



UNIVERSITY
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EDUCATION, UNIVERSITY POLITICS AND EVENTS.

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THE 'VARSITY.

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Editorial Notes.

WE are frequently in receipt of letters of enquiry and commendation respecting the various articles which have appeared in the contributors' columns of THE 'VARSITY. Of late those signed "C. W.," on "French in Canada," appear to have attracted considerable attention. Professor Elliott, who occupies one of the chairs of Romance Languages in the Johns Hopkins University, was so much interested in these articles that he wishes us to inform him of their authorship. Marks of appreciation coming from such a source as this are no less grateful to the editors of THE 'VARSITY than they must be to our contributors.

WE are lead to believe that a certain journal called the *Dominion Churchman* is occasionally published, professedly as an organ of the High Church party. Now and again it attracts the curiosity of a few outside the circle of the faithful by the semi-idiotic character of its remarks, but beyond this it is remarkable only for its continual inanity. With customary sycophancy it assumes the position of champion of Trinity College against University College, a position for which, on account of the brilliant inaccuracy of its editor, it seems eminently qualified. We are not sure, however, that the apostles of the College of St. Dude are over-well satisfied with the subjoined recent emanation of their champion; it looks too much like exquisite satire of their pretensions:—

"Trinity College has long enjoyed, and worthily maintains, the proud reputation of giving not only an education in Arts, fully equal, if not in some parts superior to University College, but also a training in manners, in which the latter institution has proved itself woefully defective. This notorious fact has been and is a sore point with U. C. men. They know what a marked social distinction exists between them and those of Trinity, a distinction which has a value and a charm, even to the most rabid democrats."

HARVARD seems to have hit upon a satisfactory solution to the difficulty of affording to student and faculty an opportunity for mutual expression of views. It is proposed to establish a permanent Conference Committee. A meeting of delegates

was recently held to decide on a scheme of representation, and although no decision has yet been arrived at, there is no doubt that before long the committee will be a fact. The representation will probably be, on the part of the students, by delegates from the different years, college papers, associations, &c. The resolution of the preliminary conference, that the conferences should be held for deliberative purposes, even if the faculty should refuse to grant the committee any executive power, is a wise one. The utility of such a conference would still be manifest; it would afford an expression of views much more effective than could be obtained without it. Certainly if some such scheme were in operation with us it would do much towards obviating the unsatisfactory relations now in some respects existing between the Council and the students. A noteworthy feature of the scheme is that it shows the consideration which the Harvard authorities always extend to their students, in striking contrast to the pedagogic fashion of many other college faculties.

CO-OPERATION at Harvard seems, on the whole, to have worked successfully. The Co-operative Society effected remarkable reductions in prices in Cambridge, and was the model for similar societies in colleges in other parts of the country. But in spite of early success it has had to stand a severe test during the past few weeks. The membership last year numbered about eight hundred, and the sales for the year amounted to fully sixteen thousand dollars, so that there seems to have been, with reasonable economy, every opportunity for a successful balance sheet. The Society, however, relying on a still greater measure of support, extended its transactions beyond the demand of the students, and incurred expenses in salaries, &c., disproportionate to the amount of business. It was thus brought into such serious financial straits that the directors, in order to avoid a deficit at the end of the year, passed a vote to close the co-operative store. Such, however, have been the good effects of the Society's existence that the students have come to its rescue, and by liberal contributions have placed the Society in a position to continue a profitable business, though on a reduced scale. It would certainly be a strange event if a Society which was manifestly of so much benefit to its members should be allowed to die out for want of energy on the part of those whose self-interest is so essentially concerned in its maintenance. With this successful showing we have to contrast our own unfortunate attempt to carry out a scheme of partial co-operation by means of that grand fiasco, the Students' Union. But there is as great opportunity for prosperous co-operation at Toronto as at Harvard if it were not allowed, as formerly, to fall into unreliable hands.

Editorial and Contributed.

CANADIAN HISTORY.

IT is certainly a strange feature of our university government that it should be necessary to have to say anything towards securing due consideration from the Board of Studies for Canadian History. It might be supposed that, if enthusiastic and profound research into our historical remains, with the most careful exposition of the subject, were anywhere to be found, it would be in a state university. Unfortunately we have not such.

And the lamentable absence, up to the present time, of anything like an attempt to give it deserved prominence, and to require any adequate knowledge of it from our students, makes it urgent that its importance should now be insisted on. So far, it has formed a minute and generally overlooked fragment of the pass paper of one year; the honor papers do not touch it at all. How far the new curriculum will remedy this we do not yet know; but certainly much ought to be done to encourage general attention to this study.

A national history, like a national tongue, merits peculiar recognition, and is almost everywhere made an essential element of education. Ontario recognizes the importance of the subject in her primary schools, but we have so far neglected it, that instead of that thorough training which a national university should afford, our graduates go forth with less knowledge of the past life of the nation than the primary school requires. It is certainly a disgrace that no Canadian university affords thorough treatment of the subject.

Each decade sees the loss of important material that would be mines of information to future historians and antiquarians. Much could be done by the university itself to preserve such material, and still more by awakening a little intelligent enthusiasm in the students.

It is not necessary to insist on the value of the study as fostering a national spirit. It is plain that the more we identify ourselves with the country, the more we feel its claims on us. But assuredly the study will have a practical value when those radical changes in the constitution of the country, now already under discussion, shall be vigorously advocated.

There is no time like the present when it is so important to keep in mind the value of Canadian History, so that the University, as the highest factor in our educational system, shall do justice to it. It is to be hoped that even the little national spirit among us will be able to overcome the semi-foreign sympathies of so many of those in authority over us. It is certainly not an agreeable sight to see so many who for all that we do will look with blank eyes upon the monuments and institutions of our country.

"THE EDUCATIONAL WEEKLY" AND MODERN LANGUAGES.

We are much obliged to the *Educational Weekly* for the explanation of its position on the relative value of classics and modern languages as studies, given in its issue of the 19th of February. Still, all has not yet been made plain. It would seem that if English can be made as useful as classics, French and German can also be made as useful; and the *Weekly* seems to admit as much when it says, "English, thus studied, will make an excellent substitute for Latin and Greek. Perhaps any language, thoroughly learned, could be made so."

There seems to be a notion abroad that there is something loose and inexact about all modern languages, and that we must look to the classics for anything like precision. Now, to say that the modern languages lack exactness means that men are not able to make themselves understood in them, and without precision language fails in performing its chief function. But who will say that there is any less definiteness in the modern languages than in the classical? What "elaborate system" is there in Latin that is not in French, for example? It would be very interesting to make a comparison between Latin and French with respect to their grammatical structure. We should find that there was not such a very great difference between them after all. We must not forget that French is but modified Latin. The different relations which are expressed in Latin by means of case-endings are expressed in French chiefly by means of prepositions. And who shall say there is any more education in the discussion of the various uses of the "Dative Case" than there is in the discussion of the preposition "à"? In Latin there is no article, in French there is one, and a most interesting word it is. Some verb-forms have been lost, but new ones have been taken on, and the use of them in French is just as exact as it is in Latin. The study of the use of the Subjunctive in Latin is supposed to afford a valuable mental training; why should it not in French, where the subjunctive is subjected to regular and beautiful laws? And so we might go on contrasting the various features of the two languages, and we should find the modern language would hold its own in the comparison. What the *Weekly* urges against the study of modern languages seems to be rather against the method of study than against the educational value of the languages themselves, when properly studied. No doubt there has

