

THE VARSITY

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THE PASSING YEAR.

Like vikings came the rude blasts of November,
Chanting aloud the death-song of the year;
Sadder and bleaker came the pale December,
With haggard woods and fitful dying ember,
And leaves all dead and sere,
 Withered and sere.

I sit alone where the bright hearth-logs, gleaming
Into the gusty night, red sparks do send;
The chimney's moan doth answer to my dreaming,
And the Old Year hath to me all the seeming
Of a familiar friend,
 An old but vanished friend.

Bloweth the winter! From his forest leaping,
Loud Boreas cometh from bleak Arctic field:
Cometh with white gust in the midnight sweeping,
And findeth the Old Year, like some Norse king, sleeping
Upon his battle shield,
 With white locks on his shield,

West Claremont, N.H.

WILLIAM WILFRED CAMPBELL.

TORONTO UNIVERSITY'S CLAIMS ON THE LEGISLATURE AND GOVERNMENT.

The graduates of the University of Toronto are interested in knowing the history of the claim of the University on the Government, set forth by Dr. Wilson in his address to the Convocation of University College, on the 14th October last, shortly it is, that the "University Income Fund" is, by an Act of the former Province of Canada, entitled to interest at six per cent. on the value of the land expropriated by the Province in the University Park, for the new Parliament Buildings.

This claim has now matured, and is based upon the provisions of an Act of 1853 (16 Vic., chap. 161), which authorized the Crown to expropriate "part of the University Endowment lying at the head of the College Avenue, and not required for collegiate purposes," as may be found requisite for the buildings, for the better accommodation of the Government and Legislature; and which, when set off, were declared to be "vested in the Crown for the public uses of the Province."

To the power of expropriation thus given to the Crown, the Act attached as a condition:—

"That the ground which shall be so set off and taken for the purposes aforesaid, shall be valued by competent persons to be appointed by the Governor, and that the interest of the value thereof so ascertained, at six per cent. per annum, shall be paid yearly out of the Consolidated Revenue Fund, to the credit of the University Income Fund, and shall form part thereof." The ordinary vendor's lien for unpaid purchase money was discharged and a charge or lien on the Consolidated Revenue Fund was created as the University security. And the Act provided the means by which this charge on the Consolidated Revenue Fund should be recouped, namely, by a sale of the present site of the Parliamentary and Governmental Buildings, and of the water lots in front thereof; and it enacted that the proceeds of such sale should form

part of the Consolidated Revenue Fund, "a sufficient amount thereof being invested in Provincial securities to produce yearly an amount of interest equal to that payable to the University Income Fund, as hereinbefore mentioned."

During the same year the Crown was constituted the trustee of the University Endowment by an Act (16 Vic., chap. 89), which vested in the Crown all the lands and property as well as all property given, devised or bequeathed to the University to be held by the Crown "in trust" for the purposes of the University and College. These provisions constituting the Crown a trustee of the University lands under an express trust for the University and College, have been re-enacted in C. S. U. C., chap. 62, R. S. O. chap. 211, and in the Act of last session, 40th Vic. chap. 44.

In 1858 the University Senate did what if done by a private trustee, would have been denounced as "a gross breach of trust," by making over as a free gift to the citizens of Toronto, under colour of a nominal lease for 999 years, about 50 acres of the best situated and most valuable portion of the University trust property in the city, "for the purposes of a Public Park." The Senate then induced the Legislature to pass the Act 22 Vic. ch. 110, condoning this breach of trust of theirs in squandering a valuable portion of the endowment for the benefit of the citizens of one municipality in the Province. And now, save under some forfeiture clauses in the lease, a trust property, said to be worth nearly half a million of dollars to the capital of the Provincial University endowment, cannot be recovered back or made available for the purposes of the original trust of supplementing the revenues of the Provincial University. Guided by the reasons which are said to have influenced the then Senate to commit this breach of trust, the present Senate are free to use it as a precedent to make similar free gifts to the citizens of other municipalities of portions of the University trust property, situate within their respective corporate limits; and thus repeat, in these later days, the waste which characterized the University authorities of earlier times.

The University Act of 1853 gave the Senate, subject to the provisions vesting the property and income in the Crown, "the management of, and superintendence over, the affairs and business" of the University; and by sec. 52 the Crown could direct the particular purposes to which the University Funds should be applied, or could place the whole or any part of them at the disposal of the University Senate or College Council. And it gave the Senate a control and spending power over the University Income Fund which practically constituted them the trusted guardians of that fund to see that all its legitimate accretions were gathered in, and that it was preserved for University purposes.

The Act of 1858, which condoned the Senate's "breach of trust," may be referred to as giving a legislative interpretation of the extent of the controlling power of the Senate over the University lands and endowment, for it recites that "the Chancellor, Vice-Chancellor and members of the Senate of the University of Toronto deem it expedient, with a view to the interests of the University, to set apart a portion of the lands now vested in Her Majesty on behalf of the said University for the purpose of a Park." And this legislative recognition of their powers should be kept in view in dealing with the claim now made.

Doubtless it was for the purpose of preserving and pro-

ecting the trusts affecting these and similar lands and properties vested in the Crown as trustee, that the B.N.A. Act, 1867, in section 109, provided that all lands and all sums due or payable for such lands should belong to Ontario, "subject to any trusts existing in respect thereof, and to any interest other than that of the Province in the same." And in this case the "trust" for the University in the University lands is separate from the "interest" of the Province.

In 1877, when member for West Elgin in the Ontario Legislature, I brought up the question of new Parliamentary Buildings, and in doing so called attention to the provisions of the expropriation Act of 1853, and to the resolutions of the former House approving of the site in the University Park, and pledging the financial credit of the Province to pay interest on the value of the site to the University Income Fund. (See v. 10, Journals Leg. Assem., 1877, p. 106.) But beyond a short debate on my motion for reports and estimates, nothing was done until 1880, when an Act was passed (43 Vic., ch. 2), based on the provisions of the Act of 1853, affirming the expropriation of a "portion of the ground forming part of the Queen's Park, and lying to the North of the College Avenue," and providing that the lands, when set off and ascertained, should be "vested in the Crown for the public uses of the Province, freed and discharged from any and all trusts or charges whatsoever"—these latter words being necessary to discharge the city's claim under the lease referred to.

This Act makes no reference to the controlling power of the Senate which was recognized by the Acts of 1853 and 1858, and subsequent Acts; nor does it repeal the Legislative pledge to pay interest on the value of the expropriated land which is contained in the charge expressly made on the Consolidated Revenue Fund in favour of the University Income Fund by the Expropriation Act of 1853.

The only clause in the Act of 1880 which in any way affects the provisions of the Expropriation Act of 1853 is the one which provides that the site of the present Parliamentary Buildings may be sold and the proceeds applied to recoup the Province in respect of the moneys expended for the erection of the new buildings. The Expropriation Act of 1853 provided for this charge, and also for the charge of the interest value of the land.

