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THE ' VARSITY:

A WEEKLY REVIEW OF
EDUCATION, UNIVERSITY POLITICS AND EVENTS.

Vol. V.

TORONTO, November 22, 1884.

No. 5.

Editorial Notes.

In the compilation of this week's issue the staff has been deprived of the supervision and co-operation of the Editor-in-Chief. Mr. Sykes, we regret to state, is prostrated with typhoid fever; the disease, however, is of a mild character, and his many friends may hope soon to see "Fred." on his feet again.

A step was taken in the right direction when the University Senate, at a recent meeting, passed a statute officially acknowledging the Executive Committee of Convocation to such an extent that the names of the committee will in future appear in conjunction with those of members of the Senate upon official papers. The statute was introduced by Messrs. Kingsford and O'Sullivan.

At the last public meeting of the Literary Society there was a marked absence of the senseless demonstrations which were during the past year such an exceedingly disagreeable feature of these meetings. It is to be hoped that the decided agreeableness of the return to the old order of things will secure its continuance. College students should be the last persons to invite citizens to a literary entertainment and then treat them to vulgar horse-play.

At the last Senate meeting Mr. R. E. Kingsford gave notice of a motion having reference to the publication of the official reports in the columns of THE ' VARSITY of the proceedings of the Senate. This is as it ought to be. Those most interested in the proceedings of the Senate are the members of Convocation. They are certainly entitled to a fuller and more regular account of its doings than those which appear spasmodically in the daily papers. As THE ' VARSITY is the recognized organ of Convocation, Mr. Kingsford's motion will remove the anomalous state of affairs which has heretofore existed.

It is reported that the Chicago School Board has abolished the study of Greek in the high schools. This ultra-radical measure is to some extent the result of the movement headed by Charles Francis Adams and President Eliot against the undue attention which classical study has hitherto received. There is some reason for change in this direction. But Chicago has gone altogether too far, and it is to be hoped that her example will not be too closely followed. For in intellectual matters she is not a safe guide, however great may be the distinction she has achieved in the commercial world.

The desperate nature of the case which the *Dominion Churchman* and its supporters have been so long trying to make out against University College, is shown by the fact that they base their attack on a statute which has been repealed for upwards

of thirty years. Another false charge is made in the last issue of that most unchristian journal, where the editor says that on Hallowe'en 'a body of two hundred students were yelling in the streets one hour after midnight,' and that the Monday night demonstration, which was all over before ten o'clock, was made during "the early morning hours." It is a pity that the word "lying" has somewhat fallen into disuse of late, for no other term seems to be strong enough to fitly characterize such malicious misrepresentations as these.

The course of lectures to be delivered in Convocation Hall promises to be a great success. Prof. Proctor is too well known as an astronomer of the highest merit to require comment, and his appearance here will be looked forward to with a great deal of pleasure in scientific circles. It has long been the intention of the Literary Society to procure eminent literary and scientific men to lecture before them at intervals during the academic year. This being the first venture, the results of it will influence in a great measure the intention of the Society to carry on the original plan. It is a matter for regret that Matthew Arnold was unable to appear before us last year, but as his return to the continent is announced we may yet have an opportunity to hear the great apostle of "sweetness and light."

THE REVISED CURRICULUM.

The advance sheets of the new University curriculum indicate that a number of much needed reforms are about to be made. Among these the most notable are the addition of more sight work in classics, and more dictation in moderns, and in English the substitution of authors' texts for books about authors. But it is a matter of very serious consequence that no attempt appears to have been made to effect a reform of much greater importance than any of these, namely, the excision of ancient history, constitutional history, and ethnology from the modern language course. This is a change which is made absolutely necessary by the recent extraordinary developments in the science of language and the more thorough methods of study which are now usually adopted in connection with living languages. Twenty years ago, when a so-called knowledge of modern languages consisted of little more than a mere smattering of French and German, acquired by methods neither natural or scientific, there may have been some reason in adding other subjects to make out the course. But things are changed now. It was perceived that only a moiety of the benefit which modern language study is capable of conferring had in the past been actually received from it. The unreasonableness of the excessive discrimination in favor of ancient languages against modern began to be felt. Thoughtful persons saw that German is quite as capable of imparting a high degree of cultivation as Greek, and that the only reason why it had not done so in the past was because of the slipshod way in which it had been studied.

To know a foreign language is not merely to know the foreign equivalents of words in our own. This is a good beginning, but far more than this is necessary. For the excellence and beauty of all elevated composition in every language consists in

a certain subtle aroma of a association too delicate to be acquired from grammar, or dictionary or annotations, but which must be obtained by direct, close and long-continued acquaintance with the authors themselves. This is that spiritual essence in the original which is too evanescent to be conveyed in translation; and no student can have a just appreciation of the excellences of a foreign literature until his whole mental nature has been, as it were, permeated and saturated with that subtle element. In other words, he must have in his own mind as nearly as possible the multitudinous variety of associations which occupied the mind of the author. Here, then, is an inexhaustible field of labor for the student.

For this mental condition can only be approximately attained even after the student has become thoroughly acquainted with the author's contemporaries and his more important predecessors. It will be necessary, moreover, for him to be familiar with the history of the language and the principles of its growth or derivation from other tongues. In no other way can a living, active sympathy be kindled in the mind of the student with the peculiar genius of the language studied.

But the student in modern language has more work yet to do. Not only must he be able to read the literature of the language with ease and appreciation, but it is also absolutely necessary that he should be able to converse readily in it before he can be said in any proper sense to have studied to much purpose. The lack of ability to converse implies one or both of two serious defects—a narrow vocabulary or ignorance of the special vocal sounds. The special college course in modern languages which leaves the student deficient in either of these respects is certainly lamentably deficient. But if the Senate continue to think that the depth of study we have described be not sufficient to occupy all a student's time most profitably, there would still be no need of tagging history and anthropology to this part of the curriculum. There is room enough for the course to be widened within its own proper limits. The large and rich fields of Spanish and Scandinavian literature are as yet entirely uncultivated by University College students. There are many old English authors, also, that might be perused by them with great advantage.

It is, however, little to be wondered at that the various other modern languages should have been so much neglected when we observe what an inferior place the study of modern English occupies in our College. Whatever may be said, this is still to us the most important language and literature, and if it be properly studied and taught it remains unexcelled as a means of culture. And yet in the aggregate, probably not one-tenth of the time which Latin and Greek occupy, is devoted to the study of English in University College.