been a great deal of study in modern languages to very little purpose, but unhappily this is just as true of the study of the classics. And we feel satisfied that this will continue to be the case in both until the majority of students aim at a much higher goal than heretofore. The ordinary student, of both Classics and Moderns, says that he cares nothing about the language if he can only get at all the thoughts of the writer. He is very much exercised about the philosophy to be found in Greek prose writings, for instance, or about the beautiful style and grand poetical ideas of Greek poetry, but about the language itself he cares nothing. Of course it is easy to see that as long as he stays in that mind he will never see anything in the language, nor in the philosophy nor in the poetry. The language must be studied first, and studied earnestly; studied in a way that but few have adopted in this country. There must not be so much taking out of the foreign tongues into English, but a great deal more putting of English into the foreign tongues. The true measure of our knowledge of a language is our ability to put our own thoughts into that language, and the acquiring of this ability no doubt affords the most valuable mental training to be found in the study of languages. We are convinced that there are many other valuable things in connection with language study, but we have not space to speak of them now. Besides, this point is so often ignored that we feel it needs emphasizing. It needs to be said over and over again, as we put it in our issue of Dec. 6, 1884: "*Mental change of standpoint with regard to every thought and feeling is the one essential with regard to language study; and it is by virtue of this circumstance alone that the study of language constitutes a real study.*" When men begin to look at things in this way they will see that the language of any people who have developed any large body of thought is worthy of study, and will cease asserting that the languages of the French and Germans—nations noted for their high intellectual development—afford no mental training.

A CANADIAN CRITIQUE OF UTILITARIANISM.*

WHETHER we agree or disagree with Dr. Beattie's views on moral questions, there can be no doubt that he has expressed them with admirable clearness in the little book now before us. The chief value of the majority of works on metaphysical and ethical questions, lies in the intense intellectual exercise which is required for their comprehension. But Dr. Beattie has given us a book which is at once philosophical and intelligible, and can be read with ease and advantage even by those who have not previously undergone that "discipline of distraction" (as Professor Ferrier called it) which a general course of philosophical reading implies.

The book is introduced by a rapid review of the general history of ethical speculation from the times of Pythagoras and Heraclitus down to those of "Professors Young and Watson." Then in Part I. we have, first, a presentation in brief form of the various questions which constitute the province of ethical science, and further, a general statement and exposition of the utilitarian theory of morals; and in Part II. an analysis and criticism of this theory.

In treating of the facts of our moral consciousness our author follows Professor Bain's method of classification, and deals with them under the several captions of the Theory of Life, or Summum Bonum; the Theory of Moral Sentiments, Conscience or the Moral Faculty, the Ethical Standard, and the Will. But he also dwells at length on moral obligation, disinterested affections and benevolent actions, and motive and action.

Our author uses the word "Utilitarian" in a much wider sense than its originators contemplated, or would probably authorize. He applies it to the happiness doctrine of Democritus, the eudæmonistic system of the Cyrenaics and of the Epicureans, and all such modern systems as those of Hobbs, Paley, Hume, Bain, the modern Positivists and Spencer, as well as to those of Bentham and J. S. Mill, to which alone the term "Utilitarian" is ordinarily applied. We conceive that Herbert Spencer, particularly, would not at all agree to having his system confounded with, and condemned along with, the others mentioned. For he expressly declares his theory to be deductive, and thus, in a measure at least, it is free from the weakness inherent in purely inductive systems. It is certain, too, that Frederic Harrison would protest most emphatically against any classification which would bring his philosophy into close connection with the system of Herbert Spencer. The use of the term "Utilitarian," however, it perhaps unobjectionable, since the author has clearly defined in what sense it is to be understood in his work.

Dr. Beattie's summary of the leading principles held by Utilitarian moralists is exceedingly clear and comprehensive, and, speaking generally, it is as fair a presentation as it is possible to give within such narrow limits. By some strange oversight, however, he has neglected to notice

* *An Examination of the Utilitarian Theory of Morals*, by the Rev. F. R. BEATTIE, M.A., B.D., Ph. D., Brantford; J. & J. Sutherland, Publishers, 1885.

the latest and strongest position of Development moralists, that any defect in their earlier theories in accounting for the undoubted presence of disinterested affections in the human race, is fully remedied by the principle of heredity; that is to say, that while many men of historic times have been disinterested, yet their prehistoric ancestors were not so, and this condition has only been reached by a process of development in the race precisely similar to that which this school of philosophers had previously wrongly restricted to the individual. The theories of Comte and the Positivists generally, which have aroused so much discussion in Britain of late, are, also, entitled to more notice than the bare mention which they receive in this work.

Dr. Beattie's criticisms of the various doctrines of the Utilitarian school are most effective. "This theory," he well observes, "does not so much provide a Philosophy of our moral nature, with its facts and experiences, as gives us what may be termed a Natural History of these facts and experiences." Regarding the Utilitarian theory of life the pertinent inquiry is made, How can the *self-interestedness* which these philosophers affirm, ever be transformed into the *disinterestedness* which they admit, in the ethical conduct of the individual? To this inquiry they have not yet, our author declares, given a satisfactory answer. He does not hesitate to deny the theory that philanthropic men and women act under the promptings of the desire of pleasure or self-interest in some other form. Such is neither the verdict of consciousness nor is it true to the facts of observation. The love of pleasure is not the only motive to human action; but these motives are indefinite in number and as varied in their nature as are our different faculties and activities. And even if it were true, as Utilitarians allege, that we have come to desire things for themselves from having originally desired them for the pleasure they produce, yet this is merely a history of the case and, considered as reasoning, it is entirely beside the question at issue, for the fact remains that we do now desire these things for their own sake. In dealing with the various Utilitarian views of the origin of the moral sentiments, Dr. Beattie raises the overwhelming objection that every one of these theories necessarily makes the assumption that the notion of *right* is already in our possession. With regard to moral obligation, too, the Utilitarian system utterly breaks down in attempting to pass from the desirable which is merely *optional*, to the dutiful, which is *imperative*. Further, while admitting freely that Conscience can be educated, our author denies that any educational process or development experience can originate conscience in the first instance. It must be presupposed before its development can begin. Moreover, J. S. Mill's definition of Conscience, as merely a painful feeling connected with a *violation* of duty, is purely negative in its character, and does not cover the positive ground over which Conscience also extends its authority. Again, an insuperable and fatal objection to the Utilitarian ethical standard is, that, even with the aid of Bentham's calculus, it is impossible of practical application. It is, moreover, a most pernicious error that the morality of an action is to be judged merely by the consequences which follow it, rather than by what lies back of the action and leads to its performance. Finally, in cases where different opinions prevail as to what is the useful, who is to decide the controversy? Who is to be the Referee? Failing to answer this question, Utilitarianism also clearly fails as a sufficient theory of the ethical standard.

By such powerful and irrefutable arguments as these does Dr. Beattie show most conclusively the utter inadequacy of Utilitarian speculation, when considered as an attempt at ethical philosophy. The author distinctly states that few, if any, of his arguments have any claim to originality, yet he is entitled to great credit for the manner in which he has presented them. We much doubt whether there was ever previously made so complete an exposure of the numerous weaknesses of the Utilitarian system.

