

VAR-SITY

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THE VARSITY.

THE VARSITY is published in the University of Toronto every Saturday during the Academic Year, October to May inclusive.

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Topics of the Hour.

The sixth Monday popular concert took place in the Pavilion on the evening of the 11th of January. Mrs. Estelle Ford, of Cleveland, was the solo vocalist. Mrs. Ford's singing was most enjoyable and earned for her most deserved encores. She sang "Che Gioia!" "Comin' thro' the Rye," and a waltz song. The Quartette Club was assisted by Herr Kegel, of New York, in the rendering of Mozart's matchless quintette for clarinet and strings, which number was exceedingly well rendered. The quartette also played Tschaiakowsky's "Andante" and Cherubini's "Scherzo." Their

playing of these numbers was most finished and artistic. Herr Kegel and Herr Ludwig Correll played solos on the clarinet and 'cello respectively, the latter playing Popper's "Gavotte." Altogether the concert was a most successful one. The seventh concert takes place next Monday night, at which Mme. Caroline Zeiss, a contralto, will appear.

A requisition has been sent in to the Executive Committee of Convocation by a number of graduates, asking the committee to call a meeting of Convocation at as early a date as possible. The ground of the requisition is that it is desirable that some immediate action be taken to increase the representation of graduates on the Senate of the university. The present number of representatives was fixed fifteen years ago, and it is no exaggeration to say that the number of graduates has doubled since that time. But, through the affiliation of the theological colleges, several ecclesiastics have recently been added by appointment to the Senate and history bears us out in saying that the influence of clerical professors is not always favourable to the highest interests of liberal education. Moreover, all the main arguments which can be adduced in favour of municipal self-government will also hold in the case of such a large public corporation as the University of Toronto. A great majority of the recent reforms instituted by the Senate were inaugurated and carried through by the graduate representatives. Several of the appointed members scarcely ever put in an appearance at the meetings, and then only for the obstruction of reform. There are thus the best reasons why the elected membership of the Senate should be largely increased.

The College Council have declared their intention of refusing the use of Convocation Hall in the future to the Literary Society on the alleged ground that the annual hazing ceremonial usually takes place after one of the public meetings of that Association. This is the most absurd exemplification that we have heard of for a long time of the *post-hoc-ergo-propter-hoc* style of argument. The Literary Society were no more responsible for the initiation last fall than they were for the insulting presence about the College buildings of the half-dozen policemen who, with all the able co-operation of certain members of the Faculty, succeeded admirably in not preventing the proceedings. From a similar profound method of reasoning the Council should prohibit citizens from holding social receptions, since it is affirmed that one of the subjects of the hazing was captured while returning late from an evening party. In short, there is no limit to the absurdities into which the Council may now rush without the least fear of inconsistency. There might have been some justification for the refusal of the hall on the ground of the misconduct and disturbance which sometimes characterizes the meetings, and which we have had occasion too often to condemn. But even then an old time privilege and right of the Literary

Society should not be withdrawn without a previous warning to that effect. In the present case the action of the Council is wholly unjustifiable.

The political course of the *Globe* and *Mail* cannot in every instance be commended, even by partizans, and certainly not always by independents. But we are glad to see that both journals are using their influence to encourage, as far as daily papers can, native literary talent. Both these papers now propose publishing serial stories by Canadian writers. This is worthy of all praise, and we think the experiment will prove a success. Certainly nothing could be much worse than the stuff that usually fills that portion of the Saturday editions of our two dailies devoted to light literature. But the novel by Isabella Valancey Crawford, in the *Globe*, is vastly superior to the ordinary run of newspaper fiction. The *Globe's* Christmas number, while a most creditable production, was rather heavy. Even the most voracious story readers must have been appalled at the prospect of having to read twenty-four stories. We think that if our contemporary, instead of offering large prizes for the best five stories, had been content to pay a smaller sum every week for a good story, the literary digestion of their readers would have been better consulted, whilst a more wholesome and lasting benefit would have been conferred upon the writers themselves. But the *Globe's* intention was good, and deserves praise. We hope that Canadian editors will endeavor to do their best to encourage native talent. They should also pay for it.

The annual *Conversazione* of the Literary Society, which takes place in a few weeks, promises to be a great success. The various organizations in connection with University College are already in active co-operation with the general committee, and much commendable enthusiasm is manifested at the preliminary meetings. It has been suggested to the Committee that only native talent be engaged for the entertainment. It is to be hoped that the suggestion will be adopted. We are not prejudiced in favour of Canadian art, but we fear that too many Canadians are prejudiced against it. Albani and Miss Arthurs had to go to the United States and Europe to secure recognition. There are other Albanis in Canada, and it is worth our while to discover them. For two *conversazioni* in succession the feature of the entertainment was the violin-playing of that talented young Canadian, Miss Leonora Clench, and hundreds of Toronto people are grateful to the University College Literary Society for the pleasure of hearing her. The fact that her genius has since been recognized at Leipzig, shows us that we Canadians are not at all devoid of judgment in these matters. We must recognize the merits of our own people. Canada can never become a nation so long as we are afraid to form our own opinions about ourselves. Moreover, if we consider the purpose of this annual entertainment, it will appear desirable that local talent should receive the preference. The *Conversazione* is in the main intention a reception given by the students to their city friends to whom they are under deep social obligations. There is little doubt that on this occasion our guests would much prefer an entertainment provided literally by students and their friends to one which was largely in the hands of foreigners.

Leading Articles.

A COMING REVOLUTION.

No one can have failed to notice that the present tendency in our universities is in the direction of more pronounced specialization.

Knowledge has increased. Every department of study has as-

sumed an importance and magnitude which a few years ago would have been quite incomprehensible; and universities, as the sources and distributors of knowledge, feel compelled, while introducing the newest and most delicate apparatus, and vastly augmenting their force of workers, to divide their labor more and more in order to present to their students in a limited time all the facts in connection with the departments usually recognized as academic, and thus to prepare them to go forth as graduates and extend the boundaries of the special fields which they have chosen.