In view of all these facts and the vast amount of work which thus is seen to lie before the modern language student, it is amazing to us how any one can say that the modern language course is not sufficiently extensive or difficult to constitute a complete course in itself, but requires to be supplemented by other irrelevant subjects. Such a statement, from whomsoever it may come, indicates an entire misconception of the whole matter under consideration. It is to be hoped that the members of the Senate will not permit themselves to be influenced by these effete notions, but will thoroughly investigate the case themselves, and we shall have no fear concerning their conclusion.

UNIVERSITY CONSOLIDATION.

A graduate of Victoria University publishes in the *V.P. Journal* an earnest appeal to his fellow-alumni, in which he tells some plain truths and makes some useful suggestions. He argues rightly, that Victoria has done good work in the past with very limited resources, but he warns those whom he addresses that their *alma mater* cannot live on her past reputation or achievements and that she must make at once a long stride forward she is not to be left behind permanently. This she cannot make without means, and where the money is to come from is the question to which the Methodist Church must find an answer.

The writer of the article argues, again we think correctly, that the time has come for the question to be publicly discussed.

There have been negotiations of a somewhat confidential kind, carried on at the invitation of the Minister of Education. It is not surprising that by a simple process of leakage some inkling of the various proposals submitted to the informal conference should have reached the public ear, and now the sooner the alternative schemes, if schemes they be called, are submitted to all who are interested in the various Universities the better. Light may be thrown on the problem from the most unexpected quarters, and difficulties not foreseen by the projectors may be detected by others. Any union that is to be real and lasting must be the result of patient, candid, and good-tempered discussion.

All those who are interested in the question from any point of view must be prepared to accept the fact that in these days of great University endowments it is impossible to have a great Canadian University on any other than a broad foundation in every sense of the term. It must be equipped with an efficient staff, an extensive library, and the best of appliances in the shape of laboratories and museums. Cornell, Johns Hopkins, Columbia, and Princeton have endowments running up into millions of dollars. The endowment of Toronto University and College is about three-quarters of a million. If our Provincial University is to hold its own with the institutions named it must have more revenue. If it is to have more revenue the people, including of course all denominations, must stand by it and see that its needs are supplied. Why cannot the alumni of Victoria make up their minds to cast in their lot with us, move to Toronto, and after thoroughly equipping their theological faculty make use as far as possible of the tuition afforded by the Provincial University and College? The latter are in existence and must now be continued. The only question is whether they shall be kept in a crippled condition for want of funds or placed in a position to do work equal to what is now done in the foremost Universities in America.

There has been much needless waste of money and effort in the past in the attempt to supply Ontario youth with the means of obtaining a University Education. Mistakes have been made of which all parties are to-day reaping the bitter fruits. It is the duty of the best men of all sects and parties now, not to perpetuate but to correct those errors, and to unite over a buried past, with all its acrimonious discussions, in an earnest effort to build up a really great Provincial seat of learning.

WANTED—AN ALUMNI ASSOCIATION.

In our first issue a promise was given which we take an early opportunity of fulfilling. That promise is contained in the following paragraph:—

“The formation of an Alumni Association that will give force and meaning to the agitation for the maintenance of the Provincial University and non-denominational education will be advocated.”

That an Alumni Association already exists every one interested in the affairs of Toronto University is aware; that it has done good work in advancing the claims of that institution no one who attended the last University banquet will deny, but that it leaves room for a body of a somewhat different constitution which, by narrowing the circle of its members, will increase their individual interest in and for their Alma Mater we hope in the present article to show. Under its existing constitution every graduate of Toronto University in arts, medicine or law becomes on payment of a small fee a member of Convocation, and *ipso facto* a member of the Alumni Association. It follows that the great majority of its members are hardly aware of the privilege they enjoy, and, so far as we know, the only work done by the Association as such is that already referred to.

It is not by such slight means that the interest of our young graduates in college affairs is to be sustained and increased. In too many cases that interest is not what it should be even on Commencement Day, and as time passes he is more and more engrossed by the cares of a career made more difficult by the competition of his fellow graduates. Is he under such circumstances likely to spend time in thinking of the wants of his Alma Mater? The most painful aspect of the university question is the entire lack of interest in the welfare of their college

shown by a large number of our graduates. The lukewarmness of its friends does the college more injury than the animosity of its enemies. How is this to be altered? Two plans suggest themselves. An association may be formed among such graduates as have a strong personal feeling in this matter, and wish to increase their strength by union. For those who have this feeling, however, a means already exists in the Alumni Association above mentioned. To them we would point out that way, urging them to make the Association as powerful an influence among Toronto graduates as that in Cobourg is among graduates of Victoria.

The other plan regards the hope of the province, in whom the hope of the University rests—the great body of undergraduates. Upon them we would urge the advisability of forming class associations among themselves, so that each year, as it graduated, would be supplied with an Alumni Association bound by the strongest ties of personal friendship and esteem. Such class associations exist in all the larger American colleges, and the large and increasing number of our graduating classes makes it easy for us to follow their example.

More than one graduate in the past has felt the wish to thus imitate the virtues of our neighbors, who, in loyalty of feeling towards their Alma Mater and in closeness of connection with it, are much in advance of ourselves. This difference arises in great part from the lack of such societies among the students as will bring them together after they have left college, and by renewing old associations keep bright the memories of undergraduate days. It might be said that the English Universities are destitute of Alumni or Greek Letter societies, but an English student lives in his college and feels towards it as only a resident student can.

The historian of Yale College, in his account of the formation of the oldest Greek Letter Society in that institution, refers to one of the weak points in their constitution, and still graver charges have been made against them in connection with the election to class honors which prevails in many American colleges. But the gravest objection to all secret societies is their tendency to develop into mutual admiration societies. Instances of this are to be found outside the United States, and seem natural when we hear that the sunlight never enters the halls of some of these associations. Yet the description given of their work by the writer already mentioned shows their influence in keeping up the connection between college and graduates. "The class that was graduated in the year 1781 furnished the first members of this Society (The Phi Beta Kappa.) Membership is bestowed as a reward of good scholarship and character. This association does not terminate with the collegiate course but exists during the life of the members. Their public contributions to literature usually consist of an Oration and Poem, delivered by members appointed in the antecedent year, at the time of the commencement celebration.

"Some objections have been made to the primary principle on which this Society is based, and it has been thought by many that the distinctions of youthful rivalry should not be perpetuated through life. Another society of a general character, called 'The Society of the Alumni,' obviates this objection. Its origin is traced to the laudable desire on the part of the graduates of the University to create a fund that might avert the evils of the failure of the Eagle Bank and provide a means for more extensive instruction."—(Baldwin, History of Yale College.)