In those portions of his work, however, which are rather constructive than destructive, we find ourselves unable to agree with much that Dr. Beattie has advanced; and the reasoning upon which he bases many of his conclusions appears to us to be exceedingly defective. Indeed, we think we can make it clear, that, notwithstanding all protestations to the contrary, our author frequently forsakes entirely the scientific and philosophic method to which he has previously more or less adhered, and resorts to the methods of scholastic dogmatism.

Dr. Beattie declares with great propriety, that the usefulness of an action is neither the source of its moral quality, nor the test of its ethical significance. But he goes on to say that "the right is useful because it is *right*." Here we observe that the author has gone at one bound quite outside the field of consciousness, into a realm, the nature of which will depend entirely upon the purely arbitrary view which he may take of it. For we are not conscious that the right is useful, and Dr. Beattie has not shown us how we may become conscious of it. And if we were perfectly assured that such is the case, our actions, done in the light of such knowledge, would at once appear to be deprived of a large part of their ethical value. For wherein consists the merit of

doing that which we are fully assured will in the end prove the most profitable thing for us to do? Such knowledge would, in a large measure, render virtue impossible. Moreover, the strong belief that in this mortal sphere the right very frequently does not coincide with the useful, has led to the postulate of a Moral Governor of the universe, who in some future state will, by a process of compensation, make the right useful. But this conception is entirely arbitrary, and instead of explaining the difficulty it merely removes it one step backward, as we shall see presently. So that by a permissible extension of the law of Parsimony we feel justified in excluding this view from the field of legitimate speculation.

Again, Dr. Beattie asserts, quite correctly we think, that "the notions of right and obligation are original and primitive, simple and ultimate, and they are what they are by virtue of their own essential nature." And yet, after this plain recognition of their ultimate nature, he most illogically proceeds to attempt to account for them, and that, too, by the most unphilosophical methods. He first assumes the existence of a Supreme Being of a certain character, and then assumes that this assumption is an explanation of facts which he has previously admitted are inexplicable.

After showing the unsatisfactory nature of the Utilitarian ethical standard, Dr. Beattie lays down another which he supposes to be perfect and final, and by the proper application of which, and of which only, he thinks, we shall always be able to judge of the moral character of particular actions. And, indeed, what an excellent thing it would be if this *vexata quaestio* could be as readily settled in practice as it is in theory by our author! But what is this long-desired standard? In the words of Dr. Beattie "the Divine will, expressed in whatever way it may be made known, is the Divine law, and this law is the ultimate standard of right, perfect in its nature, and of universal application." We have a number of objections to make to this statement, but shall confine ourselves to two of the most important.

Although not expressly stated, it is here clearly implied that right is right merely because it is the expression of the Divine will. This, the old theory of Duns Scotus, we regard as an exceedingly objectionable doctrine, virtually depriving, as it does, the acts of the Supreme Being of any moral quality whatsoever. For, if His acts be right solely because they are His acts (and with all reverence be it spoken) then no longer can there be a virtue in the doing of them.

In a former part of his book Dr. Beattie denies this conclusion and attempts to avoid it by the statement that the Divine will is the standard of right, not in virtue of the divinity of that will itself but because that will is based upon "the essential rectitude of the Divine nature." But this is a mere quibble, a scholastic subtlety. For the Divine will is but the Divine nature itself in a particular mode of manifestation.

In the second place, we object to the above statement because it implies that the Divine law, being right, is also expressed in such a way as to supply an ethical standard "of universal application." Dr. Beattie professes to find such an expression "in the Decalogue" and "in civil enactments or in the maxims of society." But he adds that "neither the moral law nor the civil code, nor anything external, can have meaning as a moral standard, save as it is the expression or reflection of a subjective moral principle stamped on our nature as an original part of it, and founded finally in the rectitude of the Divine nature." Surely this is a multiplication of words without adding to our knowledge. For the whole difficulty is to know which of these alleged standards is founded in absolute right. Taken as a whole, the maxims of society or civil enactments are exceedingly imperfect to any one who will give the matter the least consideration. They are not right, but merely a make-shift for right; and if they were right their inapplicability to many cases is evidenced very conclusively by the existence of courts of equity.

Then, with regard to the Decalogue—or the moral teaching of the whole Bible, as by the context our author plainly means—it is sufficiently evident, from the great differences of opinion which are held as to what these teachings really are, that it is not a standard of universal application. It is incorrect to suppose that these are mere doctrinal differences, and do not touch upon morals at all. Let us take a concrete case. John Bright left the English Cabinet a few years since because he considered that war is contrary to his principles as a Christian believer in the Bible. Yet Mr. Gladstone, an equally competent judge, differed from him. Now who is clever enough to apply the standard in this case and show us clearly which of these views was right? Let us not be misunderstood here. We are not impugning the authority of the Bible. We merely state that, from our incapability of agreeing upon its meaning, we are unable to consider it as "a standard of universal application." This difficulty was fully recognized by the Schoolmen, and some of them professed to escape from it by ascribing to the Church infallibility of judgment, but this act was, of course, the suicide of philosophy.

Moral Science, our author says, can only be treated from the theistic

standpoint. But it appears to us that just as soon as the Theistic conception is introduced there is very great danger that it will cease to be Moral Science altogether. For this conception is entirely as we make it, and once being introduced the tendency will be to make a veritable *deus ex machina* of it. We have undoubtedly the conceptions of right and of obligation in our minds, but we think there never has been given a satisfactory explanation of their presence there; nor, indeed, have we any reason for supposing that there is for finite minds any explanation of them possible. Since right is right, is not that fact in itself sufficient for itself? What object is there in the attempt to identify it with the useful? Moreover, in a work on Moral Science, what justification is there for the introduction of conceptions which are not scientific but dogmatic, and which are used merely to explain facts which do not necessarily call for explanation? And certainly when once we go out of the consciousness to seek for a reason for facts existing alone in the consciousness, there is no limit to the errors to which we are liable.

In fine, we believe that the questions of Theology and of Moral Science are essentially different, and must be viewed from different standpoints and approached by different methods. Consequently we think that Dr. Beattie has entirely failed in so far as he has attempted to construct a theory of morals on a theological basis, as long ago his predecessors the Schoolmen failed, and for the same reasons. But as the book before us is in its main purpose rather destructive than constructive, it is to be considered a most successful work, creditable alike to the author and to his Toronto *alma mater*, from whom, evidently, he has drawn the greater part of his inspiration.

"AUX EAUX MORTES." (Concluded.)

The next day's march was the story of yesterday repeated—except that much of our route lay over a high burnt plateau covered with glorious blueberries. The enjoyment of this fruit does not delay the traveller. He simply tears up the bush from its sandy anchorage and strips it as he strolls along. Here were plentiful traces of bears, and we were brought to a sudden halt by tracks in some soft earth which seemed at first to be those of a pony. But *La Grave* was behind us and no other piece of horse-flesh was in the wilderness. So we made a closer inspection which showed that the hoof was cleft—and then we hailed *Le Noc* with the eagerness of the first attack of "buck fever." His verdict was comprised in one word "Orignaux,"—moose! The very name electrified us—but without dogs and rifles and snow, and other appliances which we had not with us, it would be useless to follow the tracks. So we went on reluctant, but somewhat proud of even having passed where moose had been.