The Act of 1880 therefore differs but little from the Act of 1853; while it leaves untouched and unrepealed the provisions which expressly charge and pledge the Consolidated Revenue Fund with an annual payment to the University Income Fund, for the expropriated lands, and which is now a charge on that fund to which the faith of the Crown and the Legislature stands pledged; and which became operative when the Crown's act of expropriation was exercised.

It cannot reasonably be contended that the Province will expropriate lands vested in the Crown on an express charitable trust, and erect buildings on these trust lands, for its own use and occupation, without making reasonable compensation for the same to its *cestui que trust*. A subject-trustee so acting would find the punitive jurisdiction of the courts sufficiently vigorous to enforce the equitable rights of his *cestui que trust*. The Crown, as the fountain of justice, and as the especial guardian of public trusts, and as the public prosecutor to enforce trusts of a public or charitable nature, will, I feel satisfied, recognize its trusteeship and the rightful claim of the University, confirmed and assured by the Act of 1853, if properly brought before it.

Hitherto, the University Senate has been speechless on this question; perhaps paralyzed by the breach of trust committed by its predecessor in 1858. Convocation and its Executive Committee, though instructed about two years ago to investigate the alleged forfeiture of the lease to the city of Toronto of the 50 acres of the University patrimony, have also been dumb, and have thus, I fear, added force to the argument against their usefulness. To Dr. Wilson, President of University College, we are indebted for calling public attention to the financial rights and claims of the University and of its endowment, as recognized by the Acts to which I have referred. But although Dr. Wilson's appeal was made known over three months ago to the Senate and to the Executive Com-

mittee of Convocation, neither body seems to have recognized his effort nor supported his appeal. It now remains for the graduates to rally to the aid of their *Alma Mater*, and, by petitions and deputations, to ask that the public faith, pledged to her by a solemn Act of Parliament, be maintained; and to urge that the statute law, as well as the universally recognized law of express trusts, be as effective in guiding the honour and faith of the Crown, as they are binding on the conscience and duty of an ordinary subject-trustee.

THOMAS HODGINS.

A SUMMER SONNET.

As once I wandered through dim woodland ways
Full filled with Summer's presence all divine,
I came where crescent branches intertwine
And form a fragrant bower quite fit for fays;
Accordingly, there sheltered from the rays
Of the too-ardent sun, I saw recline
A nymph of fairest form—I wished were mine
Fore'er the golden grace of Summer days.

In olden times, as pristine poets sang,
Meeting a nymph made madness in the brain,
The happy wretch roamed from the world apart
In later years men miss the keener pang,
Though still they feel, as then, the pleasant pain—
I kept my head, and nearly lost my heart.

GWYN ABAUN.

THE WAYBACK LITERARY SOCIETY.

(A LETTER FROM ONE OF THE MEMBERS.)

GENTLEMEN,—With a view to establishing a footing of amicable friendship between ourselves and the members of the learned body to which I address this letter, I have decided to set before you a brief and exact account of the recent opening of the Literary Society of Wayback village.

Wayback itself is so well-known to us all as scarcely to need any description. It consists of seven taverns, offering commodious accommodation for an "animated bust" at election time, one store, a dwelling house here and there among the taverns, and on the back street the shop of a misguided barber who found his way to Wayback, God knows how! and was too dazed and hopeless on his arrival to escape again.

The village is peopled chiefly by the tavern-keepers, a few pedestrian roosters of the one-legged persuasion, a tree or two, a pump and the Literary Society.

From what has been said it is quite evident that there exists there a fine source of intellectual genius. For many moons, however, since the first germ of Wayback had been planted by the building of the first tavern and the arrival of the aforesaid misguided barber, this genius had lain dormant. The intellectual genii had contented themselves with solacing their constrained souls with chewing tobacco. But like the sleeping beauty in the wood (this expression was made use of in the inaugural address, and subsequently referred to in the Wayback *Wanderer* as a meteor) the people of Wayback were awakened from their dormancy by the reading of Gray's elegy a short time ago at a school entertainment.

Each man went home with a restless poetical feeling somewhere between his cowhide boots and his shirt button, and a keen suspicion that there was a "mute inglorious Milton" inside him somewhere. Numerous persons proceeded to the corner tavern to see whether there was any truth in Mr. Gray's theory about the impotency of an animated bust upon the wrath, a proceeding which so inflamed the "Cromwells guiltless" of the party, that their ardent desire to become "Cromwells guilty" created considerable furore in the tavern with no small bursting of pant-buttons; which, by the way, set at rest all lingering doubts in the minds of the Cromwells by having them pronounced guilty, on competent authority, a few days after. All this stimulus to intellectual activity resulted shortly

afterwards in the formation of the Literary Society of Wayback, the members of which were to sit, and to be sat upon, according to the customs of literary societies, every fortnight. An energetic man, a coffin-maker, who probably expected a stimulus to his business from the formation of the society was sworn in as president. We had the school-master as recording secretary, as the other members of the society, were too radical in the matter of phonetic spelling to be competent.

The inaugural meeting was an immense success. The building was full to the doors, and overflowed a little at the windows, and many of the members were full to the neck and overflowed considerably in the ante-room. We had an inaugural address, delivered by the coffin-maker, who graced the occasion by the original device of a collar, the cynosure of all eyes. His address was characterized neither by levity nor brevity, nor by anything else in particular, and was, in short, a model one. Several sons of the muse (the Wayback mews behind the taverns) read poems on "Solitude," probably inspired by the primeval scenery in Wayback. The poems were hugely appreciated and it was estimated that, in the course of their reading, more tobacco juice was discharged than at any subsequent meeting. This estimate was made by the caretaker (the President *ex officio*), who picked up of the fragments twelve baskets full. There was a debate, too, on the momentous question: "Who was the greatest soldier—Napoleon or the Venerable Bede, and, if so, by how much and why?" This subject was entered into by both sides with a tropical warmth, which exerted to the utmost the powers of the boy who pulled the string of the thermometer. A gentleman of the agricultural persuasion led the negative, and frequently reiterated, "Look at this here battle downter Gettysberg, wherd thater been if it wern't for that 'ere Generable Bede?" As no one felt competent to reply to this question, he retired triumphant, amid loud applause from a horde of railroad navvies introduced to pack the meeting and effect an easy victory on his side. The Wayback choir closed the proceedings with the National Anthem, God Save the King. This was executed in such an exalted style that the air was filled with semiquavers, particles of back teeth, fungi form papillæ and chewing tobacco.

I had intended to write to you at more length in regard to the Society, but, as the ink of the Society is limited, I must close my letter to your august body, and hope that you will not hesitate to avail yourselves of any pointers I have given you upon literary matters.

JANUARIUS.

Slow-paced and solemn, through the drifting snow,
With heart uplifted comes the hopeful year,
Breathing like voice of waves in ebb and flow,
To mourners all, O! be ye of good cheer!
Look back but for a moment to the past—
That is in God's own keeping, yours no more;
The present days that flee as shadows fast,
Should leave no loiterers weeping on the shore.
Dim through the sky, shifting the subtle sand,
Uncertain the loud wind and long the way,
Angels keep watch and ward on either hand,
Gleams fall from heaven on the darkest day.
Be of good courage! Cease that faithless morn;
Forsaken ye are not when most alone.