Would it not be advisable to combine the advantages of the two different associations described in the foregoing passage by forming a Class Association in the fourth year, which shall be made up of all the members and shall exist during their lives? Such an Association might unite the nobler task of furthering University interests to the literary and social aims which would be their chief object as undergraduates.

The storm that raged last year shows signs of beginning again. It is to be hoped that the wise letter of "Victoria" in the *Globe* of the 19th inst., will be listened to by those who seem determined to renew the attack on our non-sectarian University. But if the attack is to come, let us be prepared to meet it with united front, remembering the noble words of him who was England's most learned as he was her most religious poet:—

"Peace hath her victories
No less renowned than War; new foes arise,
Threatening to bind our souls with secular chains.
Help us to save free conscience."

We hope to hear a full expression of opinion on this subject from all, whether graduates or undergraduates, who desire to strengthen the interest felt by past and present students in the advance of University College.

University News.

LITERARY AND SCIENTIFIC SOCIETY.

At the weekly meeting of the Literary Society held last night, the usual programme of debate, etc., was done away with, and the evening given up to the discussion of the changes in the Constitution proposed.

In opening the proceedings, the President congratulated the members of the Society on the splendid order maintained at, and the success of, the last public meeting.

The preliminary order of business brought out the Secretary of the Committee with the following recommendations:—(1.) That the Society hold a Public Meeting on the 12th of December next. (2.) That the Society hold its Annual Conversazione next term. He also informed the Society that Mr. Colin Fraser, a member of the General Committee, had been absent from all the meetings of the Committee.

In response to the enquiry of Mr. Hunter, the curator informed the society that the morning *News* would be on file in the reading room this (Saturday) morning.

The constitutional changes proposed were then brought up. The first (that of Mr. J. A. Collins) was to strike out Art II., Sec. 10. The article is as follows:—That "No person who is an ordinary member at the beginning of any academic year, or who may become a member during such year, shall be permitted to vote at the annual election unless he attend four meetings during the course of such year."

Mr. A. B. Thompson seconded the motion. Messrs. Witton, Muir, Duncan, McDonnell, Hamilton, McKay, Holmes, and Irwin, amid considerable excitement, discussed the question.

The motion was defeated, the vote showing an attendance of 194.

Mr. Hamilton's motion to change the orders of business so as to bring the Roll-call immediately after the Debate, was carried.

On motion of the Treasurer, Mr. D. J. McMurchy, the annual fee was increased to \$1.50.

On motion of Mr. J. G. Holmes the following resolution was adopted:—

"That this Society, having learned with deep regret the death of J. E. Lees, Esq., Barrister, life member of the Society, desires to express its sympathy with his family in their affliction, and in testimony of the respect in which the gentleman was held as an undergraduate and member of the General Committee, the Society does now adjourn. That a copy of this resolution be forwarded to Mrs. Lees."

Y. M. C. A.

The room in Moss Hall was filled last Thursday evening. After devotional exercises the President introduced Mr. T. C. Robinette, B.A.

After referring in feeling terms to his past connection with University College Y.M.C.A., Mr. Robinette proceeded to the discussion of "missions." He referred to the fact that men everywhere are willing to hear of Jesus Christ and His power to transform the human heart. Christ satisfies a need which cannot be filled by any other. The speaker adverted to the Mission work now being done in our own city. The questions come to us: Are our churches as at present organized fitted to carry on mission work among the masses? Is not the passion for grand buildings and the desire for oratory in the pulpit leading the members of churches to neglect the real work they ought to be doing? Does not the indolence and incapacity of church organizations render necessary such societies as the Salvation Army and spasmodic revivals? Mr. Robinette dwelt on the work being done among the Italians of Toronto. Though very difficult to approach, these people can be brought under the influence of Christian teaching. This ad-

dress, filled throughout with manly, sensible thoughts, closed with an appeal to all who recognize the possibilities in the souls of men now and hereafter to exert themselves for the spread of the influence of that Life, the purest and best ever lived, until all men everywhere shall be blessed and bettered by it.

Mr. A. E. Doherty spoke of the great number of human beings living under the sway of false religions, and the need of personal effort on the part of Christians in order to the removal of these false systems.

Mr. H. E. A. Reid sketched very briefly the history of mission work in America. From Patagonia to Labrador men have been found willing to endure hardships and even to face death in endeavouring to extend Christ's Kingdom. And among the most degraded races the Gospel of Christ has found an entrance into the hearts of men and transformed them. Can men deny the reality of Christ's power when it leads the noblest of men to do and to die for Him!

The discussion on Christian Missions held last Thursday was the first of what we hope is now an established series. In many American colleges such meetings are held monthly. Missions of the World is too wide and vague a subject for a single address, but intense interest might be created by some reference to hero missionaries on far-away islands.

Thursday week, a petition was placed in the janitor's room asking the Senate to grant a site for a Y.M.C.A. building. The petition was brought before the Senate next evening, signed by 267 students. At a later meeting of the Senate the request was granted. An undertaking like the one of building a Hall for purposes above mentioned needs encouragement. While the outside world has been as yet untried, undergraduates have almost unanimously favored the project.

Will Moody address the students? is a common query. The wonderful evangelist has not always met with courtesy at the hands of students; but we speak for him a hearty welcome by University students if he can make it convenient to address them.

We venture to think graduates should interest themselves more in our meetings. A word or two from any of them would always be carefully listened to and kindly received. Our titled friends retain their place and interest in the ancient Literary through occasional meetings. Why could there not be some rallying time for graduates and undergraduates to mingle together, and, recalling past incidents, to discuss the best interests of the Y.M.C.A.?

Mr. W. P. McKenzie, B.A., our last year's President, is enjoying himself at Fort McLeod, N. W. T. He hopes to outlive the furious blizzards of the prairies, and come again to Toronto to prosecute a divinity course.

MODERN LANGUAGE SOCIETY.

A regular meeting of the Modern Language Club was held on Tuesday evening, the 18th inst., in Moss Hall. The proceedings were conducted chiefly in French. In the absence of Mr. Sykes, the chair was filled by Mr. T. Rowan, Vice-President of the Society. Mr. Squair was present and kindly consented to act as critic.