Near a little lake, at a point where we were to leave the Saguenay trail, we stopped for a smoke, while "M'sieu W—" and *Le Noc* prowled about among the reeds for a shot at some ducks that looked quite too innocent to take care of themselves. But they were not—and lived to quack another day. Here too the impudence of certain partridges who knew that they were not yet in season grew unbearable, and E— was compelled to pick three of them in succession off a little spruce tree at ten paces distance with his Smith & Wesson.

Soon we began to hear the crashing of dead branches and French oaths, in the midst of which "the Serious One" always moved as in a cloud. And then she appeared—but how transmogrified! She advanced from under the greenwood bough laden with—almost buried under—the great sacks which held our kit—while the tortoise-canoe followed close behind, but on four legs this time—viz., those of Joseph and Billy. The *charrette* had come to grief amongst the boulders—and of course it was that heretical iron axle which had given way! *Pommereau* followed with a dejected air, but "*La Grave*" filled her new role with undiminished dignity.

A few hundred yards further brought us to "*La Petite Prairie*" where we were to lunch—the prettiest of little wood-rimmed meadows, with the usual ice-cold *source* close at hand. Pretty in itself, it served as the foreground to a glorious picture.

In the immediate foreground was a belt of young spruce and poplar from which the ground fell off steeply to the river, which we could hear in the depths below. And then, beyond the invisible chasm which the imagination supplied, with nothing to lead up to its grandeur—nothing to separate us from it but the faint aerial blue and the murmur of unseen waters—rose the awful precipice that overhangs *Les Erables*. It stood with twelve or fifteen hundred feet of sheer red-brown front, scarred with frost-hewn fissures, reaching from the woods which muffled its feet to the springing of the mighty dome which crowned it. Fringed on its temples with hoary spruce, dwarfed to the apparent size of bulrushes—tansured on its grey poll like some grim inquisitor—it was more than a mountain, it was an overwhelming presence. And yet with this before us, and the air around instinct with vivid colour and dreamy music—we could still appreciate potted pigs' feet, and discuss M'sieu W—'s conundrum—"How can Jews go camping?"

Le Noc now became our pilot through a trackless region where we blazed a trail for our return journey. A mile and a half brought us to the immediate river bank where some old Indian had chopped a path that was still discernible—a steep zigzag where you had to take care not to step on your predecessor's shoulders. But the canoe came down safely, and so of course did *La Grave* with her pack—she could have descended a ladder with it. Justly did *Pommereau* exclaim, "C'est une jument d'une genie rare!"—"Tis a mare of rare genius!"

Chopping a tree or two to mark the spot, we launched the canoe, and most

of the party crossed to the other side. *La Grave* and her *Pommereau* must of course go back to get the axle mended, returning in two days to meet us. *Le Noc*, too, left us here with full marching instructions and a map of our route pencilled on birch bark. It showed a four mile stretch to our camping place, opposite the mouth of the "*Rivière des Martes*," including a portage of about a mile and a quarter.

W— and H—, now turned voyageurs, were to transport our kit and provisions by water, while the rest of us made our way along the river's bank. It was not without some anxiety that the land party watched the ascent of the first little rapid, a few hundred yards above the crossing. Of course one can't paddle up a rapid, so our voyageurs had to wade, and navigate the canoe by hand—pushing her cautiously from boulder to boulder near the shore, and picking their footing waist deep in the rapid brown water. A fall would have sent canoe and kit bounding down towards the St. Lawrence, and might have put even strong swimmers in serious danger. But W—'s inastery management soon restored our confidence, and drew from Joseph the admiring exclamation, "C'est un jeune sauvage!"

Our own way led through tangled thickets of hazel, willow, and all such river growths. If we struck inland we met with "woven copses" of spruce and hemlock. Here and there we struck some disused trail leading to the old sugar bush from which the place is named. Here and there we had to climb a bald "crane," the terminating knob of some buttress of the mountain—affording about as good foothold as a slated roof. But of much of our road it can truthfully be said that "we did it with our little hatchets." We tried the boulders in the water's edge once or twice—but found the unintentional baths that resulted made our clothes no lighter to carry.

A couple of miles of such struggles brought us to the impassable rapid where the portage path should be found. But it seemed to have retired from business, so we started, loaded with packs and the canoe, to cut a way to glory—and the other end of the rapid. Our course was guess-work, and our progress about a quarter of a mile an hour. This was unbearable, and a "cast" or two right and left revealed the shy portage path lurking under windfalls and rubbish not fifty yards away. It was mossy and long untrod-den, but an undeniable trail, and as welcome to us as the finest turnpike.

At its further end the canoe was re-laden, and then began the toilsome, worrisome, execrable, "chase of the camp ground." It was said to be a level stretch of bare yellow sand, the only clear and level spot for miles, which sand, with the stream opposite, were the landmarks. Of course we on shore could not see a stone's-throw in advance, but the river party strained their eyes for said landmarks, and naturally saw them, or something like them at every turn of the stream. And so the toilers in the jungle were frequently cheered by shouts of "round the next corner—" half a mile further—"and the like encouragements. Hope followed disappointment time and again. But at last the retreating camp ground became to us on shore a myth and a mocking "will 'o the wisp," leading us into the depths of the wilderness. And then, as the mock heroic "half a mile onward" kept ringing in our ears, the conviction grew that "some one had blundered." The heavy man was used up. He wanted to camp "here—anywhere—couldn't make another hundred yards!" But at last the foxy camp-ground was run to earth and we stumbled out of the jungle and "laid us down upon the yellow sand," and swore a great oath that we would never try that kind of work again.

Estimates of the distance covered varied from five to twenty-seven miles (this by the heavy man). Riper consideration convinced us that *Le Noc* might not have been so far wrong, but that the blunder lay in supposing that the distress of bush travelling could be expressed in miles.

That night was dreamless and eventless, and the early dawn showed us a scene of grandeur and beauty. We lay in a true gorge or mountain pass. A mountain as big as Ben Nevis rose behind the camp, while two bald-headed brother giants across the river looked down on us from under their rosy caps of dawn-tinted rock. Their upper slopes were covered with boulders. Here and there we noticed a broad white scar seaming the mountain side through the whole height of the timber belt. From their steep and regular grade we were tempted to believe that these were bears' toboggan slides; but observation showed that they were the tracks of frequent avalanches of boulders. Between these two peaks, the sentinels of a narrow defile, flowed the little *Rivière des Martes*. In front of the camp was a deep oily pool, while, up stream, rapids extended to where the vista was closed by an elbow of the river.

Certain dimples in the surface of the pool led to the hurried setting up of rods, and before breakfast was ready we knew pretty well what sort of fishing was to be had. Either the "*Eaux Mortes*" had been overrated, or the weather and water were too warm for good sport. Probably the latter was the truth for in the edge of the cold stream from the "*Rivière des Martes*" we caught two fine trout of 2½ lbs. each. A fair number of smaller fish made up our bag—or basket rather—for the day. This was a day of rest for most of us, who lazily whipped the main pool or explored the gorge of the little tributary. But W— and H— scrambled through the jungle for some miles further up stream, and assured themselves by the sight of continuous rapids that we were really at the head of the "*Eaux Mortes*."

That evening was one of fun and jollity. Our combined stock of songs was exhausted—old riddles were translated into bad French—Billy gave his wonderful impersonation of a dancing bear—and startling athletic tricks were performed.

Next morning we rose early to attempt the feat of our two day's tramp in one stretch. As a preparatory measure we had "*galette*" for breakfast. This is a glutinous mixture of flour and pork drippings, browned and toughened in the pan, a sort of vulcanized dough cake. It is said to be "the best thing in the world to work on"—not the only respect in which it falsifies the proverb that there is "nothing like leather."