Berlin.

JOHN KING.

ROUND THE TABLE.

Conversation was interrupted by the Fire-tender heaping up the Sanctum grate—a pledge that the Table would not rise for some hours yet. The pause was broken by the silent member, from his chimney corner, inquiring gen-

ally, "Have you read Mr. Stevenson's Chapter on Dreams?" We waited respectfully for him to continue.

"I recollect a curious midnight meeting which may serve as further illustration to that admirable chapter of egotism. When I was junior sub. on THE VARSITY we had great struggling with the first issue. In the dingy pen called an office by our printers we turned out column after column to appease the appetite of the little inky devil who played our familiar all that day. That night I was as tired as ever I expect to be, and somewhere in my dreams met a Master William Shakespere. We spent an exciting hour in talk (the particulars of which I shall always preserve as my particular property). Before separating, I invited him to contribute an article to THE VARSITY, and got the promise of a paper to be called 'Hints on Writing Drama.' The points made, as I remember, were at once practical and worthy of the illustrious source. But, alas! on awaking, everything gave place to a feeling of fatigue, which, on reflection, I found quite natural. For who could talk with Shakespere on his own subject, even in a dream, for an hour, without a severe call on his own powers!" And he seemed to be speaking seriously.

* * *

It is taken too much as a matter of course that innate viciousness alone was the cause of prisoner Neil murdering the guard at the Central Prison. We find, on gathering up all the circumstances, that the attack was made in a place of strict confinement, from which there was no hope of escape, and further, was made without any peculiar irritation against the victim. The blow seems to have been almost convulsive in its force. Those who have read Dostoeffsky's "Prison Life in Siberia" will recollect his portrayal of a man without the usual resources of self-contenance exposed to the monotony of prison discipline. The constancy of the oversight, the consciousness that nothing lies in the future but the same mechanical round of occupations, always under restraint, crushes the mind. A dead sullenness or blankness is produced. This, the first sign of mental trouble, may endure for a considerable time and is not improved by increased vigilance or an access of punishment. The outbreak takes place suddenly, like the brute rush of a caged animal against its bars, the convict makes a blind attack on the first symbol of authority within striking distance. In Russia the malady is at once relieved by a sound flogging, and the patient seems to become moderately cheerful thereafter. It is a nice question for the moralist to determine how far the man can be deemed responsible in such circumstances. The first result of prison discipline is to relieve the convict from any necessity of thinking for himself. His every action is controlled; his power of choice must fall into disuse. The exercise of volition denied him, he relapses from the dignity of a moral being and must act purely from animal impulse. A prison is a place of punishment, and we must be prepared for the effects of such punishment, and, out of very charity, we should hesitate to pronounce decisively on the exact moral character of an action that may be an unfortunate result of the system.

* * *

The discerning reader finds much to aggravate him in newspaper writing. Written only for the day, we do not expect literary finish or strength of thought, but we have a right to request that in their efforts to arouse interest writers for the press should retain some regard for truth and sober fact. It is dispiriting, for instance, to find that the beautiful and best of human kind are somehow or another enmeshed in the net of justice and sojourn in prisons. An anarchist, when convicted, becomes a model for Praxiteles; a boodler, when detected, is found to be possessed of the very finest taste. This habit of vulgar exaggeration is degrading and must have an injurious result on the weaker of the community. Again, newspaper humourists are so much given to committing mayhem on language that we are in danger of losing many words from our literary English. For where a ridiculous meaning comes to be associated with any word, we must give it up, however reluctant to lose its service. Bill Nye, perhaps, is the chief offender in this regard.

HH.

THE VARSITY.

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All communications should be addressed to THE EDITORS, University College, Toronto, and must be in on Wednesday of each week.

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

OUR CLAIM ON THE GOVERNMENT.

Elsewhere in the present issue Mr. Hodgins has presented the case of the University against the Crown. In an admirable historical *resume* he establishes that the relation subsisting between the Crown, represented by the Provincial Government, and the Provincial University in respect of that part of the former endowment which has been expropriated for the Legislative buildings, is that of trustee and *cestui que trust*. The University has a good claim for an annual subsidy of six per cent. calculated upon the present value of that site. This would afford a present and welcome relief. University men have forgiven much of the delay, have extenuated much of the parsimony that has prevented the adequate equipment and support of the University, feeling assured that the cause was not the unwillingness but the difficult position of the Government. But they have a right to insist that the jealousy of sectarian institutions shall no longer hinder that which is not a matter of favour but a measure of strict justice. The whole duty of the Government is not performed merely by placing the Federation Act upon the Statute Book, and no more important question can come before the House this Session for consideration than that of properly assisting the Provincial University to perform its high functions. The more pressing needs of the University are well known to the Government, and should receive immediate attention. Mr. Hodgins should not have to appeal in vain to graduates to rally round their alma mater. A strong impetus in the right direction might result from a special meeting of Convocation, if summoned at once, and if active measures were adopted to secure the help of local alumni associations. We look to the senate to be foremost in the endeavour to free our University from its embarrassment.

LITERARY NOTES.

"A GATE OF FLOWERS," AND OTHER POEMS. (1.)

Mr. Thomas O'Hagan, M.A., Classical and Modern Language Master of the Mitchell High School, has issued a small volume of poems under the above title. There are, however, throughout the volume passages which show the author to be capable of writing, at least, smooth and melodious verses. He is seen at his best in such poems as the one giving the title to the book, "Tokens," "A Christmas Chant," "The Dawning of the Day," and "My Path." Rarely do verses written for special occasions rise to the level of true poetry, and it requires a master-hand to throw a poetical garb around the commonplace. Such poems are apt to be rhetorical rather than poetical. To this class belong "Memor et Fidelis" and the "Moore Centenary Ode," the former being entirely unworthy of a place in a volume of serious verse. Several poems attest Mr. O'Hagan's strong Irish sympathies. In one instance he is betrayed into what we cannot but regard as an unwise allusion to a vexed political question. In "A Dream of Erin" he pictures Ireland as a separate nationality in which

"Her patriot sons in union,
Drive the Saxon o'er the sea."

This little volume has received high commendation from those whose literary judgments is usually correct. We cannot unreservedly join in the general chorus of acclamation with which this production has been greeted by the Canadian press, believing it would

(2.) "A Gate of Flowers," by Thomas O'Hagan, M.A. Toronto: William Briggs, 78 80 King street East; 64 pp., cloth.

be unjust to Mr. O'Hagan to do so, if he desires a fair and candid criticism of his poems, as we suppose he does.

Mr. O'Hagan has chosen a very pretty title for his book of verses, and the poem which gives the name to the work is a graceful introduction to the volume. After entering through the "gate of flowers," the literary wayfarer can spend some moments of restful pleasure in the garden beyond. Though the music he listens to may be broken and wild at times, the sympathetic listener can catch, ever and anon, melodies wafted to him with the perfumes of—

"The breath of childhood's days which
Sweep through this gate of flowers."