The essayists of the evening were Mr. H. J. Hamilton and Mr. Rowan. The former read his essay "La Promenade," being a description of some of the characters one meets with on a fashionable promenade such as King street. The latter devoted his remarks to the French authors of the nineteenth century. Mr. C. J. Hardie then read a selection from the *Lucrece Borgia* of Victor Hugo, after which five minute speeches on favourite French authors were given by Messrs. Chamberlin, McPherson, Shearer, Hamilton, Rowan and Hardie.

After a vote of thanks to Mr. Squair, the meeting adjourned. The next meeting of the Society will be held on the 25th, when it is hoped there will be a larger turn out of the members, as an important motion in connection with the M. L. C. is to be discussed.

NATURAL SCIENCE ASSOCIATION.

Owing to Mr. Proctor's lecture on Tuesday evening the regular meeting of the association will be held on Wednesday evening, 26th inst.

The programme will comprise a second paper by Mr. Lennox on the "Tortion of the Fore Arm," and also one by Mr. Geo. Acheson, M.A., on the "Skeleton of the Pectoral Limb."

TEMPERANCE LEAGUE.

The 3rd public meeting of the U. C. Temperance League will be held on the 1st or 2nd prox. The Hon. E. Blake, Chancellor of the University, has kindly consented to preside if in town. Mr. N. W. Hoyles, of Moss, Falconbridge, and Hoyles, and Dr.

Oldright, member of the University Senate, have promised to speak. The committee also hope to obtain an address from the Hon. Oliver Mowat.

ROTTEN ROW.

Mr. A. G. Smith has returned, completely recovered from his recent illness.

Mr. G. F. Cane, B.A., was called home last week by the death of his brother.

Mr. H. J. Cosgrove received his degree from the Senate at its last meeting. He is now studying law in Montreal.

The burnt-cork brigade exercised their artistic powers on the Freshmen on Tuesday night.

When will the next Resident visit home? Cake, jam and boned turkey are at all times acceptable.

OUR OXFORD LETTER.

ORIEL COLLEGE, 10th Nov., 1884.

DEAR OLD 'VARSITY,—I will begin by saying how pleased I was to find the 'Varsity lying on my table the other evening when I came home. It quite reminded me of old times. It was a sort of greeting from the other side of the Atlantic.

In the first place, I am charmed with the change in the title page. But why was it made at this particular juncture? Does not co-education come into active operation this year with you? I think I saw something about it in the papers before I left Toronto for here. It seems odd to me that when you do adopt co-education, you should immediately take in your sign. But I suppose that is, as Lord Dundreary would say: "A thing than no f-tellah can find out." But anyway the change is a good one. The literary portion of the paper is very fair,—especially in the second issue. Pardon these free criticisms. The first is too much taken up with society reports &c., to be interesting, except to the undergraduates concerned.

The second number is a vast improvement on the first. It has double the quantity, and twice the quality. If you keep it up at that rate, the 'Varsity will be a very fair paper after a while. But it can't come up to our "Oxford and Cambridge Undergraduates' Journal." You see that paper, don't you, among your exchanges? If not let me know, and I will see that it is sent to you regularly.

Will you please be kind enough to explain to me the meaning of that little story in your issue of Nov. 1st, about the gentleman and the reserved seats? I really can't make head or tail of it, though I have tried hard enough, heaven knows! It sounds too much like an English joke to have been made by one of your staff; are you quite sure you didn't crib it from an English paper?

But you will ask: What has all this to do with my letter from England? Well, it hasn't *very* much to do with it, except to make up the regulation number of pages. But I'll give you some real, genuine, English 'Varsity news now.

Well, to begin: Dr. Edward A. Freeman, the new Regius Professor of Modern History at Oxford—successor to Rev. Dr. Stubbs, now Bishop of Chester—delivered his inaugural in the theatre of the New Museum, on the 15th October last. The place was crowded with a large and attentive audience. As I cannot give you a better description of the lecture than that which appeared in the *O. and C. U. Journal*, I append their report:—"The lecturer, *in limine*, paid a graceful tribute to three of his predecessors, to Dr. Arnold, whom the Professor said he had listened to with much interest in that chair 42 years ago, and whose enthusiastic pursuit of truth had a contagious effect upon his hearers; to Professor Goldwin Smith, whose wide sympathies led him to desire and anticipate a wider influence for good by the spread of right principles than mere colonial territory could give; and lastly, to Dr. Stubbs, Bishop of Chester, whose profound and accurate scholarship were such that he must be a very bold man indeed who would call in question his historical decisions. The Professor demurred to the distinction now set up of Ancient and Modern History—ancient and modern languages mis-called "dead"—and remarked that some one had said that Modern History began with the French Revolution of 1792, while another had said, with equal authority, that it began with the call of Abraham. He thought, however, for practical purposes we might regard it as beginning for the Western Nations with the immigration of the Aryans into Europe, and the subsequent events. And while he did not regard the duties of the office to which he had now the honor to be called by the civil authority of the Realm, as especially to help men in passing examinations, yet he hoped he

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might be useful to those who desire to pursue sound learning for its own sake, and from a love of truth."

Mr. W. C. Sidgwick, of Oriel, recently wrote to the *Pall Mall Gazette*, urging that no quarter should be shown to the Lords, who have opposed the Franchise Bill all along. The following 'skit' appeared not long ago:—

'Sidgwick, who deems himself most wise,
With goosequill scrawls "no compromise,"
His folly—poor, pedantic elf!
Herein has compromised himself.'

The *O. & C. U. Journal*, chronicles the following:—
"A Freshman passed on Thursday, matriculated on Friday, and on Sunday night was captured driving his cousin's tandem to Abingdon." Can you equal that at Toronto? I doubt it. But I have already trespassed too much on your space, and so will say "ta-ta" for the present.

Yours always,

ORIEL.

College News

KNOX COLLEGE.

The photograph of the graduating class in theology is now on exhibition.

Friday, December 6th, is the date fixed upon for the next public debate. Subject: "Resolved that in the event of prohibition wholesale dealers in liquor should be compensated."

Foot-ball matters are looking up. Steps have been taken to secure and put in proper condition the ground in rear of the College. The scheme is a commendable one, for many reasons.

Rev. President Nelles, and Rev. Dr. Burwash, of Cobourg, conferred with Dr. Caven the other day on important matters in connection with the colleges. Their kind and courteous remarks to the students will long be remembered.

The Glee Club proposes giving a concert in Georgetown on Wednesday, 26th inst.

The opinion is prevalent that indulgence in snake stories is inconsistent with that sense of dignity and decorum which should characterize all theological students. The line must be drawn somewhere, and public opinion draws it with unwavering hand just above the snake story. Upon the correctness of this verdict we cannot undertake to pronounce judgment. We have only to chronicle the fact that one of the most original of the aforesaid species of stories has been perpetrated by a third year theologian. He lives on the upper flat.