Replete with this wear-resisting material we set out in good spirits, and whether we had to thank the "*galette*" or not, it turned out that it was not

nearly as far from the last camp to Boily's as it had been from Boily's to the last camp. That night we slept under our respective roofs, with the feeling that we ought to enjoy the return to beds and pillows, but with some regret for the "sapins" and the bivouac fire "Aux Eaux Mortes".

THE HEAVY MAN.

OUR PARIS LETTER: THE ANARCHISTS.

DEAR 'VARSITY,—It appears that during the battle of Waterloo no one thought of taking notes, so as to be able to give us a connected account of the affair. It is only by a sort of post-pugnacious synthesis that we have come to have any notion of the battle at all, and even that notion is recognizedly unsatisfactory. We, a friend and I, were discussing this matter in the early days of January. "It strikes me as very singular, Balmer, that no one had a cool enough head-piece to consider the probable interest posterity would have in that day. Now, to have whittled one's pencil and filled a portly note-book with maps and judicious observations right on the field of battle, that would have been to show a wisdom far more admirable than the most fiery courage there; it would have been sublime. The man who had done that would not be the creature of any time, he would have the right to be called a citizen of all eternity. But they all lost their heads, every one of them. Not one of them saw beyond the smoke of the battle-field, or at best not beyond or out of their own little lives and personal interests. Now, I don't think that we should let this occasion pass and be regretted in a similar manner. I tell you again that when I was at the Salle Levis last time they fixed a grand general meeting of the citizens for the 15th of this month on the Champ de Mars. The hall was jammed to the door, and the whole meeting was enthusiastically anarchist. The speakers, about a dozen in all, were of one mind that immediate action was necessary, and they counselled resort to any measures that would secure their aim, which is, you know, relief to the present distress and a complete reform of social relations. One fine young orator, I remember, in working man's blouse, thus wound up his discourse: 'For the thousands of years we have had governments, what good have they done us? No good, but much evil. Therefore, down with governments!' (Donc, à bas les gouvernements!) and the whole room applauded. Now, I am persuaded those men mean something desperate. They nearly murdered a detective they found in the crowd; and you remember the scrimmage they had with the police in the streets a few days ago. Don't judge by the quiet state of the streets, my friend. You must remember that no out-door demonstration, such as singing 'à la lanterne,' nor forming meetings, is allowed. But when all the hungry and discontented meet on the Champ de Mars, on the 15th, then look out for a blaze and a revolution! Then at last will come the great and final revolution that will give to society that peace and equilibrium it has been seeking for ages. It is my intention to take exhaustive notes of each day's events before and during the revolution. I think it is our duty; and as to the profit of it, consider the fame certain to attend such a vivid photographic description as ours would be. But whist! not a word of this to anyone. Walking here in the midst of two thinking millions, it is a rare chance if we have the same idea alone. I think this chance is ours; so not a word, mind you. By the way, I advise you not to venture too near the mob. Keep a by-street always handy. It would be an easy thing to get killed." And away went my friend, dreaming of world-revolutions and of a happy posterity thankfully adorning the name of that revolution's historian. The counsel about the by-streets was probably dictated by an unconscious acceptance of the maxim of Theodorus: "It is wrong for the wise man to risk his life for his country, to put his wisdom in peril for fools." We were just then the wisest people in Paris.

Manifestly the revolution did not take place as anticipated; but of course it is not for that uninteresting. Of all the fishes in the sea, are only those interesting that are caught in the meshes and gashed and gutted and spiced and stewed, and served up swimming in the silver platter? The true sportsman answers no; and no is the answer of every man who has once tasted the honest delights of angling for revolutions. Oh, the sweet recollections of a six months' angling here in Paris, where revolutions go about in droves, where they breed, in fact, and where it is always the season. Ah, verily it is the Contemplative Man's Recreation, "begetting habits of peace and patience in those that profess and practise it," yea, "allowed to clergymen," as saith our revered master, Isaac Walton. The one nibble we had was, we flatter ourselves, a fine one, a nibble of splendid, avoirdupois probabilities, a memorable nibble. It was, perhaps, the biggest you ever saw—but, ah me! we never got him. Our game was scared away. I think it may have been the tramp of 80,000 soldiers martialing near at hand, or perhaps the flights of innumerable sheets of red paper which suddenly filled the air. Will you read one of these sheets I secured? I think the substance thereof must have had a magic potency.

"FEDERATION OF THE SOCIALIST WORKMEN OF FRANCE.

"REVOLUTIONARY SOCIALIST LABOR PARTY.

"WORKINGMEN,—It is the duty of men who, like you, are suffering from

the terrible effects of the present condition of trade, but who, contrary to the indifferent crowd, have organized themselves into a Class Party outside of all shades of bourgeois parties; it is the duty of such to speak plainly to their brothers in labor at the moment of crisis which we are just now traversing.

"Your brothers of the party think that the common powerlessness proceeds from your indifference and from the negligence which you use in dealing with your directest interests. If, instead of remaining in the condition of human dust, you had all rallied together in your Syndicates and your Circles of Study, then in order to escape from the painful position in which you now struggle in vain, you would have only to choose the means that suit you best.

"Some have dared to say that the Party which most exactly represents the working people was showing no interest in the question of the stoppage in trade. It is an audacious lie. Is it not this party that in all its sessions has affirmed the whole socialist and revolutionary platform? And is it not this party, again, that has taken the initiative in meetings of protestation to the government? But it refuses to associate itself to meetings that have no moral or material bearing, and after which the stomachs sound hollow as before, and where often blood flows for senseless rivalries, for titles and doctrines that ought to be the subjects of free discussion.

"It was after that first meeting of unemployed workmen, held the 13th January, '84, that the Commission of Organization carried its resolutions to the Chamber of Deputies, which, for all action, nominated 44 inquisitors charged to quietly bury the too just claims of the starving.

"Is it necessary to add that, before such a result, our workingman's dignity refuses to accede to any further similar steps? The men of the workshop are not made, it seems to us, to twist their caps in the ante-chambers and the lobbies of Parliament. How often have they not said that we are the mass, and that, if we wished, we would also be the force? Well, let us prove it by increasing the number of the representatives that defend our red flag in the municipal councils, and at the next elections let us make the Party enter the Chamber, in order that our demands be no longer made timidly, but speak boldly from the tribune by the mouth of our representatives.

"There are some, citizens, who call upon you to descend into the street; we would not advise you to respond to this call, for the present. You have as yet only an incomplete organization, you are without arms in the face of powerfully armed adversaries, and in such condition to engage in a struggle would be most egregious folly.

"We have fought to defend the Republic, we have struggled to maintain the Commune; we sympathize with those men in the monarchies who are going to imitate our fathers by striking the kings and the emperors; we know that the social war is inevitable, but we yet declare that the moment has not come. A Revolution is a grave business, which we cannot improvise, and which we are not to engage nor to provoke at hazard.

"CITIZENS,

"We are resolved to employ every means to assure the emancipation of the working men: but, we repeat, our efforts will succeed, only on condition of your taking your place in large numbers in our organization.

"We were at Paris 11,000 in the municipal elections of 1881, and 34,000 in those of 1884; if you will, we shall be 200,000 in 1885. Adhere therefore to your syndicate chambers and to your corporate groups, enter the circles of social study, form a vast Class Party, and then you will decide in what way we are to engage and conduct the struggle.