The aim of the modern university is the advancement rather than the diffusion of learning, and every student must not only learn, but must add his measure to the growing mass; and by his contribution to the sum-total, the success or failure of his education must be estimated. The earlier the student begins to specialize, the earlier will he reach the outer borders of his field where his own original investigations must begin. He must be acquainted with all the details of his subject in its present state of development, before he attempts to do original work, in order not only to acquire the scientific method of investigation, but also lest his acquaintance with the line of demarcation separating the known from the unknown, be not otherwise accurate enough to prevent waste of energy in the effort to work out results already thoroughly established.

With the advancement of learning as the chief end of universities, then, the necessity for early and systematic specialization, on the part of both faculty and students, is quite apparent. But here some very grave questions arise. Should the advancement of learning be the grand aim of our highest educational institutions? Is the pursuit of "knowledge, for its own dear and divine sake," after all, the highest motive for study, as we so often hear it is? What about the claims of the individual student as a man? Should not the highest aim of a university, ranking itself as the first educational power in the land, be rather to draw forth all that is noblest in man, regardless of the number of facts, accurately weighed, estimated and classified, which it may store up within him, and quite as regardless of the number of such facts which he may contribute to the present sum-total? Or has the term education lost its virtue and become synonymous with instruction?

There can be little doubt that our so-called educational institutions are devoting their means and energies more to instruction than to education; and increased endowments are rendered necessary, not because of a desire to educate more truly, but to instruct more successfully. Among the professors of any university there are not more than one or two educators to whose influence graduates gratefully ascribe much of their higher development. The rest are instructors merely; and these latter conceive it to be their first duty to present their subject as a beautifully developed whole. A professor of literature must first trace its history in detail through all its periods, allotting to each writer his proper place and a fitting criticism. A professor of chemistry must first trace the rise and progress of the science and discuss the important theories upon which, as a science, it is based. No matter what the interest, and consequently the true development, of the student may demand, the subject is sacred and its perfect arrangement must not be tampered with. Thus knowledge is made an end, not a means, and the individual is sacrificed for the cause of science.

Soul is being more and more eliminated in the growing army of young specialists. Even now we find hundreds of students who boldly assert that there is nothing higher or nobler in man than the faculty which thinks; and a world-embracing sympathy that can weep with those who weep is to them a weakness of temperament.

Then do I say that specialization is incompatible with the highest soul-culture? By no means. I would willingly admit that many specialists have been the grandest types of men. I would even say, with the most enthusiastic advocate of specialization, that it is the duty of every man to be a specialist in some sphere of intellectual activity. But what I do wish to say emphatically is, that

instead of specializing in order to become an educated man, a student should be an educated man before attempting to specialize. In other words, no student should be urged to enter upon the detailed and critical study of a science, with the object of becoming a teacher, an original investigator, or a *man*, until his soul-culture is assured.

A student may undoubtedly be a profitable worker for science before his higher manhood is developed: so may a child of eight be a profitable worker in a factory—from the manufacturer's point of view; but would science be in any way a loser if it were made to wait a little for the development of faculties grander than those which classify scientifically? It is strangely and significantly true that he who has looked most searchingly within himself, sees farthest beyond himself. If science wants more far-sighted, comprehensive investigators and fewer petty, dependent fact-diggers, then it must see to it that its students, before passing far beyond its threshold, know something of the depth and intensity of meaning in that word *man*.

Education must precede instruction, and it is vain to attempt to reverse the order without infinite loss. Our Universities, however, are making an attempt to do so; and German universities, so idealized and servilely copied in these days, have almost completely substituted instruction for education, but with what result? The German peasant is purer, nobler and less selfish than the German student. Happily with us a reaction has begun—and in the proper quarter—among the students themselves, for we find many who are honest enough and brave enough to confess ignorance of much that universities or polite society would have us believe is indispensable. All honor to such students! for they have brave hearts indeed who in spite of encyclopædic professors and examiners, and society prejudices, and money inducements, allow themselves time for quiet, earnest, manly contemplation of the facts of the higher life they feel within them.

Elaborately equipped universities must always exist and will necessarily grow more elaborate and costly year by year, for they have a most important work to do; but they will, in a future not far distant, be recognized as our instructing institutions merely. The institutions of higher education on the other hand, will be less pretentious, needing no large endowments; but the wealth of no Vanderbilt, Hopkins or Stanford will have power to create them; and their office will be—not to make chemists and mathematicians and philologists—but to develop men. Their professors will proceed on the principle that not what goes into a man but what comes out of a man educates him—that depth of soul, and not knowledge, is the true power. Their students will be led to see that the possibilities of a life increase with the earnestness and intensity of that life; and as graduates, while recognizing the true nobility of a life devoted to physical science, they will still feel that there is a higher and more lasting species of production than that of accurately estimated material facts, and then perhaps will dawn the morning of a new literature—a mighty and soul-inspired literature of power.

J. McW.

THE SOCIAL LIFE OF UNIVERSITY COLLEGE.

I need not here enlarge on the importance of the social element in student life. A college is a microcosm, its citizens should have ample opportunity to become intimate with each other. Intellectual work is of course their main object, but this can be all the better accomplished if the pursuit of learning is tempered by the amenities and enjoyments of social intercourse. Students who never learn to know each other are deprived at once of an indispensable element of culture and of all experience of the most delightful side of college life.

In an institution with so large an attendance as that of University

College it is especially necessary to keep this matter in view. When the number of students was so small that the great majority of them could be accommodated in residence there was no difficulty in the way of making each other's acquaintance. Now when only one in ten can be so accommodated, it is obvious that some other means of throwing them into each other's society must be found if they are not to be allowed to remain comparative strangers to each other. The freshman class is always large and is steadily increasing. Its members are kept together to some extent by attendance at the same lectures during the first and second years, but the comparatively slight intimacy thus formed is largely neutralized by their separation from each other into the specialized groups of the third and fourth. The Literary Society, the various minor associations for mutual improvement, the volunteer company, the athletic clubs, the gymnasium, the library and society reading rooms, and the college paper, all serve a useful purpose in bringing together the students of the different years and departments. So do the social entertainments given from year to year by the hospitable dons to the members of their classes. But are these social agencies adequate? Is the social life of the college what it ought to be? If not, what more can be done with a view to making it so?