McMASTER HALL.

McMaster Hall can boast of a cabinet organ, two pianos, and three cats.

The Foot Ball match with Knox College on the 13th resulted in a tie, each side winning one goal.

A certain man has expressed it as his opinion that Bunyan must have got his idea of the Slough of Despond from some such place as Bloor Street West. It has been almost impassable for the last few weeks.

A Literary Society has been formed by the University undergraduates residing in McMaster Hall. The following officers have been elected:—President W. H. Walker; Vice-President, P. Gar-side; Secretary-Treasurer, H. A. Smith. The first meeting took place on Friday evening.

Opinions Current and Otherwise.

I shall always reverence a grey-haired truth, yet prefer reason, a daughter of Eternity, before antiquity, which is the offspring of Time.—*Nathaniel Culverwell*.

Mr. George W. Cable shares with Nathaniel Hawthorne, Mrs. Beecher Stowe, and Mr. Bret Harte the distinction of striking out a vein of indigenous American fiction, which is no mere provincial copying of English literature, as the major part of American fiction which has not already copied these three, has hitherto shown itself to be.—*The Academy*.

It cannot be doubted that English literature is beyond all comparison the amplest, most various, and most splendid literature which the world has seen; and it is enough to say of the English language that it is the language of that literature. Greek literature compares with English as Homer compares with Shakespeare, that is, as infantile with adult civilization.—*President Eliot*.

Great Britain supports its royal family, and pays roundly for it; but, on the other hand, our electoral system costs considerably more than that of England. The direct expense in money of the Presidential canvass this year has been between fifty and a hundred millions of dollars; and besides this the cost in the idleness of workers and the general prostration of business has been incomputable.—*Frank Leslie's Illustrated*.

Consider what you have in the smallest chosen library. A company of the wisest and wittiest men that could be picked out of all civil countries, in a thousand years, have set in best order the results of their learning and wisdom. The men themselves were hid and inaccessible, solitary, impatient of interruption, fenced by etiquette; but the thought which they did not uncover to their bosom friend is here written out in transparent words to us, the strangers of another age.—*Ralph Waldo Emerson*.

Edgar Poe, unlike many other poets, affects all who are capable of being touched by poetry. To the multitude who enjoy the cheerful optimism of Longfellow and poets of his class, he is gloomy and hateful; to those who are predisposed to melancholy, he is the melodious laureate of dead hopes; to those with whom poetry is an art, and not a feeling, he is at once attractive and repulsive; a gifted creature with a morbid personality, clinging to the weakness which is its wretchedness, and the madness which is its death.—*New York Mail and Express*.

It should not be for a moment forgotten that in *The Light of Asia* Mr. Arnold writes as a poet, not as an historian. We might indeed as well take Milton's "Paradise Lost" as an historical document for Christianity as to accept *The Light of Asia* as an historical document for Buddhism. And besides, Mr. Arnold necessarily writes as a modern poet, not as an ancient one. Hence *The Light of Asia* is not only a modern work; it also represents on the poetic side what is essentially the modern and western spirit under an antique and oriental form. It is scarcely to be wondered at, then, that Buddhism viewed in this camera should present so many startling analogies with the finest sentiment of Christianity.—*W. M. BRYANT in The Andover Review*.

The inaugural address of Father Teefy, President of the University College Literary Society, delivered before its members at the public meeting on Friday night, was a credit to the reverend gentleman and to the society which has elected him as its head. The society is to be congratulated on placing in so high a position one who differs from nearly all its members on religious matters, and the Catholic College, with which Father Teefy is intimately connected, must appreciate the honor as much as he does. The address was of the most liberal nature, and showed that the undergraduates made no mistake when by their liberality they made the choice of chairman they did.—*Toronto Telegram*.

Editor's Table.

A NOTEWORTHY BOOK. †

Probably no more interesting book has been published this year than "The Natural Law in the Spiritual World," by Henry Drummond, F.R.S.E., F.G.S. Certainly no book, in the literature of Religio-Science, will better repay a careful perusal. In these days, when discussions on the question whether there is any conflict between Science and Religion are so frequent and searching; when knowledge of Science is so widespread, it is, I had almost said, incumbent upon every one who desires to keep abreast of the topics of the hour, to give a large proportion of the time he devotes to reading, to the literature of Science. This will, by no means, be a dull or profitless task. The study of Science, in its general features, is not now that of the specialist, into which a layman cannot enter, but has been so popularized by such writers as Grant Allen, Mathieu Williams, and Proctor, and even by such celebrities as Huxley and Tyndall,

—themselves masters of a simple, easily intelligible and elegant diction,—that there is no excuse for any one being ignorant of the great generalizations of Science, and the current opinions of its foremost exponents.

To those that are weary of the cant phrases and too often meaningless terminology of ordinary theology, Mr. Drummond's book will come as a soothing and pleasing relief. To those who disavow,—openly or otherwise,—a belief in the Spiritual, it will render intelligible and rational what else had remained hidden and obscured by the venerable and archaic verbiage of prosy and prolix theological writers. To those who are really seeking the Truth,—whether in Nature or in Revelation,—“The Natural Law in the Spiritual World” will afford cause for sincere thankfulness, and will ensure admiration for, and gratitude to, its author.

Prof. Drummond says in the Preface: “Can we shut our eyes to the fact that the religious opinions of mankind are in a state of flux? And when we regard the uncertainty of human beliefs, the war of creeds, the havoc of inevitable as well as of idle doubt, the reluctant abandonment of early faith by those who would cherish it if they could, is it not plain that the one thing thinking men are wishing for is the introduction of Law among the phenomena of the Spiritual World? When that comes we shall offer to such men a truly scientific theology. And the Reign of Law will transform the whole Spiritual World, as it has already transformed the Natural World.” The last few sentences unfold the purpose of the author. An admirable one it is, and one which, we think, he has been able to accomplish very successfully.

Again, Prof. Drummond remarks upon the alleged materialistic and atheistic tendency of modern Science: “Science cannot overthrow faith; but it shakes it: Its own doctrines, grounded in nature, are so certain, that the truths of religion, resting to most men on authority, are felt to be strangely insecure. . . . No man who knows the splendour of scientific achievement or cares for it, no man who feels the solidity of its method or works with it, can remain neutral with regard to Religion. He must either extend his method into it, or, if that is impossible, oppose it to the knife. On the other hand, no one who knows the content of Christianity, or feels the universal need of a religion, can stand idly by while the intellect of his age is slowly divorcing itself from it. What is required, therefore, to draw Science and Religion together again—for they began the centuries hand in hand—is the disclosure of the naturalness of the supernatural.” The sentence we have italicized puts into a nutshell one great difficulty to the acceptance of Christianity by many atheists.