"Until then, comrades, no more of those steps which are useless, as well as compromising to your dignity; truce to those rash ventures where proletarian blood would flow in sheer loss; let us earnestly prepare the social Revolution, and let us not sacrifice our families and the best amongst us in movements which would only serve to consolidate the power of our enemies.

"CITIZENS,

"Will you put an end to your economic slavery?"

"Will you become free and equal men?"

"Will you seek to be able one day to oppose force to force?"

"Then count upon yourselves only.

"Organize!"

"According to the motto of the 'International':"

"The emancipation of the workingmen must be the work of the workingmen themselves."

To the most cursory glance this paper we have just quoted will reveal a great deal: not only the dissensions in the French Socialist Party, but also the numerical strength of the most influential and respectable division of that party, their campaign plans, as well as their political aspirations, and finally the attitude of the workingmen of France toward the whole party.

It would seem, then, that though considerable damage may be done at times by desperate and misguided men, the freedom of French republican institutions tends to ensure the quiet and regular march of reform. The decided triumph of the Republican Party at the late elections comes as an excellent confirmation.

Yours, &c., R. BALMER.

Paris, Feb. 3rd, 1885.

University and College News.

LITERARY AND SCIENTIFIC SOCIETY.—The regular meeting of the Society was held last night in Moss Hall, the President in the chair. After routine business Mr. Kelly read an essay on the character of Richard III. This essay showed careful preparation and considerable critical acumen in the dissection of his subject. Though a want of

arrangement somewhat marred the general effect, it was a creditable effort. The subject for discussion was the tendency of the present British policy in the Soudan. On the affirmative spoke Messrs. T. Short, A. T. McLeod, N. H. Russell, A. B. Thomson, and J. Ross. On the negative Messrs. Russell, Irwin and Chamberlain. Impromptu speeches seem to have been the order of the evening, with the frequent result—a rambling debate, in which the speakers did not treat the subject exhaustively or consistently. The President briefly summed up and left the decision with the audience, who decided that the present policy was beneficial for the general interest of the Empire. Mr. Irwin, seconded by Mr. A. B. Thompson, brought in a motion that the House Committee be requested to post upon the bulletin board a list of the periodicals recommended for the ensuing year. This will give the members of the Society an opportunity of considering the list and voting intelligently when the matter is laid before them.

MODERN LANGUAGE CLUB.—The regular weekly meeting was held on Monday afternoon. An essay was read by Mr. McPherson on "Lessing," in which he gave an account of his life, with a critical analysis of his work as a poet, dramatist, philosopher, critic, and prose writer. A discussion followed on "Die Beziehungen Englands zu Deutschland." It was opened by Mr. Squair, B.A., who was followed by Messrs. Holmes, Hunter, Chamberlain, Rowan, and McPherson. The English meeting on Monday, March 2, will be devoted entirely to American prose literature, when essays will be read by Messrs. F. H. Sykes, J. G. Holmes, and G. Hunter.

NATURAL SCIENCE ASSOCIATION.—On Tuesday evening next, 3rd March, the literary portion of the programme will comprise papers on the following subjects:—(1) Blowpipe Reactions of a few Minerals; (2) Excretory Organs of the Invertebrata; (3) Osteology of the Frog's Skull. The recommendation of the General Committee respecting the adoption of some scheme for reporting scientific papers will be further discussed. Members competing for the McMurrich Medal must hand in their essays at this meeting.

GLEE CLUB.—The annual meeting of the University College Glee Club was held on Thursday afternoon, in Moss Hall, the President, Mr. Mercer, in the chair. The report of the Secretary was presented and adopted. The average attendance at the weekly practices throughout the year was shown to have been unusually large, and the valuable attainments of the members in vocal culture and the theory of music cannot but be gratifying to all concerned. The Treasurer's report showed the state of the finances to be most satisfactory. The election of officers for 1885-6 resulted as follows:—Hon. President, Prof. Hutton; President, J. D. Graham; Leader, J. R. Gordon; Secretary, G. H. Needler; Treasurer, A. J. Armstrong. 4th year representatives—Owen, McKenzie; 3rd, Kent, Garvin; 2nd, Miller, Suffe. Votes of thanks were passed to the retiring officers for their untiring efforts in the interest of the Club, and also to the Professors of University College and to the Literary Society for their co-operation in the undertakings of the Club.

Y.M.C.A.—The meeting on Thursday afternoon was addressed by Mr. John McKay, B.A. The address was founded on the words "Who is on the Lord's side?" The speaker said that want of decision of character is hateful in its own nature and hated by the world. The world wants to know where to find a man, and to be sure that he is out and out what he professes to be. God also demands decision of us. He requires us to decide definitely whether we will engage in this service or oppose Him. He will have no half-hearted obedience. The two alternatives are full consecration or open opposition. What God wants, what the world wants, what our own better nature wants, is that we be *men*, having the courage of convictions. The call of the verse is one to decision. Decision is one to *ourselves*. It gives *strength*. As decision of character is needful to be successful in any department, so if our Christian life is to be a successful one it must be decided. In order that we may *respect* ourselves, there must be no indecision about our relation to God and His Cause. Self-respect and the respect of others must always be wanting to the man who lacks decision of character. Decision is requisite in order to our *comfort*. The man who does not stand on firm ground is exposed to many dangers. If it be doubtful which side we are on, we shall often be tempted by those opposed to God to join them in their opposition. If it be definitely known where we are and that we mean to stay there, annoyances of this kind will cease. Decision is due to *others*. We are not alone in the world. Each of us forms part of a society. Society has claims upon us and has a right to know what our character is, that we may be assigned our proper place. The world has claims upon the Church. It has a right to demand of her and her members that they should be and do what they profess to be and do. Decision on one side or another is due to God. It is not fitting that we should look with indifference on His claims. He, the source of all

light and love and blessing, rightfully demands of us that we take our place with Him and become dispensers of that which we have received. There are some things in particular about which we should be decided. (1) Our personal interest in Christ's salvation. This is a matter of great, of eternal moment which we ought not to treat with indifference. (2) Our views of truth. By many an attitude of doubt and questioning in relation to great truths is regarded as an indication of breadth of thought. But there are truths towards which we cannot safely occupy this position. Let us investigate them by all means. But let us seek to come to some definite conclusion, for what our belief is must affect our life on moral questions. Here it should be clearly known by all what side we take. It is our duty at all times to know our whole influence on the side of right and truth. Mr. McKay closed a very earnest and manly address by expressing his pleasure at the increasing efficiency of the Association. It is not too much to say that the success of the Y.M.C.A. meetings this term is very largely owing to the marked improvement in the singing. Next week the subject is: "The Fruit of the Spirit." Leader, Mr. W. M. Walker, '85.

The Building Committee of the Y. M. C. A. beg leave to acknowledge the following additional subscriptions during the week:—\$20 from each of the following—Prof. Hutton, W. H. Houston, M.A., J. Frith Jeffers, M.A., Hon. G. W. Ross, W. R. Meredith, M.P.P. A. H. Young, \$15. \$10 from—Prof. Loudon, M.A., Dr. McLaughlin, G. Acheson, M.A., W. G. Falconbridge, A. Stevenson, B.A., J. Martland, M. S. Mercer, R. A. Thomson, J. E. Jones, J. J. Dobbin, D. McKenzie, W. P. Mustard. \$5 from—Geo. Shaw, B.A., A. Blair, B.A., W. H. Smith, B.A., T. C. D. Clark, John Wanless, J. G. Brown, T. M. Talbot, J. H. Hunter, H. F. Laflamme, N. Kent, W. J. Fenton, H. E. A. Reid, J. A. Sparling, E. H. Johnston, P. J. McLaren. These sums, with the \$1,655 acknowledged last week, make the subscriptions so far amount to \$1,965.