The poem, "The Dawning of the Day," has a bright, hopeful ring about it—a feature apparently not characteristic of the author's general mood—the subjects chosen being in general retrospective, memorial and sad in tone. This piece is decidedly the best in the book. We quote a verse:

"Hope! Hope!
The hour is coming,
And the little star seeks rest,
As a child that, growing weary,
Nestles to its mother's breast;
All the glories of the night
Lose their soft enchanting light,
For the lord of day approaches
In his chariot from the east."

There are, moreover, many graceful sentiments and dainty conceits to be found scattered through the verses. For instance:

"Our tears are but rainbows of hope
Illuming each prayer that is given."

And, speaking of the death of a young girl:

"Dead—sweet emblem of grace—
Star in the rosary of heaven!"

As might be expected in the work of a young author, there are many things which the critic must take note of, and disapprove. If he speaks reprovingly he does not do so disparagingly, but rather that he may do his duty fairly and honestly to himself and to the author who asks for his opinion. There are many defects of metre and construction, notably in "A Song of Canadian Rivers," and "The Maple and Shamrock," where the accentuation of certain words is forced unnaturally. A very frequent and sometimes not very appropriate use of adjectives is another fault which is fatal to the artistic finish of certain verses. Numerous repetitions and mannerisms occur, as, for instance, the use of the word "sweet-lipp'd," which we find four times, in different poems, now descriptive of a Rose, now qualifying "Hours." We hardly think even the most generous poetic license will absolve this grammar:

"But, ah! the friends of other days—
Those are the gate of flowers
That bloom with tender memories
From buds of golden hours."

The mistakes we have noticed are largely attributable, in our opinion, to haste and inexperience. It is gratifying to find one who, engaged in the arduous and ill-requited profession to which Mr. O'Hagan belongs, has cultivated his literary talents to so much advantage. The duties incident to his profession have doubtless rendered it impossible for the author to revise his work as he should otherwise have done, and with that degree of care which the public taste and the character of his work demand. If his work suffers in consequence he must take the blame to himself. We have been candid in our criticism of Mr. O'Hagan's work, trusting that, at a future time, he may enlarge and revise his present volume, which gives promise of greater and better work in the region of pure literature.

Mr. W. W. Campbell, one of the most valued contributors to THE VARSITY, authorizes us to announce that he purposes issuing at once a volume of his poems. The book will be called "Lake Lyrics and Other Poems," and will contain, doubtless, many pieces familiar to our readers, and which Mr. Campbell did us the honour to publish first in our columns. The price of the volume will be one dollar, and will be sold by subscription only. We shall review the work more in detail in a future number.

Lippincott's Magazine has started in its February number a series of one hundred questions in literature and matters of current interest, for the best answers to which a prize of one hundred dollars is offered. The February number of *Lippincott's Magazine* is a Woman's number, and exhibits the better half of humanity in a number of the avocations which the present age throws open to women; as, translator, novelist, lawyer, poet, and literary critic. The contributors are Mrs. A. L. Wister, Belva A. Lockwood, Helen Gray Cone, Sarah M. B. Platt, Amelie Rives, Edith M. Thomas, Ella Wheeler Wilcox, Agnes Repplier, etc. Max O'Rell will have an article in an early number of *Lippincott's Magazine*.

COMMUNICATIONS.

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

HAZING.

To the Editors of THE VARSITY.

SIRS,—Forgive me for prolonging this discussion, but I wish to add a few words to what has been already said on hazing, and to answer the flimsy arguments advanced by "Ubique" in its support.

His article is like a drum, it speaks great things, but behind the parchment is nothing but wind and emptiness.

Firstly, he states that it is manly to assault your fellow man, using, at the same time, obscene and blasphemous language toward him, and also extorting it from him, and to listen to such language without blushing. Is this manly? Dryden tells us that manliness is dignity, nobleness and bravery.

He then says, "Having proved to my satisfaction the advantage to the hazed:" observe that he uses the first person singular.

My answer to his argument, "have we not known many of the most offensively cheeky of the breed so altered in a single night, that next morning they have been deemed worthy to be the bosom friends of their correctors," is, in his own style, "feathered bipeds of similar plumage live gregariously."

I agree with him that man must have relaxation.

"A little nonsense now and then"
"Is relished by the wisest men."

But let it be honourable nonsense.

I can scarcely understand "Ubique's" ideas of "worthy men," for worthy men are manly, and his apparent idea of manliness needs no further criticism.

He seems to think it curious that the devil is older than the mufti, are they associated so closely in his mind, is his rusty blade ready to avenge the wrongs of that hazy personage? If so, who's safe?

J. H. CHEWETT.

To the Editors of THE VARSITY.

SIRS,—As the subject of hazing is being discussed in the columns of your valuable paper, permit me also to express my opinion about it and to endeavour to submit a few points for the consideration of your readers.

From the pleasing fact that no one has publicly taken up the cudgels in defense of the practice, and, from what can be learned as to the general sentiments of undergraduates about it, one is quite safe in saying that a large majority of the students are opposed to this ancient rite and conceive that its usefulness, if it ever had any, is gone and that now it is high time for it to doubly die and

"Go down
To the vile dust from whence it sprung,
Unwept, unhonoured, and unsung."

With an ideal hazing, from which all objectionable concomitants are separated, one might perhaps have little fault to find; but such hazing exist only in the imagination, and never, either in the history of our own college or in any of the American colleges have they been free from those repulsive features which go so far to lower the whole moral tone of the student body and exert a sinister and baneful influence over all legitimate college institutions. Those who, though opposed to hazing as at present conducted, yet think it can be reformed and made respectable, are advocating a scheme which is altogether *en p' air*. The actual facts seem to be, however we may account for them, that men will say and do things in these nocturnal mysteries which they would never dream of saying and doing at times when calm and no amount of reformation will eradicate it. In this connection I am credibly informed that even at a theological hall a student who took part in a hazing afterwards apologized for the language he had used on the occasion. The only feasible and effective way of getting rid of these evil tendencies, obviously, is to abolish that which gives occasion to their rise; and this what all the college authorities in the United States are trying to do; this, too, is what the authorities of our college have again and again urged. Surely we may draw some inferences as to the character of the practice from their action. Socrates claimed to fit his disciples to be good citizens and honorable men; and a modern college can have no higher aim than that. One of the chief lessons undergraduates should learn is that

of the "rule of law," submission to legally constituted authority. How then can indulgence in a practice which is essentially unlawful, a gross interference with personal liberty, help to make a man a law-abiding citizen? Would any man continue to act in after-life as he does at college when participating in a hazing? I trow not. The strong arm of the law would speedily arrest his progress and show him that he could not go on his way rejoicing according to his own sweet will. Why, therefore, should indulgence in a spirit of unlawfulness be permitted at college?