The recently established undergraduate dinner was a move in the right direction. Students, like other people, have a weakness for eating in company, provided always that the company is *per se* agreeable to them. But a dinner at the Queen's once a year will after all go but a little way towards supplying the social deficiencies at present experienced in college life. If the residence could be enlarged so as to provide accommodation for all or even the great majority of the students, the latter would be thrown much more constantly into each other's society than they now are. But I frankly confess that to me it seems hopeless to expect any such event as the addition of even a single room to the west wing. Then, why not try to substitute for an enlarged residence a common dining hall? If the students generally could be induced to take even the midday meal together, the social gain would be very great. It would of course be much greater if the custom of taking all their meals in company were to become at all common.

I do not see any great difficulty in the way of bringing this about. From long experience of private boarding-houses in Toronto I am convinced that it is much easier to secure good rooms with the necessary attendance than it is to secure good meals. Many house-keepers are willing to let rooms and keep them in order, who could not reasonably be asked to submit to the inconvenience of providing meals at all hours for students of different years and classes. If there were a well conducted and not expensive restaurant attached to the college I am certain that the custom of taking rooms outside and meals inside would become almost universal. A student who is now compelled to put up with indifferent fare, of which he must partake at times as inconvenient to himself as to his landlady, could under such a system take his meals when he felt so disposed, and could at least accommodate himself more easily to the necessarily complicated lecture courses. As this paper is nothing if not practical, I will conclude it by throwing out a few suggestions which may make my meaning clearer even if they lead to no more important result:

1. The establishment should be a genuine bill-of fare restaurant, not an ordinary hotel dining-room. A skilful caterer could then guard himself more effectually against loss, and the student could more easily accommodate his eating at once to the condition of his digestion and to the state of his finances.

2. The interval for breakfast should extend from eight to ten, for luncheon from one to three, and the important meal of the day should be ready at six, lectures ending as they now do at five.

3. If an hour is needed by way of recess in the middle of the day it should be the hour between one and two, but I do not see any necessity for such a provision at all. Certainly, except for students in residence, it does not serve any very useful purpose at present.

4. The library should be opened at nine and left open till six, so that a student taking all his meals in the college might be able to do so without any necessary sacrifice of his time. If this arrangement would make additions to library staff a necessity, then by all means let us have them. The library is for the benefit of the students, and it ought to be open from nine till six whether there is a common dining-hall or not.

While the scheme thus outlined may not commend itself to either the students or the college management in all its features, I am of the opinion that something of the kind is not merely feasible but absolutely necessary, if the students are to be placed in a position to know something of a real college life. Sir William Dawson in his speech at the McGill undergraduates' dinner last year advocated a somewhat similar scheme for his own college, and I have no doubt that his great influence and untiring energy will enable him to realize his ideal. Here it can do no harm, at all events, to have the proposal thoroughly discussed from every point of view in the VARSITY, and it is with a view to elicit suggestions from others that I have put forward mine.

WM. HOUSTON.

Literature.

BLUE EYES.

GLADNESS.

"Oh! those blue eyes of thine!
Sparkling and bright,
Full of sweet happiness,
Stars in the night,
Stay, yet awhile, oh, stay!
Joy to me bring,
Fade not loved light away,
Thus do I sing!"

FEARS.

"Tell me, ye gods, oh, tell!
Will they be ever so,
Free from all tears of woe,
Pure and undimmed by sorrow and care,
Beaming so fond and true,
Clear as the glistening dew,
Brighter than jewels, more precious and rare?"

SADNESS.

"Hark! 'tis no answer glad
Borne on the breeze,
Sighing and wailing sad,
Voiced by the trees;
Why do ye moan? you say,
What does your moaning mean?
Gaze dreamer, while you may,
Into her bonnie e'en,"

TEARS.

"Ah! thou assassin death!
Come from the tomb,
My light and love to slay
Leaving the gloom;
Hold! stay thy hand, I pray!"
Wildly I cried,
Alas! in my arms she lay,—
Blue eyes had died.

COMPETITION.

A correspondent of the VARSITY of December 12, takes most indefensible ground on the subject of "Competition." A mere re-statement of his position might suffice to show its utter untenableness to observing minds. As, however, the error prevails only too generally, and is responsible for much of the callous inertia that at present hampers the work of reform, you will kindly allow me a few lines in comment.

The assumption is made by your correspondent that competition is universal, necessary, and designed by the Creator. I pass by his general references to the animal, vegetable, and even mineral kingdoms, which are of doubtful accuracy, and, besides, impertinent to the matter in question. I pass by also the consideration of the condition of primitive man, the information on which subject is sufficiently meagre to expose us to inaccuracy of statement. The assumption that competition was universal in any period in the past of mankind, simply cannot be proved, and I venture to say that probabilities are against it.

But let us turn to the actual society of the nineteenth century. It is with that we are chiefly concerned. Now, is it not an obtrusively obvious fact that, in society as actually constituted, competition is far from being universal? I omit the multitude of individual instances in which family affection, neighborly kindness, and natural feeling of brotherhood, mitigate and annihilate the evils of competition. I omit also those many unwritten laws, called customs, which act in like manner to destroy competition. And I refer simply to the socialistic and co-operative spirit which, beyond doubt, is taking an increasingly large share in government and industry.

This tendency of our times is noted jubilantly by socialist leaders and proclaimed with alarm by Herbert Spencer, the apostle of individualism and competition. In his article on "The Coming Slavery," after referring to numerous socialistic features in our present society, such as public schools, post offices, the telegraph, municipal government enterprise, &c., and after pointing to prospective land laws, and government control of railroads and of the whole long catalogue of concerns for wholesale production and for wholesale and retail distribution, Mr. Spencer proceeds:

"Evidently, then, the changes made, the changes in progress, and the changes urged, will carry us not only towards State-ownership of land and dwellings and means of communication, all to be administered and worked by State-agents, but towards State usurpation of all industries . . . and so will be brought about the desired ideal of the societies."

One feature only of our social arrangements I would here particularize. Our public school system, which confers the blessing of a good education on so many for whom competition would have made it impossible, is manifestly a partial mitigation at least, of the evils of competition. And so also is that recent movement in Birmingham and Manchester, which has for aim to make government provision for such of the little school children (and there are many,) as are so disadvantageously placed in the struggle for existence that they cannot even find food enough to support their young brains through the exercises of school. Does this look as if competition were universal, "and utterly and absolutely impossible to escape"? A very casual observation of society around us would prevent many an ill-considered assertion, and destroy, before utterance, many a false and pernicious doctrine.