KNOX COLLEGE NOTES.—On Wednesday afternoon the Committee of the Missionary Society appointed the students to their different mission fields for the summer. So far seventeen men have been employed: five to labor in the North-west and twelve in Ontario. There are still two or three fields to be added to the list.—Query: Why do the theologs. grow pale on the mention of the 24th of March? Should any undergraduate fail to solve the above, let him not despair; perhaps the 5th of May will inspire the answer.—The annual election of the editors of the *Monthly* and the officers of the Literary Society will take place on Friday evening next. The interest and excitement thus awakened is grateful at this otherwise monotonous stage of the session. The Society will find it difficult to decide between the candidates for the chief offices; in any case, however, it can make no great mistake. We notice with pleasure the impartial spirit in which the merits of the various candidates are discussed.

Editor's Table.

THE Modern Language Club announce an important meeting for Monday, at 4.15 P.M. It extends an invitation to all interested in American prose literature.

We have received a copy of Dr. Beattie's book on morals, a general revision of the philosophy of which will be found elsewhere. With respect to minor matters relating to the literary and mechanical execution of the book, we have a few observations to offer in this column. The style is exceedingly lucid and concise. There is hardly an obscure sentence in the whole book. The division of the subject into short and complete chapters, the noticeable brevity and force of the sentences, and the absence of doubtful or undefined terms, are marked features of the work, and admirably adapt it for the use not only of students but of the general reader. We notice, however, that the author does not keep close to his plan, of exposition in the first part, and criticism in the second part of the book respectively, and also that there are numerous repetitions, not simply of idea but of language; yet we are aware that these apparent literary defects probably serve a beneficial purpose in contributing to the general intelligibility of the whole work. The preface, however, will bear a careful revision. There are several mistakes throughout the book in spelling, punctuation and omission of particles, which do not reflect credit on the proof-reader. While the mechanical execution in general is of a fair quality, it is yet not of such excellence as work of this character should receive. These slight defects will doubtless be remedied in the future editions which we feel safe in predicting the merits of Dr. Beattie's work will require.

The February number of "THE AMERICAN NATURALIST" contains an important paper contributed by Professor R. Ramsay Wright, in

which is announced the discovery of a new copepod parasite on the common clam—*mya arenaria*. It is the result of much labour and careful investigation entered into at a time when most people are trying to enjoy the sweets of a summer vacation. Other contributions to the same number, from Professor Wright, are:—(1) "On the cutaneous sense-organs of fishes;" (2) "On the fate of the spiracular cleft in *Amia* and *Lepidosteus*," and (3) "On the auditory organ of *Hypophthalmus*." It will thus be seen that the Professor of Biology contributes in no small degree to the work of maintaining and extending the reputation of our University and College in the scientific world. The parasite, which is the subject of the leading paper, was found in the gill-tubes of the clam, and is about $\frac{1}{2}$ inch in length. The locality of its discovery is Little Métis, Que., whence comes its specific name. It will be known as "*Mycicola Metysiensis*, Ramsay Wright."

Communications.

ATTENDANCE AT LECTURES.

To the Editor of THE 'VARSITY.

SIR,—The question you start in last week's 'VARSITY is one of the most important in the whole range of university topics. The assumption of which you approve—that participation in College life is itself an education—underlies all the efforts that have been made by universities to compel attendance at lectures. But something more than this assumption, even if it were universally true, would be needed to justify a law interfering with the students' freedom.

Some years ago the Senate passed a statute making attendance at an affiliated college absolutely compulsory during at least one of the last three years, and recently circumstances occurred which made it necessary to repeal this enactment. At present the regulation makes attendance at College necessary, except when a special dispensation is granted by the Senate. The principal effect of this rule, as dispensations are never refused when a plausible reason is urged, is to put the undergraduate who wants to read privately to the trouble of memorializing the Senate, and the Senate to the trouble of making a pretence of dealing with his application. I do not suppose any of the pleas put forward in these cases are "trumped up," but if they were the Senate has no means of ascertaining the fact; to do that body justice it has too much sense to enter into this line of investigation. I am not without hope that, your argument to the contrary notwithstanding, it will before long repeal even the present regulation, and welcome all to its examinations who think they can pass them, whether they have had an academical training or not.

You admit that some lectures are not worth attending, and all students will agree with you in this position. To compel an undergraduate to pay for what is of no value is bad enough; to make him actually appear a certain number of times each session in the class room is the height of absurdity. In one prominent American College it is stated in the annual announcement that all who intend taking the University Examinations must pay their lecture fees, but those who pay them are frankly told that attendance is purely optional. As a means of raising revenue this plan may serve a useful purpose; if there is good attendance in the classes it is probably due to the excellence of the tuition and not to the fact that the fees have been exacted. In University College, even under the present regulation, the students who are on the roll attend lectures far from regularly. What would be the consequence if the College Council were to report the delinquents to the Senate, and ask the latter body to refuse them the privileges of the University?

There are other ways in which men can acquire a liberal education besides mingling with students and listening to lectures. Take the case of a teacher, who, in addition to profiting by social intercourse, learns by teaching and from books. A good treatise on any subject is far more valuable than an inferior course of lectures, and the discipline afforded by even the best lectures is very defective unless they are supplemented by a course of reading. It is especially desirable in a country like ours to allow ambitious scholars the utmost freedom in this respect. We should not strive after uniformity so much as after robust self-reliance as a quality of our graduates; and one who, while engaged in making a living, reads the University Arts Curriculum for examination is quite as likely to do his Alma Mater credit as another who has passed at the expense of friends from the lowest class in the public school to his final university year without a single break in the continuity of his course.

In a paragraph in the last 'VARSITY you remark quite correctly that Edmund Gosse, who, if I am not mistaken, has at the early age of thirty-five been appointed to a distinguished university chair, had not the advantage, or disadvantage, of a university training. He had a very

good substitute, however, as he was appointed, at the age of eighteen, assistant librarian of the British Museum. Prof. Huxley had in his special line no university training in the ordinary sense of the term, his only college course being one in medicine. Prof. Tyndall graduated from the Ordnance Survey, and had become known as an original investigator before, at the age of twenty-eight, he spent some time at a German University. Under a regulation making attendance at lectures compulsory, Toronto University would be powerless to admit even a Gosse, a Huxley or a Tyndall to her examinations, and I am reluctant to believe that we have amongst us none of the material of which such eminent men are made. It may be said that now they have only to ask in order to get a dispensation. True enough, but I object to compelling them to prefer such a request. I would rather make them all welcome and take them on their own recognizances.

This matter becomes specially important in view of a possible federation of Colleges. Besides admitting to the examinations in the University those who attend no lectures at all, we should admit men who may prefer to take a course of lectures in one subject in one college and in another subject in another college. This would leave students free to take those lectures which they deem most advantageous to themselves, and of this they are the best judges. Such an arrangement would, moreover, tend to prevent stagnation in any one of the Colleges by placing them in close competition with each other in every department of the curriculum. Stagnation has been the bane of Toronto University and University College in the past, and until the lectures are all exactly what they should be it is vain to talk of compulsory attendance, even if compulsion were not on general principles objectionable.