Again, I ask my athletic friends whether or not it is British fair play for half a dozen or more to attack one man? Most certainly it is not. Yet, what but a most lamentable want of fair play is it for a crowd under cover of darkness to maltreat and use physical force upon *one* trembling gentleman of the first year, whose nerves are all unstrung, and whose heart leaps into his mouth from dread of the unknown terrors of the immediate future? Verily, gentlemen, if you reflect upon this aspect of the case, you will scorn to be parties to an act so unfair. Great too, forsooth, is the valour, and doughty are the deeds of those who administer sundry cuffs and kicks to freshmen in the corridors! O shades of all ye valiant heroes of old! To think that members of a great University, at the close of the nineteenth century of the Christian era, would stoop to such conduct! Allow me to suggest a more excellent way of dealing with freshmen who may really be offensive. "If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more good and true men, and continue thy admonishing; and if he shall neglect to hear thee, let him be unto thee as an heathen man and a publican." Let him severely alone.

Just a word as to the supposed benefit effected by hazing. If a student of refined sensibilities becomes a victim, his very soul revolts at the treatment he receives, and, perhaps, permanent injury is done him; he could not take any pleasure in his own debasement. A student of a more callous nature will become still more callous, and will sullenly bide his time, "Nursing his wrath to keep it warm," waiting till the glad occasion comes when he can mercifully wreak his vengeance on a weaker victim of the next first year. We read that Napoleon III., when chagrined and annoyed in any interview with a foreign ambassador, always preserved his courteous bearing till the Minister withdrew, and then vented his spleen and fury upon his servants and subordinates. But University College students ought not to be guilty of such despicable conduct. In a word, the benefit of hazing to subjects and participants is *nil*, the injury incalculable.

How, finally, can this evil thing be put away from among us? I think it can be done through the instrumentality of first year men themselves. Gentlemen of the first year, when freshmen, you are, without exception, opposed to hazing. Be consistent in your profession; continue your opposition even when you have attained to the dignity of sophomores. If you are true to yourselves and your best interests, if you remain firm in your earliest conviction throughout your college course, the "consummation devoutly to be wished" will be effected, and hazing, this "relic of barbarism," as our own grand "old man eloquent" phrases it, will soon be only a subject of archaeological investigation, and lexicographers of the future will have to ransack dusty newspapers of the past to determine its meaning.

H. J. CODY.

AN OPEN LETTER TO HAZERS.

To the Editors of THE VARSITY.

SIRS,—You will, I am sure, pardon the liberty I have thus taken in publicly addressing you, and will not, I trust, too severely censure me if I seem to meddle somewhat with your own private affairs concerning a certain habit you have of interfering with the inclinations and rights of others. You will not, I am sure, tell me to mind my own affairs, and that you will mind yours and the first year's—which, if slightly negligent at other times, you certainly do at the annual hazing with a zeal and vigour quite embarrassing. When you frankly tell me that we differ on this point, and, as is perfectly right we should, have each our own opinion, do you, in a similar spirit of toleration, haze only from among those of the first year in favour of the custom? Whether, in this case, does your zeal outrun your liberality; or do you fear lest the custom, wise and beneficial though it be, might, by such a course, come to an abrupt end through excess of practitioners and a paucity of patients? Will you not explain why, in resenting our spoken remonstrances, you yet propagate by force your own opinions?

But do you really think, you who haze, that modesty is ever taught by force, forbearance learnt from violence? Do you think that justice is ever got where judge, jury, witnesses, and accuser, are one and the same person? Who made you to judge your fellow students? Or are you self-appointed, and have you forgotten, or do you not need, the "Judge not, that ye be not judged?"

How, then, can you expect any first year to be conceited enough to be modest, when you, their seniors, so modestly are contented with conceit?

Does not hazing operate throughout the whole course in producing coldness and mistrust; are graduate dinners and such things mules, that you expect them to kick backwards while you thus act forward? Why labour after sociability towards the close, if you are determined to make it impossible at the beginning? Or do you really think that this initial stroke tends to knit the years together? Do you really imagine that you are encouraging sociability and goodfellowship by striking your guests, and violating the laws of hospitality as regards those who, in a measure, are strangers and alone in a house that is your home?

Do you never feel uneasy, sirs; are you never disturbed or moved by regret; when you reflect how, strong in the security of your numbers, you have used your ridicule or your force in cowardice against another who is powerless and alone? Sirs, I should have thought your own manliness would have forbidden it; that your courage and honour would have kept you from the act.

And lastly, you who haze, not for the good it does, for in this at least you are frank, but because you claim that it does nothing at all, and in the amusement of a night is gone; do you really think that there are no hearts in which the bitterness of the wrong still exists; no lives that bear secret testimony to its efficacy? Are you sure that all have forgotten? Do none remember? Truly you read well the hearts of your fellow students.

Sirs, I appeal to you all; will you not in wisdom give up this practice that is dangerous to yourselves; have you not generosity enough to relinquish a pleasure that is at another's cost?

H. C. BOULTBEE.

To the Editors of THE VARSITY.

SIRS,—Since the beginning of the discussion as to the merits and demerits of hazing, it seems to me that those who have made their opinions public have almost lost sight of one fact which has an immediate bearing upon the subject, and also on the well-being of our largest representative Society. No one will deny that if ever an undergraduate has a warm interest in his university and in the societies clustered round it, that time is just when he enters college, and, finding himself in a new world, looks around for new associations and friends to replace those he has lost.

The expression "A freshman will join anything," has almost become proverbial, and just when the older undergraduates should give a cordial reception to this annual accession of enthusiasm, it has hitherto been the custom to step forward and repress it. If a man does not join the Literary Society in his first year, he is less likely to do so afterwards, when work accumulates on his hands, and he has made city acquaintances at whose homes he is welcome to spend his leisure evenings.

Again, many enter in the second year and find that they have not yet escaped all danger of initiation, and, hence, the same lack of interest, all of which comes from the fact that ever since he has contemplated a university course, a certain dim tradition has been floating in his mind that, during the first year of attendance, he will not be expected to manifest any interest in any Society, or else there will follow the inevitable court of the mufti. I think those who have attended the meetings of the Society will agree with me in saying that, with the exception of one unusually large meeting, there was not, during last term, an average attendance of six Freshmen.

Is this as it should be? It has been the custom in the past for political parties to throw all the blame for lack of interest on the shoulders of the General Committee, but is it not rather due to a mistaken idea of superiority and dignity in the upper years, who mete out to the supposed transgressor of their unwritten law a justice perhaps in accordance with college tradition, perhaps with the most laudable intentions, but certainly with a harsh and heavy hand.

Granted that students occasionally come to our college with mistaken ideas as to their future usefulness in its proceedings, would not a word from the President in the Literary Society, for example, administered in a keen but kindly manner, be more beneficial to such a manner, than the physical and oratorical remonstrances of a midnight tribunal, which can hardly be said to have the patronage or protection of any constitutional authority?

In conclusion, I have only to urge that if the majority of the undergraduates favour the suppression of this practice, should we not, then, not only cease to countenance, but even discontinue it, and, furthermore, since the College authorities have used words in connection with it which have no uncertain sound, would it not redound more to our credit could we say that we discontinued it of our own accord, rather than that it was suppressed under the pressure of threatened rustication or by judicial authority?