Professor Drummond thus admirably states the attitude of many so-called disbelievers: “The stumbling-block to most minds is perhaps less the mere existence of the unseen than the want of definition, the apparently hopeless vagueness, and not least, the delight in this vagueness by some who look upon this as the mark of quality in spiritual things.” Prof. Drummond thus beautifully closes his Introduction: “The visible is the ladder up to the invisible; the temporal is but the scaffolding of the eternal. And when the last immaterial souls have climbed through this material to God, the scaffolding shall be taken down and the earth dissolved with fervent heat—not because it was base, but because its work was done.”

The more important chapters are: Biogenesis, Death, Eternal Life, Environment, and Parasitism.

In the natural world, “The law of Biogenesis, or life only from life, is victorious along the whole line.” So says Mr. Huxley. Mr. Tyndall admits that there is “no shred of trustworthy experimental testimony . . . to prove that life in our day has ever appeared independently of antecedent life.” Mr. Drummond, translating from the language of science into that of religion, says: “The theory of spontaneous generation is simply that a man may become gradually better and better until in course of the process he reaches that quality of religious nature known as spiritual life.” But Mr. Drummond goes on to show that, “This [spiritual] life is not something added *ab extra* to the natural man; it is the normal and appropriate development of the natural man.”

As Prof. Drummond shows, we are indebted to Mr. Herbert Spencer for a really scientific definition of Eternal Life. But he is frank enough to admit that Mr. Spencer, in writing this definition, was not acting as an apologist for religion at all. Mr. Spencer's definition is as follows: “Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge.” Or, as Mr. Drummond puts it, more

shortly: “The continuous adjustment of internal relations to external relations.”

It would be impossible in the limits afforded us to discuss the other chapters of this fascinating book. But we trust that from the short extracts we have given, many of our readers may be induced to procure and study for themselves this most valuable contribution to the literature of a vastly important subject.

Of late publications probably the most interesting to a large number of the students of University College will be the third volume of the series of German Philosophical Classics, which has just been issued from the press of S. C. Griggs and Co., Chicago. It is a critical exposition of “Fichte's Science of Knowledge,” by Dr. C. C. Everett, of Harvard University. This book is said by an American critic to be “a careful and scholarly analysis of Fichte's philosophy and method of thought such as has never before appeared in English.” Such a book has been long needed. Professor Adamson's has heretofore been the only generally available work in English on the philosopher from whom Ferrier and Carlyle derived so much, and Adamson's book is exceedingly dry and uninviting.

Correspondence.

PROCTOR AND BRANDRAM.

To the Editor of THE VARSITY.

DEAR SIR,—Convocation Hall should be well patronized next week by all the students and their friends who can enjoy a purely intellectual banquet—“a feast of reason and a regular freschet of soul,” as the Autocrat calls it. I cannot see, however, why the credit attached to getting up such entertainments should not be obtained directly by the students themselves. The literary societies of the best American colleges take these things into their own hands, and there is every good reason why our Society should do the same. I cite the case of the University of Michigan, where the course of lectures this winter will be delivered by such eminent men as Carl Schurz, G. W. Curtis, Mark Twain and others equally noted. Could not our Society take a hint? D. Q.

THE NATURAL SCIENCE ASSOCIATION.

To the Editor of THE VARSITY:

A petition was last year presented to the Senate, embodying substantially the following:—That the present constitution of the science course is faulty; that an improvement might be effected by (1) having the course begin in the first year, and (2) giving permission to students to graduate either in chemistry or in biology or in mineralogy or geology.

The petition was presented by two of the science professors, and, after discussion, referred, I believe, to that committee of Senate whose function is *not* to report.

The desirableness of the division is evident, because—1. As things now are the work to be done in each department is so great that men cannot satisfactorily overtake it. Hence results (1) the abominable (but necessary from examination standpoint) practice of examiner—studying a man who will not conform to these requirements, who studies what he does study, thoroughly, scientifically (yet foolishly), and who trusts to luck and the examiner's leniency in the remaining portion of the curriculum.

2. Since the proper and sufficient training of a man's faculties is the object of university education, methods of work detrimental to the attainment of this object should be put away or modified. It is desirable, after gaining a sufficient knowledge of the general principles of the three sciences, to have that training in *one* which has so far been denied us. The educating processes are, to a very considerable degree, the same in all the sciences, and therefore from an educational point of view may be had in books, education can not. There are possibilities of scientific education higher than we have yet reached, and our professors are men competent to realize these possibilities. In the name of education, should not the opportunity for so doing be given them?

3. The best judges are those who know thoroughly the different systems. Our professors are judges having this qualification. They have pronounced an opinion. May the Senate listen.

CO-EDUCATION.

To the Editor of THE 'VARSITY:—

DEAR SIR.—I am pleased to infer that you think with me that it is very desirable that, so far as may be possible, the spirit of party be kept out of the question. How we shall best provide for the higher education of your "coefficients," the coming women of the near future? Plenty of room will be found for opinions of many different shades, both as to what is theoretically, and what is practically the best. But where all are seeking, the best amity of feeling ought to characterize the discussion, even if unanimity should be, as the philosopher's stone, unattainable. Once fairly arouse the party spirit and you so disorder the mental vision of all interested that it becomes exceedingly difficult, even for those that are naturally candid and fair, to make the necessary allowances in the way of correcting the distorted images that in consequence result. One step having been taken, whether in a right or wrong direction remains to be decided by the test of experiment, it is now of little practical importance to discuss the motive pulses that compelled it. That the President, honestly and faithfully with the means afforded him, will carry out the wishes of the Legislature to the utmost of his ability no one has yet ventured, I believe, to question. Before a second step be taken let us possess our souls in patience, and without bias, if it be possible, wait to see the result of the first. We all of us have something to learn about this new and untried work. It is but folly and conceit to expect that the question how to do it best can be disposed of on general considerations. Who can at present authoritatively determine the number of young women who would avail themselves of the opportunity if already the answer were found, and the means for carrying it into effect fully provided? It has been alleged not without some show of reason, that there is a danger that the facilities provided for young men in this direction may tempt on many to take a university course who might better devote their energies to farming, manufacturing, or trade. The question for consideration is, how shall we open up the way to Parnassus for such of our girls as have the strength and the desire to climb the ascent, and at the same time make sure that we do not thereby run any risk of lowering the standard of excellence for daughters, sisters, wives, and mothers? Let us proceed slowly and circumspectly, and above all in a generous spirit, without bias and without passion.