"To struggle with one another, we were not made so." The answer made to my plea is particularly naive. We are assured that "competition is everywhere, it has crept in somehow, and it must be admitted that men have succeeded marvellously well in doing what they were not made or fitted to do." Were we not humbly assured that the above assertion was made in all "frankness and honesty," we might be in doubt how to deal with it. What does the argument amount to? The fact, for example, that man once

succeeded marvellously well in masticating acorns and roots of plants, is poor proof that he is not adapted, as well and better, for the superior fare which his reason and inventive faculties have since provided. The fact that a man's hands succeed marvellously well in snatching food from his neighbor's mouth, surely does not prove that, when they labour in helpful co-operation, they are departing from the use for which the creator intended them. Surely, if you speak of a designer, you will credit him with at least our own human judgment, and not have him create for base purposes what is so excellently adapted for higher.

The best interpreter of the design in creation is ever an enlightened conscience. Christ, from the height of His moral inspiration, understood God's intention with regard to man, and proclaimed, as our guide in society, the law of human brotherhood. "Love thy neighbour as thyself." That this law of social life is not always understood and obeyed, is no proof that it does not exist. There are known laws of physical life, and these are constantly violated; but their violation as well as the violation of the law of social life, is productive only of deformity and pain; while it is only in conformity with these laws that the human form and human society assume the lines of a divine mould and throb with a joy new and divine.

R. BALMER.

THE TWO WARRIORS.

Laden with memories of tears and laughter;
Of sin and loving faith, and joy and woe;
Of warfare that shall live in fame hereafter;
Into the past the Old Year turns to go,
Looking upon the world with longing eyes,
Once more be'ore he dies.

Then, a young warrior in armour mail'd,
The New Year entereth the sleeping world,
And greets in awe his home with snow-ropes veil'd;
While in his hand he holds his flag unfurl'd,
Whereon are writ the destinies of fate
That his long reign await.

Their eyes encounter, the old man's and the stranger's;
The meek New Year reveres the kingly form,
Austere, with wearying griefs and world-felt dangers,
And owns that nobly he has pass'd the storm,
And sighs, "May it be granted unto me
To do great things like thee!"

But the Old Year, in sorrowful contrition,
Beholds the warrior's robe that bears no stain,
"Ah! that my countless sins could gain remission,
And I, as thee, be young and pure again."
In fervent agony the Old Year cries,—
"Pray for my sins," and dies.

As his last breath ascends, the stillness breaking,
Glad Christmas music, from a thousand bells,
Mingles two voices in their bright awaking;
One pealing forth its myriad—parting knells
For the pale dead,—the other, loud and clear,
Greeting the New-born Year.

Berlin.

J. KING.

COASTING UNDER THE AURORA BOREALIS.

A steep hill flanked by great snow-banks is climbed, and to the east lies folded in a little hollow, the hamlet I left so shortly ago. At the dip of the hill to my right, a long, rough, sabre-like projection of ice, glistening and flashing in crystalline splendour, cuts its way sharply into the well-defined waters of the wonderful Current river, that challenges all the forces of winter to bind it fast. As far as the eye can reach east and west, it flows along silently between narrow sheets of ice, on which the shrubby of the islands that

show so clear under the flaming skies, and from amidst the gleaming ice-fields, throw dark serrated outlines. Some travelers, shantymen perhaps, mail couriers more likely, have been stopped by its course, and a fire shines ruddily from the foliage of the largest and most heavily wooded island, calling out in a language understood along all this coast, "Boatman, do not tarry" But who would not camp out on such a night, and under such a sky? The whole northern heavens, to the zenith, are flooded with a pale blue brilliancy, in which float some dark irregular clouds, pierced here and there by the bright eyes of the stars, and looking, in the sea of light in which they lie, like the *Fortunate Isles of the blessed*. Long quivering tongues of flame shoot up from the mountains, that stand out in bold relief, fall athwart the tufted islands, and in thread-like gleams flicker upward to the zenith.

Atmospheric displays of this kind are of common occurrence in this part of Her Majesty's dominions, but are usually marked by a blaze of fireworks in one quarter, to be succeeded by a like blaze in another quarter. The bright colors spring up and fade so quickly, and follow and chase each other in such rapid succession, that the eye has but to watch one section of the heavens to be gratified by every variety of light and shade, form and coloring, observable in this grand phenomenon. But to-night there is a great difference, in that the display is stationary. From the early evening hour the illumination has continued as at first it broke out, save that the clouds have changed their forms and positions.

But the merry-makers are coming this way. Even this unfrequented slide must fall a prey to Albany sleds and toboggans, on such a glorious night. I cast a last look around, tie the strap of my snow-shoe which has become loosened, and go home to write to my friend, the Editor of the VARSITY.

H. E. T.

Algoma District, Jan. 9, 1886.

DE OMNIBUS REBUS ET QUIBUSDAM ALIIS.

"Læge, Diek, Læge!"—Joseph Andrews.

Whether it was out of chagrin at the untoward results of the mind-reading at Gerolman's last term or for some other reasons altogether beyond the grasp of my comprehension, I did not know; and perhaps it was because I didn't know, that I was having all the more pleasure with my speculations and conjectures on the matter, when that bulky letter from Leatherby himself came to me yesterday. Before opening the envelope, which bore the stamp of Universality College, I tried once again to think out what it could be that led him to leave Toronto for the sake of attending lectures at that well-known American institution, where he himself, however, would be not at all well known. Though I know Fred Leatherby's character intimately, I found on opening the letter that my last guess had not hit the mark.

"My strong point," he wrote, "is original research, as you know." I must say that I had not known this. "But until now," the letter went on, "I felt myself cramped. What I needed was a man of profound erudition to be my adviser, a man versed in all the old languages and skilled in ancient cosmogonies, myths, antique fables, theology, and knotty points generally; a man whose *dictum* on any subject would be definitive and final. Such a man, I feel sure, I have found in Dr. McCrudely, the new lecturer at Universality College. As yet, it is true, I have seen very little of him, but what makes me pin my faith to his erudition is the sight of the *menu* card of an elaborate feast of languages, which he has pinned up on the announcement board here. I have copied it for you in all its learned length. It made the postage come high. It begins, as you will see, with the Cuneiform Inscriptions of Western Asia, and amongst a host of other languages includes Zendic, Aramaic, Sanskrit, Syriac, Targumic, Assyrian, Prakrit, Pali, and Arabic, and ends with Ethiopic,—to say nothing of the most atrocious kinds of comparative Philology. From this it is plain to see of Dr. McCrudely that for profound scholarship in the lore of all languages, he beats the very devil."