J. N. DALES.

To the Editors of THE VARSITY.

SIRS,—A series of letters on the subject of hazing has appeared in the columns of THE VARSITY, and different shades of opinion have been expressed. Kindly allow me a small space to set forth a few thoughts on the subject.

It might be well first to state how the question seems to be viewed by different sections of the student body.

There is one class, to all appearance organized, that systematically, and on principle, opposes itself to anything that has in it, even the appearance of evil. All honour to this class, but in its enthusiasm it sometimes "o'erleaps itself," and tries to sweep away institutions, when their evil might be swept away and they preserved for the good that is in them. This class takes a decided stand against hazing, but this act, in itself, does not carry with it a great deal of conviction, as it is "what I knew would happen."

Another class is strongly attached to the old college customs, sees, in college-life, more than mere study, and thinks that "some people are altogether too goody-goody." It seems at times to oppose itself—on principle—to the first class mentioned, and who will say that it is, in all cases, wrong? As a matter of course it is strongly in favour of hazing.

Between these two classes lies the bulk of the student body, and I have good reasons for thinking that this class has given the matter a careful consideration, looking not on one side alone; and I have equally good reasons for thinking that it has come to a firm, though not loudly asserted, judgment. That judgment is that hazing must become a thing of the past.

A very few words will now suffice for the expression of my own views on the subject. While not strongly opposed to the principle that underlies hazing, I think the evil that *does* and *must* attend the thing, so greatly outweighs the good it would be well to abolish the practice. The number of cheeky men is so small, that, were hazing a good thing on the whole, there might be slight call for it. The evils that attend the practice are many. In the first place one might refer to the selection of victims. Who will deny that at almost every hazing, men innocent and inoffensive have been forced to go through the ordeal? Look also at some of the charges under the head of "cheek"—"resistance to the hustling in the hall" for example. What in the world constitutes this "cheek?" Many other of the charges are too trivial to be mentioned. Again, the hazing ceremony does more than rebuke "cheek;" it degrades one's manhood, and no man should, *under any circumstances*, be forced to submit to the galling insults, and the humiliating indignities that are commonly imposed upon the subjects of the hazing. I do not doubt that serious and permanent injury has been done to sensitive natures by such insults and indignities. When one considers the small amount of good done, even in an "ideal hazing," and then the evils referred to, the step to a decision is easy and short. I sincerely hope that a decision will soon be reached by the student body, that hazing will soon "be relegated to the limbo of lies," and that fear and trembling, in the case of the men of the First Year, will give way to a feeling of good will towards the upper years.

A. T. DELURY.

THE CONVERSAZIONE.

To the Editors of THE VARSITY.

SIRS,—Now that the time for the Conversazione is drawing near I wish to call the attention of the committee to one or two points which should not be overlooked by them in their deliberations. 1. Let them be more careful about the selling of tickets and let them limit the number considerably. The Conversazione is too mixed an affair now-a-days, and anyone who will pay for tickets can go. This is not as it should be and some check should be put on the system which permits it. 2. Let the Glee Club be given a larger share of the programme; and finally, let the committee see that arrangements are completed whereby there shall be a dance in Convocation Hall after the concert.

POLKA DOT.

The college building of Stanford University, California, is of peculiar shape, being one story in height, 600 feet long and 200 feet wide. Its form is that of a hollow square, with a cloister 1,700 feet long.

The raising of the standard of scholarship at Rutgers has not decreased the attendance as was feared. Students are not marked, but passed *cum laude*, or simply passed. Out of 70 candidates 35 were admitted, 29 classical and 26 scientific.

UNIVERSITY AND COLLEGE NEWS.

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

EXCHANGE NOTES.

The *Sunbeam* for December contains a very well-written paper on "The growth of American Literature in the Last Half-Century."

The best Canadian theological review which reaches our table is the *Presbyterian College Journal*, published in Montreal under the direction of a large board of graduate and undergraduate members of the Presbyterian College of that city. It shows an amount of enterprise which is most commendable. It has a department, "Coin des Lecteurs Francais," devoted specially to its French constituency. Professor John Campbell, M.A., an alumnus of our University, furnishes its literary reviews.

The *University Gazette* is a worthy representative of McGill University. Its special feature just at present is a continued story, "A Country Boy," which is a considerable improvement upon some previous stories which have appeared in that paper. Arthur Weir has a pretty little poem, "To a Butterfly," in December number.

The Christmas number of the late *Rouge et Noir*, now the *Gazette, University Herald*, or some other high-sounding name of that sort, has a very artistically designed cover, the work, we understand, of Mr. George Bonsfield, a student or graduate of Trinity. We are sorry *Rouge et Noir* has changed its name. The old title was somewhat unconventional, and though not quite so *bizarre* as our own, had the merit of being original and *sui generis*. But the organ of Trinity will now be buried under a double or triple jointed name, which will be indistinguishable among the great mass of papers which rejoice in such titles as *University Monthly, News, Gazette, or Clarion*, etc. But *Rouge et Noir*, we prefer to stick to the old name, is much improved in appearance and the character of its literary contents. We wish it were a more frequent visitor to our Sanctum. We congratulate Trinity upon the revival of Convocation, and shall expect to see much good accomplished by the active participation in its affairs of the graduates of Trinity University.

Mr. Alfred E. Day, of Illinois College, has raised a question of some interest to college editors, and has thereby drawn down upon himself the direful wrath of his college paper, the *Rambler*. We confess to a feeling of hearty agreement with Mr. Day, who attacks the "local paragraph" fiend and his doings. Mr. Day finds fault with college papers—and with that of his college in particular—for publishing columns of such idiotic nonsense as the following: "— spent Sunday with his best girl;" "—'s exquisite curl bangs are done up with his patent curling irons;" "Dear George, why don't you shave?" and so on *ad nauseam*. There is not the slightest doubt that Mr. Day has touched the weak spot of American College journalism when he describes such locals as "childish silliness." It is also a sore spot with college editors. Of course there always will be a class of readers who like to see their names in print, to read of their own doings, their clever jokes and witty sayings, or who delight to read smart and cutting things said about their neighbours. But this class is not one whose vanity or relish for scandal should be indulged at the expense of the whole student body, who are compelled to submit to the rude personalities and cheap wit of the "local editor." Writing locals is the easiest kind of "copy" to prepare and the easiest to read, perhaps, but does not betoken literary ability or enterprise on the part of the local editor or the paper which employs his services. THE VARSITY for some years past has kept its columns free from this low "society-paper" dodge in consequence. We are determined, at any cost, to set our face resolutely against this tendency of college journalism, and hope that others may be inclined to follow our example. The *Rambler* is a good paper and one that ought not to have any need

to depend upon its local columns for its success among its undergraduate constituency.

The *Hamilton Literary Monthly* is one of the most interesting exchanges that reach our table. It is neatly printed and gotten up, and always contains a large number of short, readable articles on literary and historical subjects. Its local news and alumni department are exceptionally well-edited. Let the *Illinois College Rambler* make a note of this.

