as the preliminary requirement. While the discussion was proceeding, Mansel wrote and passed to his neighbour :

"The degree of D.D.
'Tis proposed to convey
To an A double S
By a double ess-ay."

Communications.

ATTENDANCE AT LECTURES.

To the Editor of THE 'VARSITY.

SIR,—Your apparent misapprehension of my position on this question induces me to ask space for a brief explanation. I am not an advocate of non-attendance at lectures, especially if they are worth attending, but I do not want the Senate to go out of its way to enforce

attendance by passing such regulations as we have had on our statute book in the past. I freely admit the great benefit to the student of a life for four years in an institution like University College, but every student of University College knows that there is no such thing there as compulsory attendance at lectures; and if the College Council cannot enforce their own regulations in this respect they should not be able to invoke the legislative power of the Senate to do it for them. The University of Toronto is forbidden to teach, and there is great room for doubt as to whether the Senate can legally prescribe attendance at lectures as a *sine qua non* of a degree in arts.

But even if there were no doubt on this point it is useless as a matter of policy to attempt to enforce such a regulation in this country. To do so would be to keep away some of the best men we have, and compel them to take their degrees in other universities. It does not settle the matter to say that they should take a college course. In some cases this is an impossibility, and why should those who find it impossible be compelled to undergo the humiliation of asking for a dispensation? I have no doubt that the offensive character of this regulation has prevented not a few good students from proceeding to a degree to which they would have added lustre by honorable professional careers.

Closely connected with this subject is another on which I would like to say a few words. So long as we have candidates coming up to our University examinations from different colleges and from no college, no member of the staff of any affiliated college should be appointed a University examiner. I am fully alive to the necessity of choosing practical teachers to examine students, but they should not be the teachers of the students they examine. Especially should they not be so in a university which has a competitive system and holds out material inducements in the shape of scholarships and prizes. It is perfectly obvious that with the best intentions no teacher can examine men who have attended his lectures along with men who have not attended them without giving the former an advantage over the latter, and this state of affairs in our own University has for years been a cause of serious complaint.

The whole question of examiners and examinations, from this point of view as well as from some others, must sooner or later receive attention. Other universities have succeeded in overcoming some of the difficulties we have failed to grapple with, and there is no reason why the University of Toronto should decline to deal with them. I take this opportunity of giving those who are interested in the matter an assurance that the Senate will have an early opportunity of doing so.

WM. HOUSTON.

Toronto, March 9th, 1885.

To the Editor of THE 'VARSITY.

SIR,—I agree with you, both as to the desirability of attendance at college, and with respect to the unattractiveness and uselessness of some of the lectures there given. But I think that, if the Senate of the University has any control in relation to the college at all, that power

would be much better exercised in securing good lectures in certain departments than in forcing attendance, whether the lectures be worth it or not. As a general rule, students are ready enough to attend any lectures that are of any use to them.

GRADUATE.

THE PROPOSED Y. M. C. A. BUILDING.

To the Editor of THE 'VARSITY.

SIR,—In your paper one may see every week a list of subscribers to the Y. M. C. A. building fund. No one will be likely to regret money expended in aid of such a purpose, but we may be allowed to question whether the action of those who are advocating the scheme is as liberal as might be. The intention seems to be that the new Y. M. C. A. building shall be—altogether separate and distinct from the other college societies. We are told that it is to have a reading room, hall, and parlours, from which non-members shall be excluded. One may be a well-wisher of Y. M. C. A.'s, and yet doubt whether that course of action is wise. Will it not tend to give an idea of exclusive Christianity that is most undesirable in college life? There is a practical outlook, moreover. Why should we not have a building that shall contain under one roof rooms for the meetings of the Literary Society, a gymnasium, and the necessary accommodation for the Y. M. C. A.? The present gymnasium is obviously inadequate, the Literary Society rooms are confessedly too small. We might have a building with little more expense and trouble sufficient for the need of all. Such, at any rate, is the general impression among the graduates, as experience in canvassing enables the writer to testify. The opinion among them seems to be that a meeting should be called, when a discussion on the matter might take place, before any definite arrangements as regards building have been made.

J. H. B.

DISFRANCHISEMENT.

To the Editor of THE 'VARSITY.

SIR,—Some time in January last the General Committee of the Literary Society made a rule that attendance at meetings of the Society must be recorded within two weeks' time, otherwise credit for such attendance would not be given.

Not having been at any of the meetings since this rule was adopted, I have not had occasion to record meetings. But previous to the passing of the rule I had been fairly regular in my attendance at the ordinary meetings, and had been at all the public debates,—enough to give me my vote.

I only learned the other day that this rule was retroactive and retrospective in its operation, and that I shall be debarred from recording the meetings I have attended, and will consequently be deprived of my vote. This seems to me to be most unjust and unwarranted, as no intimation of the retrospective nature of the rule was given in the notice which appeared in THE 'VARSITY. I am sure that many took the same meaning from the notice as I did myself, viz.: that it referred only to the recording of attendance at meetings subsequent to the passing of the rule.

F. B. HODGINS.

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