The last remark must not be taken as one of Leatherby's characteristic flippancies. We read that Richard of the Lion Heart and his knights were encouraged in Palestine by angels of heaven who cried to them, *Seigneurs, tuez, tuez!* providentially using the French tongue, as being the only one understood by their auditors. The Rev. Homer Wilbur, while contending that this would argue for the panglottism of these celestial intelligences, assures us on the other hand that the devil, by the testimony of Cotton Mather, is unversed in certain of the Indian dialects, and cannot therefore pretend to rival a Mezzofanti. Having this, no doubt, in mind, Leatherby thought that—without at all seeking to make little or the Diabolical attainments in linguistics—he could fitly and justly say of Dr. McCrudely that he beats the devil.

The first object of the original research to which Leatherby is about to devote himself will be the personal history of Adam. He will, with Dr. McCrudely's aid, determine whether that Rabbinical account is worthy of belief which makes Adam to have been created at four o'clock in the afternoon of Friday, the sixth of September, that being the month named *Tisri* by the Jews. When Leatherby publishes his prelections on Adam, innumerable other questions relating to the father of mankind will be found treated of; as, for instance (to say nothing of the public libraries before the flood, mentioned by the Irish antiquarians), whether the catalogue Paul Christian Ilsker gives of Adam's library is exact or not.

What I have just said of the Irish antiquarians brings to my mind another matter which, I have no doubt, will be fully investigated,—I mean the origin of the Irish nation. To this question Leatherby, not being himself an Irishman, has enthusiastically given his attention. He had pored over the histories of O'Flaherty, O'Connor, O'Halloran and Keating; he had weighed all the evidence they adduce to prove that an Irishman is an Indian, and that a Peruvian may be a Welshman; he had read of the giant Partholanus who was descended from Japhet, and who landed on the coast of Munster on May 14th, in the year of the world 1987; but as yet he had come upon no convincing proofs of any one of the various origins asserted by the various authorities, of whom each defended his own theory, *pugnis et calcibus*. I had a theory that the Irishman was originally a Greek. I quoted in support of my theory that passage in Mahaffy's "Social Life in Greece," which tells you that if you would know in these degenerate days what manner of man an Athenian of the age of Pericles was, you must look upon a don of Dublin University. To this Leatherby took objection, on the ground that Mahaffy is a Dublin University don himself. I found another proof of my theory in a note to a certain passage in the Salaman and Absal of the Persian poet Jami. The translator, in asserting that Plato, as *Iflatim*, and Aristotle, as *Aristo*, are renowned in the East to this day, quotes Professor Eastwick, who says that while endeavoring to explain to a Persian cook the nature of an *Irish stew*, the man interrupted him, saying he knew well enough about *Aristo!*

However, I have no doubt that so profoundly learned an orientalist as Dr. McCrudely, will be able, when Leatherby brings it to his notice, to throw a flood of light on this important question, and that we shall soon be able to feel perfectly assured in our knowledge of the origin of those whom

"The shamrock, their olive, sworn foe to a quarrel,
Protects from the thunder and lightning of rows;
Their sprig of shillelagh is nothing but laurel,
Which flourishes rapidly over their brows."

I shall not attempt, within the limits of this paper, to speak of all the momentous questions which are to be set at rest forever by McCrudely and Leatherby. Suffice it that I mention but one more—one in which I know Leatherby to be greatly interested.

The learned Cluverius says that the ancient Goths of Germany—who first settled in the country between the Vistula and the Oder, and who afterwards incorporated to themselves the Herculi, Bugians, and other Vandalic clans—had, all of them, a wise custom

of debating everything of importance to their state, twice: that is, once drunk, and once sober. Drunk, that their counsels might not want vigor; sober, that they might not lack discretion. Leatherby is of opinion that, were this wise custom adopted in all deliberative assemblies, and more especially in College Councils, while it is scarcely possible that their decisions could be more foolish, there is no doubt that their proceedings would be more amusing, and of far greater interest than they are at present.

With the help of Dr. McCrudely's vast knowledge of all the records in the Indo-European languages, he hopes to be able to determine whether or not Cluverius is exact in saying "once drunk and once sober." For if it should appear that he is exact, it will be necessary to determine whether they were drunk before or after they were sober. Or Cluverius may be mistaken, and it may have been that they were drunk both times or oftener.

For want of space, I shall have to stop here; but before making an end, I must pause and gaze once more, in fancy, upon Dr. McCrudely's expansive manifesto. Surrounded by the many lesser notices posted upon the bulletin-board, it must seem a very Triton among the minnows, that huge broadside, "beginning, as you see, with the cuniform inscriptions of Western Asia,—and ending with Ethiopic!"

This mention of the Ethiopians brings to my remembrance a strange custom of theirs, related, I believe, by Sir Joseph Banks. When a courteous and affable Ethiopian comes before one whom he wishes to honor with a salute, he unwinds his dress, appearing half-naked in the presence of his friend. Not that I wish to be understood as insinuating that Dr. McCrudely, in meeting his classes for the first time, has stripped off his learning Ethiopian-wise, and pinned it all on the bulletin-board, leaving himself in the sorry state of the fowl which disconcerted Plato. Far be it from me! What I wished to say was merely that the Ethiopian mode of salutation is a remarkably strange and outlandish one.

JEWLYAH.

University and College News.

THE CONVERSAZIONE.

The Committee have appointed Friday, February 19, as the date of the *Conversazione*.

HISTORICAL AND POLITICAL SCIENCE ASSOCIATION.

The first meeting of the term was held in Moss Hall last Tuesday, the President, Mr. Houston, in the chair. Very interesting papers on Co-operation were read by Messrs. Chamberlain and T. M. Logie. It was shewn in the papers and ensuing discussion that co-operation does not abolish competition, but diminishes the intensity of the struggle between labor and capital, it gives the laborer better value for his labor, and through it the rewards of labor are more equally distributed, it encourages the cash system, renders the laborer independent of outside capital, thus giving him a manly independence. It helps to shew him the true value of his services, and that he must be rewarded according to his skill and industry; and by abolishing middle-men it increases production.