We are glad to welcome *The North-Western* to the ranks of weekly college journalism. As a fortnightly it was a very well managed paper, and THE VARSITY wishes it renewed success as a weekly. We shall be glad to see it oftener.

We are free to confess that *The Perdue* has the most inartistic cover of any exchange that visits our sanctum. For a monthly paper, its literary department is rather weak.

The *Bowdoin Orient* usually contains some graceful verses. Is it a rule in the *Orient* office that all contributions are to be anonymous? Or do the editors supply all the articles themselves? We notice that the *Orient* is suffering, like most college papers, from the want of prompt payment by subscribers. We sympathize with our contemporary.

The Hesperian, from the far West, sustains a very well-conducted literary department. Its locals are free and easy, as becometh the great West.

Will the author of an article beginning "Nature, vain as beautiful," etc., and signed "P," sent into THE VARSITY before the Christmas vacation, kindly send his name to the editors, who will regard his communication as confidential. No article can be accepted unless the editors are acquainted with the name of the author.

Y. M. C. A.—The Missionary Band, Messrs. Stanley P. Smith, B.A., C. T. Studd, B.A., D. E. Hoste, Montagu Beauchamp, B.A., Cecil H. Polhill-Turner, Arthur T. Polhill-Turner, B.A., and the Rev. W. W. Cassels, B.A., who left England for China in the early part of 1885, have, during their subsequent residence in China, been so deeply impressed by the great need for more workers, that they have ventured to address the following letter to the members of universities, in the hope that many among them, in determining their life-work, will consider the claims of the heathen world.

"To Members of Universities:

"There are scores, not to say hundreds, at this time, in the Universities of the British Isles, America, and the Continent, of earnest Christians whose heart-cry is: 'Lord, what wilt Thou have me to do?'

"You have come (for we are particularly addressing such) to the time of life when great decisions must be made; it is possible that some such thoughts as these are revolving in your minds: 'I have one life to live on earth, and only one; whether it will be long or short God alone knows. How can I lay out this life to the greatest advantage? What is the best investment I can make of this life for the glory of God, the good of His Church, and the benefit of mankind?'

"The answer to such an important question it is an impossibility for us to give for others, indeed, it would be great presumption to attempt to do so; but no harm can come by mutually reminding each other as Christians, in all the varied problems of life, and in none more so than the great investment mentioned above, to seek the guidance of God, the counsel of Christ.

"Writing as we do as missionaries in China, it may be objected, even by Christians, that we necessarily take a one-sided view of life; it may be urged even by Christians that 'all cannot be missionaries.'

"To this very sentence we take exception; it is indeed true that 'all cannot be missionaries,' in the sense of 'all' coming out here, or 'all' going to Africa, or 'all' staying at home. But whether at home or in foreign parts, do not the parting words of our Master make it incumbent on every one of us to *live* in the spirit of the oft-prayed prayer, 'Thy kingdom come?' and thus in this sense be a missionary to honestly bear our share of the responsibility incurred by the Saviour's last words,—'All power is mine in earth and heaven; go and make disciples of all nations, and lo, I am with you always'; whether that 'share' be in prayer and contribution, or in personal service?

In the Saviour's parable of the excuses, Luke 14: 15-24, we read

that the banquet prepared by the king was despised by those first invited; this doubtless has a primary reference to the Jews: they refusing, notice how the glad tidings of God's grace is to be pressed upon the Gentiles.

"The Lord in his last word said 'Go'—but here it is 'go out quickly into the streets and lanes and bring in hither,' and 'go out into the highways and hedges and compel them to come in.' Stronger language could not be used to show the urgency of the case. It is a matter of life and death—nay, of eternal life and death; for remember that it is expressly stated in Acts 4: 8-12, that Peter was filled with the Holy Ghost when he said 'neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.'

"In the great Empire of China 'a great door and effectual' has been 'opened of the Lord.' Here, for instance, within a radius of a hundred miles of Ping-Yang-Fu, in the province of Shan-Si, twenty men could at once be disposed of, stations are actually waiting for them, and, over large tracts of China, the demand is equally great and the need far greater. For example; in the province south of this, Ho-nan, there are 15,000,000 souls and only two workers. These two young men, within a year of reaching China, secured a footing for themselves there, and amongst the inquirers who have become interested in the Gospel there are at least six cases in which they are hopeful of true conversion.

"On the west, in Shen-ai, one of our party left the only station in that province in order to come to Ping-yang-fu; he was a month in completing his journey; he did not pass a single mission station; though this is so, the province is quite open to the Gospel, and the station at Han-chung, in the west of the province, is a most flourishing one, the natives there having, with funds subscribed entirely by themselves, built two mission chapels. In most parts of China it is safe, easy, and profitable to be quite amongst the people; before we had been out a year, the majority of us had each been alone among the people for periods of a month and more. The country is open, the people are ready for the Gospel.

"But, brethren, the best of all is this:—God wills it—wills that they should hear the Gospel, believe the Gospel, and do honour to the Gospel. 'Let us go up at once,' as of old Caleb and Joshua said, for, trusting in our God, 'we are well able to take the land;' the truth is, so manifestly is God working that unless men and women come out here in hundreds we cannot keep pace with the increase.

"In the radius around Ping-yang-fu, mentioned above, ten years ago there was not a single Christian; now reckoning church members and inquirers, there are not less than 400, this including all classes, from scholars to labourers. At the last examination for the B.A. degree, at Ding-yang-fu, there were twelve professing Christian scholars lodging in our mission premises.

"The Master says, 'Go!' We urge, 'Come!' Come! for the souls of men. Come! for the sake of Christ. Come! for the glory of God. Permit us to entreat you, Christian brethren, taking this parting command of Christ, and putting the right value on the 'all' and 'every,' to get alone with God and ask what He means by

"Go into all the world and preach the glad tidings to every creature."

"To conclude in a few words. Not one of us regrets having come out to the heathen; not one of us would retrace the step; if we had a dozen lives each, we would be glad they should be so invested.

"We ask your prayers that we may be kept faithful, and have increasingly a sense, on the one hand, of the solemnity of our responsibility, and on the other hand have increasingly a sense of the unfailingness of God's supply, and the certainty of final victory."

Hon. John Macdonald addresses the Y. M. C. A. meeting on Thursday next, the 26th, at 5 o'clock. At its business meeting, on Thursday last, the Y. M. C. A. nominated delegates to the convention of Y. M. C. Associations, to be held in Association Hall, from Feb. 2nd to 6th. Delegates are also expected from Queen's and McGill. Rev. S. H. Kellogg, D.D., gave his third Bible reading on Tuesday last, the subject being "The relation of Israel to the future redemption of the nations." H. J. Cody, '89, took charge of the regular Thursday meeting at the Y. M. C. A. this week, his address being founded upon Exodus 34: 29, the Shining Face.

KNOX COLLEGE.—Lectures began on Wednesday, Jan. 11th.