Whitby, Nov. 15, '84

W. O. E.

THE MODERN LANGUAGE DEPARTMENT.

To the Editor of THE 'VARSITY:

SIR,—I agree with you most emphatically that it is time something was being done to relieve the Modern Language Department from the incubus, as you correctly call it, of History and Ethnology. I wish further to enter a strong protest against the unfair treatment which this department has always received, as contrasted with the undue favor shown to the classical department.

The education received in the study of modern languages is without doubt somewhat different in quality from that imparted by classical study. The proportion in which the various mental faculties are exercised differs slightly in the two cases; yet no one can show that the total beneficial result is greater in one case than in the other. But for a fair comparison it is necessary that the conditions be equally favorable, and they have not been so hitherto. It is impossible to make a fair estimate of the potentialities in modern language study while such undue discriminations exist against it.

Our high schools devote the greater part of their energies and time to the study of classics, for their government income largely depends thereon. Too often it is only odd hours and the tag-ends of days that are devoted to modern languages, and this, too, frequently under teachers who are entirely incompetent to teach these subjects properly. Many masters educated under the old beliefs exercise their powers of persuasion in urging all their cleverest pupils to make a specialty of classics. And to crown all, modern languages have hitherto been most shamefully neglected in our provincial college. It is unnecessary to specify in detail how this has been done. Suffice it to say that the most glaring evil is that the department has been allowed to remain much too long the "omnium gatherum" for subjects which the heads of other departments refused to receive, or for which there is no proper department yet established in the college. If ancient history is to be studied by language students specially, why has it been foisted upon the Modern Language Department? Has it been done because there has been no head of this department to resist, while there is a head to the classical department? Or was it for the purpose of forcing men into other departments by an

undue discrimination against this one? These may seem irrational suppositions, but we cannot see that a rational supposition would account for the fact we are considering. And what possible reason can there be for continuing the present arbitrary connection of constitutional history with the course? Further, a remarkable system of classification that is surely which groups anthropology with French grammar! It is true that in its widest application the former includes the latter, but in the same sense it includes the study of ancient languages as well, and much more besides. Anthropology, regarded from one point of view, might with more propriety be classified with the Natural Sciences under zoology. Viewed in other aspects, it appears to be related to social and moral science. It is not denied that linguistic study and anthropology are connected through their respective subdivisions of philology and ethnology, but this connection is not sufficiently close to justify their present relation on our curriculum.

In fine, I am sure that a thorough and impartial consideration of the case by the Senate would result in granting to the modern language men relief from these burdens under which they have long groaned.

I am, Sir, yours,

SIGMA.

Di-'Varsities.

Why are printers the most bacchanalian crowd on earth? Because they are always anxious to "set 'em up." They do this, strange to say, in order to live. Such propensities usually end in death. But printers are a queer lot, anyhow.

Who says co-education is a failure? Certainly not those who witnessed the rescue of a Freshman by his fair companion, from the clutches of the implacable Sophomores, at the recent initiation.

All things, even the waiting of the weekly column of Di-'Varsities, are apt in time to become monotonous. To give the column more variety, and the writer greater scope, we propose adding weekly notices of the latest literary publications. The following have this week come to hand:—

"*Gon-way*" (with the coachman), by Hew and Cry Conway, author of "Called Back."

"An Appeal to Siezer, or How to run in an Undergrad." By T. U. R. G., one of the Peelers. Toronto: Williamson & Co.

"Panic among the Booksellers." The Death Knell of the *Camp Bell*. A Doleful lay. Printed on black-edged accommodation paper. Toronto: Clougher Bros.

"Time's Last Forty Years' Tooth. A Manual of Dent-istry."

"Boswell's Cab-tour to the Civic Hebrides, with notes by a Subway Contractor." Toronto: Williamson & Co.

Our Wallet.

Polite Professor.—"Construe and translate the first verse, please." Undaunted Freshman.—"Arma virumque caho. I sing arms, a man, and a canoe!" Tableau.

* * *
Mica, mica, parva stella;
Miror, quanam si tam bella!
Splendens eminus in illo,
Alba velut gemma, coelo.

* * *
To preserve peaches whole keep a bulldog in the orchard.

* * *
LYNCH LAW IN WEST MISSOURI.
He found a rope,
And picked it up,
And with it walked away;
It happened to the t'other end
A horse was hitched, they say.

They found a rope,
And tied it fast
Unto a swinging limb;
It happened that the t'other end
Was somehow hitched to him.—Selected.

LITERARY AND SCIENTIFIC SOCIETY.

INAUGURAL ADDRESS.

(Concluded from last week.)

Placing back the past in memory's shrine, and calling your attention to what concerns you more deeply, I would wish to treat the Society as an integral part of your University education. A university exists for the individual, and is a place where universal knowledge is taught. You are here not to procure the advance of literature and science; you are here to benefit yourselves. By earnest study, by association, and all those influences which one mind exerts upon another, you seek to develop what God has given you, and thus prepare for the greater university of life. Every hour well spent will be so much gain—every hour squandered will rise in judgment against you. Fidelity to lectures, extensive reading, close application, are not, however, the only factors in a successful university career. You cannot lock up the knowledge acquired from these sources in the storehouse of your own mind. You must scatter it like seed in the minds and hearts of others. The preparation for this lies in the essay-writing and public speaking offered to you by the Society. The Society thus completes the work of the University, and, like the University, exists for the individual. The more you keep this in view the more active a part will you take in its meetings. If you would lose sight of others and regard only the benefit which is to accrue to yourselves from a well-written essay or a carefully prepared speech; then, undaunted by criticism or urged to greater efforts, you would advance your own interests as well as those of the Society. Omitting essays, as I have not time to touch properly on both departments, I call your attention to public speaking.

Is it necessary to say anything to you concerning the advantages of public speaking? Call to mind the orator who by eloquence fanned to flame the smouldering embers of Grecian patriotism; call to mind the thrilling appeals of Cicero, the burning enthusiasm of Peter the Hermit, the eagle flights of Bossuet, the wit of Curran, the fire of O'Connell. What passion has not eloquence aroused? Sometimes it is the gentle summer wind making music in the forest of the soul; sometimes it is the hurricane sweeping on,—desolation marks its track. Now it is the gentle summer rain, as it were, from heaven, causing the noblest seeds of virtue and sacrifice to bud and bloom; anon it is the dreadful storm from the mountain, bearing confusion along with it. For weal or woe eloquence is one of the powerful weapons man possesses. It becomes the pleader at the bar as well as the preacher in the pulpit. It is the most brilliant jewel on the scholar's brow.