The chief difficulty in connection with co-operation is that of managing a joint-stock company with so many shareholders as these societies usually have. The amount of stock held by one person being limited by law tends to prevent quarrels in the society as to whether labor or capital is to be better paid. Co-operation in England is chiefly confined to distribution, co-operative production being more difficult on account of its more speculative character, and the long credit necessarily given. However, such production has proved successful in France and the United States, especially in the case of the *Century Publishing Company*, which is now managed entirely on this system. The Grange societies of Ontario have been of great assistance to farmers in purchasing implements. National workshops, Benefit Societies, and those business firms which give their employees a percentage on all profits above a certain amount, are not really co-operative.

Limited liability is desirable, lest in case of a failure, such as that of the Glasgow Bank, though the directors might be imprisoned, the shareholders would get hard labor for life. Co-operation is making great progress, and is now carried on to an extent which few people would imagine. Mr. Houston thought the subject was best explained in Cairnes' Leading Principles of Political Economy newly expounded.

Next Tuesday, Messrs. J. McD. Duncan and Geo. Paterson will open the debate on the subject: Resolved, that Capital Punishment is justifiable.

NATURAL SCIENCE ASSOCIATION.

At the next meeting of the Natural Science Association, to be held Tuesday, January 26th, Professor Pike will read a paper on "The Position of Science in an Ideal System of Education." A paper on "Recent Researches on the Nucleus," will be read by A. B. McCallum, B.A. A general invitation is extended.

THE ENGINEERING SOCIETY OF THE S. P. S.

The regular meeting of this Society was held in the School of Practical Science on Tuesday afternoon. The President, Prof. Galbraith, in the chair. After the ordinary business had been transacted, Mr. T. K. Thomson read a paper on the graphical and analytical methods of determining the size of angle blocks for Howe Trusses. He was followed by Mr. H. E. Scott, with an interesting paper on the re-survey of an Ontario township after the lapse of sixty years. Mr. Scott fully described the entire work connected with this intricate job, and enumerated the different Provincial laws bearing on this subject.

These papers having been read and thoroughly discussed, the question was put and debated whether it would be better to ventilate street sewers at surface of the street or at the house-top. This question drew out much valuable information from Prof. Galbraith and Dr. Ellis, while many other members showed that they were well up on the problem.

After appointing a special committee to see that the engineering department be well represented in the University Conversation, the meeting adjourned.

Y. M. C. A.

The first regular meeting of the Association for the Easter Term was held on Thursday afternoon. If the numbers present may be taken as an augury, the prospects for a successful term's work are very bright. The meeting was conducted by Mr. J. McP. Scott. He took for his subject Joshua 1 : 9, Christian Warfare. Among other things mentioned as necessary for a successful Christian life was courage, which we get from knowing who is our leader. Another element of success is obedience. Obedience is a test of our discipleship, and a condition of prevailing prayer. Another element is endurance, which is a mark of a good soldier of the Cross. With these, victory will be the Christian's through faith.

After the devotional meeting was concluded a short business meeting was held. Nominations for the office of treasurer, rendered vacant by Mr. Jones' resignation, were accepted. The election will be made next Thursday, January 21st. The following gentlemen were nominated:—Messrs. Sparling, Hunter and Fenton. It was also decided to appoint a musical committee, a step which it is hoped will prove of service to the singing at the regular weekly meetings. The evangelist, Mr. Studd, from Cambridge, was also announced for February 20th, by which time it is expected the furnishing of the new building will be completed.

The following constitutes the executive for the year:—President, C. C. Owen; Vice-President, J. McD. Duncan; Rec. Sec., J. McP. Scott; Cor. Sec., T. H. Rogers; Treasurer, ———; Assistant Treasurer, H. J. Cody.

The general committee is as follows:—4th year, Messrs. Gar-side, Shiell, J. M. Baldwin and Logie. 3rd year, Messrs. Natress, Talbot, Gibbard and Russell. 2nd year, Messrs. T. A. Gibson, Skey, Bradley, and E. S. Hogarth. 1st year, Messrs. DesBarres, Acheson, Shore, and J. D. Spence.

The second meeting was held in Moss Hall on Thursday afternoon at five o'clock. Mr. W. P. McKenzie, B.A., a former president, conducted the meeting. He took for his topic Daniel 12 : 13 : "But go thou thy way till the end be; for thou shalt rest, and shalt stand in thy lot at the end of the days." This is a fact which we must all sooner or later recognize—we shall stand in our lot when the end is. It is a principle made use of every day, and men in the world carry it out with fellow-mortals more severely even than God. And it is a righteous principle. The selfish man, for

example, will at the end be left to his loneliness—where he wanted to be and kept himself at the first; while seeds of kindness sown will bring forth answering kindnesses. Operating, as it does, universally in this life, we must logically extend it to the life to come. As a man sows he must reap. Added to the moral assurance we have that this is so, there is the testimony of millions of men who live in daily belief of Christ—testimony which we would regard as all-convincing as regards any other matter. Why then will we not all act up to our belief on this point? Perhaps we are afraid it may interfere with our worldly prospects. But it is only man that looks at and seeks for power. God looks at the character, and since character goes on in successive stages, we must be in the future life what we are here, and it is according to that character that our lot must be.

After the devotional meeting was over a short business meeting was held. The only business of importance transacted was the appointment of Mr. J. A. Sparling to the office of treasurer.

KNOX COLLEGE NOTES.

All the students have returned. The whole number is 76.

In addition to the students of last term, two familiar faces are again seen in our halls. W. P. McKenzie, '84, after spending a year and a half in the North West, has returned to study theology. R. M. Hamilton, who has been teaching for two years, is taking up the work of the third year University.

The appointment of Dr. McCurdy as Assistant Lecturer in Oriental Languages in University College gives general satisfaction. Many of the theological and University students are seeking his tuition.

The January number of the "Knox College Monthly" is a good one. J. McD. Duncan contributes an article.

Mr. A. T. Cringan, a graduate of the Tonic Sol-Fa College, addressed the students on Wednesday afternoon. He briefly showed the advantages of the Tonic Sol-Fa system.

The College Glee Club gave a concert at the Lunatic Asylum on Wednesday night.