Mr. Goforth, who leaves next Monday for Honan, China, where he will begin his missionary labours, has been presented by the students with a copy of Alford's Greek New Testament.

A telephone is being placed in the college.

The ever-varying janitor is this term a Scotchman who speaks Gaelic and studies Shakespeare.

The Fourth Year men held a meeting one day this week to make arrangements for a graduating picture.

Mr. C. S. Kerr, '88, is Classical Master in Uxbridge High School. J. D. Dickson, B.A., '87, is Mathematical Master at Seaford. W. Montgomery, '88, is on the Collegiate Institute staff, Guelph.

GENERAL COLLEGE NOTES.

Franklin and Marshall College received \$70,000 during the past summer.

More than half of the new students at Yale are from Connecticut and New York.

The new Harvard catalogue shows an enrollment of one thousand and seventy-seven students.

President Bartlett, of Dartmouth, says that he never knew of a student who spent over \$1,500 per annum.

Rutgers College has recently added two new professorships to its Faculty. It also receives \$15,000 under the recent Act of Congress.

Ex-President White, of Cornell, has promised to subscribe \$10,000 towards erecting an Alumni Hall, provided that \$50,000 can be raised.

Dr. Sargent, of Harvard, has offered a prize to the college man whose form is nearest perfect in physical symmetry after two years' training.

A new marking system is soon to be inaugurated at Columbia, whereby those getting a certain high standard will be exempted from examinations.

The first Chinese lawyer who ever practiced in this country has been admitted to the New York bar. He was graduated from Columbia Law School in the Class of '86.

It is somewhat probable that Johns Hopkins will be removed to Clifton, just outside of Baltimore, in accordance with the wish of its founder. The inducement offered is a premium sum of \$35,000 for the maintenance of a school of science.

ANNOUNCEMENT.

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

CONTENTS OF THE PRESENT NUMBER.

The Passing Year. W. W. CAMPBELL.

Toronto University's Claims. T. H. HODGINS.

A Summer Sonnet. GWYNBRAUN.

The Wayback Literary Society.

Januarius. JOHN KING.

Round the Table.

Topics of the Hour.

Our Claim on the Government.

Literary Notes.

"A Gate of Flowers," and Other Poems.

Communications.

Hazing. J. H. CHEWETT, H. J. CODY, J. N. DALES, A. T. DELURY.
An Open Letter to Hazers. H. T. BOULTBEE.

University and College News.

Di-Varsities.

TREBLE'S Perfect-Fitting French Yoke Shirts are the Best. 53 KING STREET WEST.
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Owing to the persistent attempt of numerous cigarette manufacturers to cope in part the Brand Name of the "Richmond Straight Cut." Now in the eleventh year of their popularity, we think it alike due to the protection of the consumer and ourselves, to warn the public against base imitations and call their attention to the fact that the original Straight Cut Brand is the Richmond Straight Cut No. 1, introduced by us in 1875, and to caution the students to observe that our signature appears on every package of the Genuine Straight Cut Cigarettes.

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Prof. Loissette's Memory Discovery.
Prof. Loissette's new system of memory training, taught by correspondence at 237 Fifth Avenue, New York, seems to supply a general want. He has had two classes at Yale of 200 each, 350 at Oberlin College, 300 at Norwich, 100 Columbia law students, 400 at Wellesley College, and 400 at University of Penn., &c. Such patronage and endorsement of such men as Mark Twain, Dr. Buckley, Prof. Wm. R. Harper, of Yale, &c., place the claim of Prof. Loissette upon the highest ground.

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DI-VARSITIES.

When a man sits down on a tack he at once rises to a point of order, but it can scarcely be said that the point is well taken.

The male wasp never stings. But so long as he and his sister are twins and dressed exactly alike, this bit of knowledge availeth not.

THE CONCISE IMPERIAL DICTIONARY.

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Why should I fear to die—
To sleep beneath the sod?
The graves of millions lie
Throughout the country broad.
Why should I fear to sleep
Where brilliant grasses wave,
Where bending willows weep,
Where winds sigh o'er my grave.

To know a perfect rest,
A sleep devoid of dreams;
My still hands on my breast—
So beautiful it seems;
No toil no work nor woe,
No wild or tearful eye,
A couch the sod below—
Why should I fear to die?

No tempests there to brave,
No bleak or chilling blast;
No ocean storm to rave
To rend the groaning mast;
Why love this world of moans—
Why fear the graveyard brown—
Now that my father owns
The finest hearse in town?
—Walter Mason.

The sign "Beware the dog" is not
hung up "that he who runs may read,"
but "that he who reads may run."

In Singapore, if a lover can catch his
adored in a canoe race he can marry
her; hence the expression, canoe-bial
bliss.

CHRISTMAS AS A PROFITABLE INVESTMENT.
"Christmas was comin', don'd it,"
remarked Eisenheimer to his wife last
Thursday.

"Yes, Jacob."
"Vot you dink about celebrating?"
"I don't dink about it."
"Vell, a year ago last Ghristmas we
gave away two putter-knives, dot's \$2;
and a penknife, dot's fifty cents, and last
Ghristmas we got pack as much as
\$6.75 wort. Yes, I dink Ghristmas was
a good investment; ve'd petter keep it."
—Merchant Traveller.

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WHAT SHE USED TO DO AT CHRISTMAS.

"What did they do in the olden time?"
Asks blue-eyed Belle, as to and fro
She rocks while the joy bells clash and
chime;

"What did they do in the long ago,
When Christmas came with its snow and
rime,

In the brave old days of romance, you
know,

And powder and patches and furbelows
And buckled shoes with the funny toes?"

I look at the dreamy, questioning face
And the starry eyes upturned to mine,
And feel the spell of her girlish grace.
Some sweet sensation I can't define
Draws me nearer the fireplace,
Nearer the maid, demure, divine,
And I can thank my stars and the
mistletoe
That I did not live in that long ago.

"In the olden time," I at last explain,
Hovering over her rocking chair,
"The joys of the dance began to wane,
And the gallant lords and the ladies fair
Roamed through the palace halls again,
Daintily dressed and debonair,
And the lover sat down by the firelight's
glow,
Just—just—as we are doing, you know."

"And then," asks Belle, with downcast eyes,
"And then, Sir Hubert—(imagine me,
If you can, appareled in lordly guise)—
Knelt down as I am doing, you see,
And put his arm, as you may surmise,
Around her so—quite tenderly,
And under the mistletoe a kiss
He gave her, something like this—and
this!"

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"Jhoost splendid; he vas von off dem
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"A director! I never heard of such
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must be a genius."

"He vas; he shoost write a shplendid
handt."

"Oh, yes, plenty of people write good
hands; but you said Hans was a direc-
tor."

"So he vas (indignantly); he direct
dem circulars ten hours efery day al-
ready."—*Louisville Courier-Journal.*

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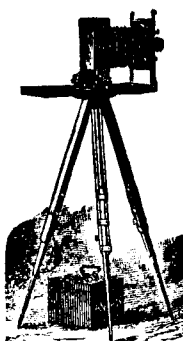
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