If you ask me how to cultivate this art rhetorical, I reply that you must make a two-fold preparation, remote and immediate. The remote preparation consists in the careful study of literature. Literature is the history of man, his thoughts, his language, and his actions. Strange history, is it not? Blood and tears on nearly every page—corruption showing its unblushing form at every turn. Still, that is literature. It is the battles, sieges, fortunes, through which man has passed. It is the vigor of Demosthenes, the polished art of Cicero, the versatile genius of our own Shakespeare. It is the

Era perennius monumentum,
Quicquid agunt homines votum, timor, ira voluptas,
Gaudia discursus.

In this study you will find the preparation of which I speak. "It will not answer," says Cardinal Newman, "to make light of literature or neglect its study; rather we may be sure that in proportion as we master it in whatever language, and imbibe its spirit, we shall ourselves become in our own measure the ministers of like benefits to others, be they many or few, be they in the obscurer or the more distinguished walks of life—who are united to us by social ties, and are within the sphere of our personal influence." Of all literary studies the best for the purpose of which we speak is the study of the classics. These are the great fountain heads. "Be sure," says Brougham, "that with hardly any exception the great things of poetry and eloquence have been done by men who cultivated the great exemplars of Athenian genius with daily and nightly devotion." Not only will a careful study of the Greek and Latin languages be of service to you; not only will a translation remedy our labour—but these authors are your models. Their care in the selection of words, their division and form still remain before you imitated by every age, improved by none. Their works are the works of genius, elaborated by industry. You have your share of talent; bring to bear the other element of success—industry—and you will yet stand on the height from which you can teach and command the world. This path of industry and careful preparation, rugged and steep, worn too with the feet of the great who have trodden it, this path is the only one open to you. As you walk it be not satisfied with any present success, nor be discouraged at failure. As with D'Israeli and Sheridan, so let it be with you. Let failure be a prelude to greater effort and success. And let me say a special word of encouragement to the gentlemen of the first year. There seems to be a growing opinion that it is not their place to attend the Society—or if they do they must content themselves with listening to the seniors. Your place is in the Society, and let it be yours to take an active part in its meetings. Nothing will be more beneficial to yourselves, or more gratifying to me. For you, the youngest member, I have a special care, and in the success which you may achieve I take a special pride.

A similar feeling has grown among the graduates that they are not wanted. I regret it, because while serving your own interest you can hand down the traditional customs of the Society from generation to generation. True, there is now established a link between the graduates and the undergraduates in the College paper, a hope long felt but lately realized, and which deserves further encouragement from all; still this is not nearly so strong a link as the cordial intercourse which has always existed between the members of the Society.

Let me return from my digression. I have spoken to you concerning the preparation best suited to cultivate your talents. I do not say anything

upon extemporaneous speaking, as that man is the best extemporaneous speaker who has for years been in the habit of carefully preparing his speeches. Your eloquence either in the Society or in life will be exercised concerning all the subjects with which the human reason deals—those subjects which form the complete circle of knowledge—God, nature, and man. These are the three arcs of the circumference. You may allow one arc to encroach upon the other; you cannot diminish the circumference. Upon these three your eloquence, as your University education, is exercised. A university, I have said, is a place where universal knowledge is taught. God, man, and the world are the triple object upon which reason exerts itself. I do not except theology. Is He who is infinite in Being yet personal, He who is above all yet who ministers to all,—is He not to be studied? The primary principles of matter are the work of his hand. His are the teeming myriads of motes invisible to the naked eye; his the restless vegetation; his the grace of the deer, the passionate cry of the lion. Man above all is his. "He is the sovereign Lord to whom are due the traditions of justice and religion," who writes his name on the walls of earth and composes the hymn of creation, whose shadow is seen in the olden mythology, whose voice is heard in the music of the spheres. Is God not to be studied? Is his science not to rank with chemistry or astronomy? Will you read the book of nature and not learn something of its author? Cursed is the nation that encourages its people to forget, to ignore their God. Happy is the nation which encourages that system of education by which religion can go hand in hand with secular knowledge—which protects the separate school system for the young, and accommodates itself to a scheme by which a more advanced religious instruction is guaranteed to the University student without impeding the cultivation of his mind in purely literary and scientific subjects. I say this to you not because I want theology taught in University College. Not at all. I am too earnest a friend to University College not to preserve it intact, and shall remain so as long as it is consistent with my principle. Nor do I say this to you because you are worse than the ordinary run of University students. I say it to you because I came to you with my priestly character, the highest diadem of my intellect, the strongest sceptre of my will, the sovereign of my heart, that character which shapes my life and orders all my thought. I say it to you because you will go forth from this University to be the pure-hearted and high-minded leaders of the people. You will go forth to teach the young, to dissipate the errors of ignorance and the follies of vice. How can you go? How can you teach the poor to be patient and the rich to be charitable without that knowledge of which I speak? Upon what principles will you frame your laws, and build up this country in all that can make a nation good and great if not upon the religious principles of justice and truth?

Who loves not knowledge? Who shall rail
Against her beauty? May she mix
With men and prosper! Who shall fix
Her pillars? Let her work prevail.

She cannot fight the fear of death.
What is she cut from love and faith
But some wild Pallas from the brain

Of demons? fiery—hot to burst
All barriers in her onward race
For power. Let her know her place:
She is the second, not the first.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before.
But vaster.

Gentlemen, I have done. The year lies before you. Let union and energy mark its progress; then, at its close shall I thank you in all sincerity as I do once more to-night.

BELAGHOLLY DAYS.

Chilly Dovebber with its boadigg blast
Dow eubs and strips the beddow add the lawd,
Eved October's suddy days are past—
Add Subber's gawd !

Farewell, by cherished strollings od the sward,
Greed glades add forest glades, farewell to you;
With sorrowigg heart I, wretched and forlord,
Bid you—achew !!!

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"ARCHBISHOP LYNCH AND PROTESTANTISM."

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Friday Evening, Nov. 28th, His Hon. the Lieut.-Gov. presiding.
Saturday Matinee, Nov. 29th, Prof. Goldwin Smith presiding.
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