The annual meeting of the Students' Missionary Society held on Friday evening 15th inst., was a most interesting one, and was largely attended by the friends of the society in the city.

LAW STUDENTS' SOIRÉE.

The students of Messrs Maclaren, Macdonald, Merritt and Shepley, among whom are several old Varsity boys, held, under the patronage of the members of the firm, what their "book-words" very aptly termed a "Grand Musical, Literary, Scientific, Sleight-of-hand, Mechanical, and Cyclonic Conversation, Concert, Exhibition, Lecture, Soiree, Banquet, &c., &c., &c.," last Saturday evening, at their offices, Toronto street.

The following distinguished artists, whose names may not be unfamiliar in Varsity circles, brought from a great distance and paid enormous salaries, contributed to the success which crowned high with laurels their graceful efforts: Sig. A. F. Lobbo; Mr. Ewart Middleton, R. S. V. P.; the Gemini Phenomenæ Geddegowskæ; His Wash-up T. C. Robinette (chairman); Prof. Houdin Heller Zamiel Macleananini, the Wizard of the North, South, East and West; Junius Brutus Booth Shakespere McGinnis Ouidiosini (R. A. Widdowson), supported by the young and talented tragedian Ernestino Rosicrucius Lakehaha (E. M. Lake) and a cherry cobbler; Herr Cowleyowski, K. K., and many others.

After the programme, the audience assembled regaled themselves with an oyster supper supplied by Coleman. Then numerous toasts and witty speeches followed. The health of the firm, warmly and in fitting terms proposed by the Chairman, was replied to most gracefully by Mr. Shepley, Mr. Geddes and Mr. Middleton. "Auld Lang Syne," and "God Save the Queen," terminated a most exceptionally enjoyable evening.

THE RUGBY CLUB.

The half yearly general meeting of the Rugby Foot-ball Club was held on Friday, the 15th of January. The attendance was very large, and the enthusiasm unbounded. H. B. Cronyn, President, occupied the chair. J. G. McLean, Sec.-Treas., read the report, which showed a large balance. The result of the half-year's play was: 159 points to 19. The election of officers resulted as follows:—President, C. Marani; Sec.-Treasurer, D. Ferguson. Committee, O'Brien, Fitzgerald, McLaren, McKay, Boyd, Richardson, Neill, Robertson, and Johnston. Delegates to Ontario Union, Elliott and Marani.

Communications.

MUSIC AT THE CONVERSAZIONE.

To the Editor of THE VARSITY :

SIR,—The action of the General Conversazione Committee in regard to the music committee's request for a grant of \$300 to carry out their part of the programme, though not final or decisive, leaves little ground for hope that their request will be acceded to. The general opinion seems to prevail amongst certain members of the Conversazione Committee that \$150 would be amply sufficient to cover the expenses of the concert. No doubt the fact that \$450 was paid last year for music may have disquieted some, and may account for the "retrenchment and reform" cry raised this year. But, as a member of the music committee, may I be allowed to point out a few facts which I think will answer some of the objections urged.

It must be borne in mind that when the students of University College entertain their friends, those who accept the invitation have a right to expect, from past experiences, something a little out of the ordinary run. Now, the various charitable societies and religious organizations give concerts all the year round, at which our local musicians and vocalists are heard and appreciated. Why should not we help to give our citizens and guests some variety, in the shape of foreign singers and musicians? If, as I think all will admit, the concert at the Conversazione is the chief attraction, why not make it a novelty each year, as much as possible? There is never anything different in the routine of our annual entertainment. The building, the decorations, the experiments, the social intercourse, and even the flirting that goes on, are all the same every year! Why not, then, let the concert be a novelty each year? The only objection of any force is that raised in regard to the expense, and surely it is not very dignified to say, practically, to our guests, that we do not think them of enough importance to go to a little extra expense to entertain them in a suitable manner. I trust that the general committee will have regard to the best interests of the Conversazione, and grant the music committee the sum they ask, which is the lowest figure at which a really good concert can be given—one worthy of past traditions, and of the college to which we belong.

FREDERIC B. HODGINS.

Drift.

*Public attention has lately been attracted anew to the poetical productions of Mr. Andrew Lang. We have already referred in the VARSITY to his book, "Ballades and Verses Vain," and the following additional extracts will give those who are strangers to it some idea of Mr. Lang's best original work.—ED.

POST HOMERICA.

By the example of certain Grecian mariners, who, being safely returned from the war about Troy, leave yet again their old lands and gods, seeking they know not what, and choosing neither to abide in the Phœacian Island, nor to dwell and die with the Sirens, at length end miserably in a desert country by the sea, is set forth the Vanity of Melancholy. And by the land of Phœacia is to be understood the place of Art and of fair Pleasures, and by Circe's Isle, the places of bodily delights, whereof men falling away attain to Eld, and to the darkness of that age.

[For lack of space we have omitted the opening poems of this series which relate the incidents at the beginning of the voyage.—ED.]

THEY HEAR THE SIRENS FOR THE SECOND TIME.

The weary sails a moment slept,
The oars were silent for a space
As past Hesperian shores we swept,
That were as a remembered face
Seen after lapse of hopeless years,
In Hades, when the shadows meet,
Dim through the mist of many tears,
And strange and though a shadow sweet.

So seemed the half-remembered shore,
That slumbered, mirrored in the blue,
With havens where we touched of yore,
And ports that over well we knew.
Then broke the calm before a breeze
That sought the secret of the west;
And listless all we swept the seas
Towards the Islands of the Blest.

Beside a golden sanded bay
We saw the Sirens, very fair
The flowery hill whereon they lay.
The flowers set upon their hair.
Their old sweet song came down the wind,
Remembered music waxing strong,
Ah now no need of cords to bring.
No need had we of Orphic song!

It once had seemed a little thing,
To lay our lives down at their feet,
That dying we might hear them sing,
And dying see their faces sweet,
But now, we glanced, and passing by,
No care had we to tarry long;
Faint hope, and rest, and memory
Were more than any Siren's song.

THE ODYSSEY.