Toronto, Feb. 23.

WM. HOUSTON.

To the Editor of THE 'VARSITY.

I do not like your view *in re* attendance at College, simply because I do not see how any body of examiners are able to decide to what extent a B. A. candidate has profited by mixing with others. Moreover, is it not true that many students who are in attendance might as well be in the Sandwich Islands as in Toronto, seeing that they never mingle with their fellows? Still further, I would ask, are the associations of some of the sets of students—such as the secret society of University College—of a character to liberalize the brethren?

Yours truly, M. A.

[We fully recognize the difficulty stated in the first sentence. But we maintain that the very excellence and essence of all true education is of such a nature that it cannot be accurately tested by examinations. No University would admit that the mere ability to answer the questions of its examiners is a sufficient qualification for a degree. Degrees are granted on the supposition that in acquiring the knowledge brought out by examinations the candidate also received the mental training which is education.—EDITOR.]

UNIVERSITY COLLEGE TEMPERANCE LEAGUE vs. THE "WEEK."

To the Editor of THE 'VARSITY.

SIR,—The attitude of the *Week* to the Temperance question is well known. It has made its mind up that the moderate use of wine and beer is not only not a cause of harm to the human race, but a decided advantage. In order to strengthen this position it is very fond of saying that in the wine-drinking and beer-drinking countries drunkenness is unknown. For example, in its issue of Feb. 19th, we find the following: "The notion that the moderate use of light wines or beer must lead to excess, or to the use of stronger liquors, is confuted by the experience of tens of millions in the wine-growing countries, and in the countries where wholesome beer is the regular drink. When a man asserts that drunkenness is prevalent in the wine-growing countries he only shows that he can never have seen them."

I would ask the *Week* if it reckons England among the beer-drinking countries. It has always been considered one of them, and there can be no doubt that drunkenness is very prevalent there. Is France a wine-drinking country? Drunkenness is sufficiently prevalent there, to cause the people to organize societies such as the *Association Française contre l'abus des Boissons Alcooliques*, to cause the *Académie de Médecine* to publish an *Avis sur les dangers qu'entraîne l'abus des Boissons Alcooliques* and to cause the *Chambre des Députés* on the third of February, 1873, to pass a law *contre l'ivresse publique*. And with regard to Germany, which is both a wine-drinking and a beer-drinking country, the following news item from the daily press of the 21st inst. is much more conclusive than the continual dogmatism of the *Week* on the question:

"Something more than a year ago there was formed in the city of Kassel a German society to suppress the abuse of intoxicating liquors. The distinguished Prof. Nasse, of Bonn, was made its President, and Dr. Lammers, a well-known humanitarian, of Bremen, who had already written valuable treatises on the evils of the liquor traffic, became actively identified with it. Already branch societies have been formed in many places, and it is hoped that the whole German Empire will, before long, recognize the importance

of the object which it has in view. In Berlin a branch was founded in November, 1883. Its President is Dr. Spinola, and one of its principal members is Dr. Baer, a health officer."

A FRIEND OF THE LEAGUE.

CONVERSAZIONE.

To the Editor of THE 'VARSITY.

SIR,—Your correspondent in last week's issue makes some very sensible remarks on the *raison d'être* of conversazioni. Since the subject has now been opened, allow me, as a member of the committee upon whom the responsibility and all the work entailing the success of the occasion lies, to add a suggestion or two.

In the first place, every year sees our annual "At Home" becoming more and more converted into a concert, and the musical portion of the programme overshadowing all the other attractions, and, in fact, altering to a very marked degree the character of the entertainment. Is this as it should be? I think not. Our Glee Club has worked nobly this year, and has well and hardly earned that praise which all who were fortunate enough to hear "Frithjof" have heaped upon it. But for many reasons this feature of our conversazione should not take such a prominent place. A Conversazione, I take it, is above all things a meeting for conversation; it is a meeting in our classic pile to which we welcome our friends as we should do to our own homes; a meeting at which old friendships are renewed and new ones made, and sociability reigns. What need is there, then, for a high-class concert which brings with it so much work and expense? Do our friends expect on this occasion a concert which requires an expensive orchestra and soloists to render it properly? We certainly must answer this in the negative. If our hall were such as would accommodate *at once* those who accept our invitations the case might be different; but as it is, not more than three-fourths of these can avail themselves of this enjoyment, and this at great personal discomfort, for the mode of ingress and egress always causes a serious crush between the first and second parts. Now, this year, as the cantata had been so much talked of, everybody wished to get a seat for the first half of the concert; the result was some seven or eight hundred were disappointed, because there was no room. With such high and laudable aims in view, and such power and talent in themselves, why should not the members of the Glee Club render their efforts in such a hall as the Pavilion, where the acoustical effect would be enhanced, more persons could participate in the enjoyment, and the result be both a musical and financial success? But what seems to be the most powerful argument against a high-class concert is the expense. Over two-thirds of our money was spent in this part of the programme. It appears to me that the expenditure should be more equalized in the various departments, and to add sociability to the occasion a share of our money should be spent in

refreshments. Refreshments were tried last year, and, I believe, pronounced on all sides—especially by our visitors—to be a success. Striking them off this year, in the opinion of many, has been a great mistake, and one only to be remedied by reinstating them in the future. In some such way our expenses might be kept within a reasonable limit and our friends better entertained.

Already, I fear, my letter has reached a length which asks for an apology, but before closing, however, I should like to say a word or two with regard to the deficit.

The committee—those who have done the work—should not be allowed to bear this. In such an action as this wherein does the justice lie? Under the circumstances they were as economic as possible, and as the L. and S. Society give the Conversazione, it is nothing but right but that the deficit should be made up from *its* treasury.

Toronto, Feb. 24.

F. T. S.

THE GLEE CLUB AND FRITHJOF.

To the Editor of THE 'VARSITY.

SIR,—Is it not a pity that all the labour of the Glee Club should have been expended on the single performance of the *Frithjof* at the Conversazione, at which not a third of those present heard a note? Many people have expressed a wish to hear this fine cantata, and if it were possible to arrange for a Saturday afternoon performance, I think there would be no difficulty in filling the hall. A small sum might be charged for admission to cover the expense of employing the orchestra again, and there are members of the Club itself not unworthy to take the solos if soloists could not be obtained. Hoping this suggestion may meet with your approval and advocacy,

I am, yours, etc.,

PRO GREGE.

P.S.—"If it were done, when 'tis done, then 'twere well it were done quickly."

CLASSICS vs. MODERNS.

To the Editor of THE 'VARSITY.

DEAR SIR,—The *Educational Weekly* does not seem to be very clear on the comparative values of Classical study and Modern Language study. It has not yet, at least, succeeded in reconciling its two statements of a previous issue, as reprinted in THE 'VARSITY. Still, it undoubtedly leans to the side of Latin and Greek. These, it thinks, differ essentially from Modern Languages, in possessing a certain *system* and certain muscle-giving properties which Modern Languages have not.

Instead of repeatedly asserting that there *are* differences, would the *Educational Weekly* tell us definitely *what* the differences are? It would be interesting to know what the *system* is.

Feb. 25th, '85.

F.

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