As one that for a weary space has lain
Lulled by the song of Circe and her wine
In gardens near the pale of Proserpine,
Where that Ægean isle forgets the main,
And only the low lutes of love complain,
And only shadows of wan lovers pine,
As such an one were glad to know the brine
Salt on his lips, and the large air again,
So gladly, from the songs of modern speech
Men turn, and see the stars, and feel the free
Shrill wind beyond the close of heavy flowers,
And through the music of the languid hours,
They hear like ocean on a western beach
The surge and thunder of the Odyssey.

CIRCE'S ISLE REVISITED.

Oh, Circe, Circe! in the wood we cried,
Oh, Circe, Circe! but no voice replied;
No voice from bowers overgrown and ruinous
As fallen rocks upon the mountain side.

There was no sound of singing in the air,
Faded or fled the maidens that were fair,
No more for sorrow or joy were seen of us,
No sight of laughing eyes, or floating hair.

The perfume, and the music, and the flame
Had passed away; the memory of shame
Alone abode, the stings of faint desire,
And pulses of vague quiet went and came.

Oh, Circe! in thy sad changed fairy place,
Our dead youth came and looked on us a space,
With drooping wings, and eyes of faded fire,
And wasted hair about a weary face.

Why had we ever sought the magic isle
That seemed so happy in the days erewhile?
Why did we ever leave it, where we met
A world of happy wonders in one smile?

Back to the westward and the waning light
We turned, we fled; the solitude of night
Was better than the infinite regret,
In fallen places of our dead delight.

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REV. HILARY BYGRAVE, Pastor.

Hours of service—11 a.m. and 7 p.m.
CENTRAL METHODIST CHURCH
 Bloor Street.

REV. MANLY BENSON, Pastor.
 Subjects for Sunday, Jan. 24.
 11. a.m. "If thou canst believe"
 Anthem "Te Deum"—Hopkins.
 7 p.m. "Paul's Logic."
 Anthem, "Harken unto me ye people."—Hearken

Di-Varsities.

SHE NEVER TALKD SLANG.—The typical Chicago girl has been cruelly libelled. A Boston paper recently declared that she habitually talked slang and made use of such expressions as 'Getting left,' 'Coralled the handkerchief,' and 'Put in his best licks.' A reporter at once called upon a representative Chicago young lady and asked her what she thought of the assertion. 'This is a fish story' she replied with natural indignation. 'The fellow who wrote it is way off his base. There may be some of us who sling slang; but I never work the slang racket myself—not this child! Now you hear my bazzoo! We can discount Boston on beauty, and as for accomplishments, why, that's where we hold a full hand! Take me for example. I can paw the ivory. I can warble a few warbs, and I can elocute. Boston girls are just disgruntled. The fact is they've got to hustle to keep even with us, and don't you forget it.' The interview seems to have effectively settled the question. The libellous Boston paper should now apologize.

PRISTINE PROVERBS.

- I.
"Observe yon plumed biped fine!
"To effect its captivation,
"Deposit particles saline
"Upon its termination."
- II.
"Eryptogamous concretions never grow
"On mineral fragments that decline repose,
- III.
"Decortications of the golden grain
"Are set to allure the aged fowl in vain."
- IV.
"Pecuniary agencies have force
"To stimulate tospeed the female horse."
- V.
"The earliest winged songster soonest sees
"And first appropriates the annelides."
- VI.
"Bear not to yon famed city upon Tyne
"The carbonaceous products of the mine."
- VII.
"It is permitted to the feline race
"To contemplate even a regal face."

The following version of "Put a beggar on horseback and he'll ride to the devil" is the best of the lot.

- VIII.
"The mendicant once from his indigence freed
"And monnted aloft on a generous steed,
"Down the precipice soon will infallibly go,
"And conclude his career in the regions below."
—Ex.

After 1887, Latin will be made optional at Harvard. Then a student may graduate without knowing a word of either Latin or Greek.

At present the largest University in Europe is Rudolf Albrecht's of Vienna. It has 285 professors and 5,221 students.

Tom's recipe for making stovepipes—take a long cylindrical hole and wrap a roll of sheet-iron around it.

"While medical students are being harshly condemned for robbing graves it is forgotten that the students intend to fill them up again when they go into practice."

An exchange advises us to "treat our young children cordially." We do—we do. G. d'frey's cordially—Ex.

The three stages of moral depravity—Jam, jamboree, jimjams.



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A Vas-ar maiden met a man
Who never learned a paradigm,
But he was rich and drove a span,
And she shook Greek and married him.

A polite stranger in a railway station, said to an old gentleman whom he had accidentally kicked with his foot:

"I beg your pardon, sir."
"Eh?" said the deaf old man.
"I beg your pardon, sir," repeated the polite stranger, now stightly embarrassed.
"I don't understand you," he said mildly.
"I beg your pardon—I kicked you."
"What for?"
"An accident," roared the stranger.
"An accident? Bless me! Where?"

A young society belle from Manhattan who was making a visit to Boston, not long ago, sat next to a Harvard student at a dinner-party. In the course of the conversation she said to him,

"And what do you do with yourself all the time?"
"Oh, I read a great deal. At present I am reading Kant."
"Oh, are you? It's by the author of 'Don't,' I suppose."

A Sunday-school teacher was telling her children how the devil goeth about like a roaring lion, seeking whom he may devour, and after the lesson was through, she said that those who wished could ask questions. At once a little boy spoke up, and asked how fast the devil could run.

"Hush, Johnnie," said the teacher, "Such questions are very profane."
"Well, I don't care," said Johnnie; "he can't run as fast as pa anyhow, 'cause I heard pa tell a man down the street the other day that he caught the devil the night he came home from the lodge."

The college authorities of Wisconsin University have made petitioning to the faculty punishable by suspension.

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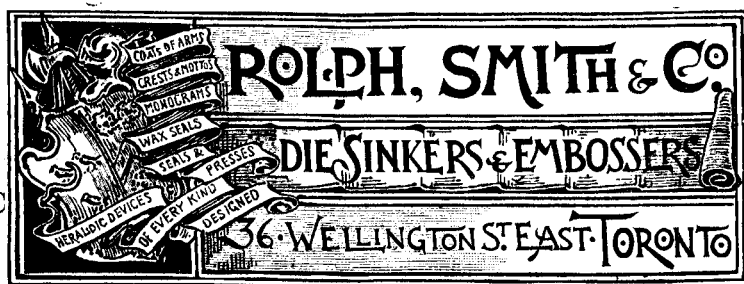
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