

THE VARSITY



The Commencement Number 1888



University of Toronto

THE VARSITY

A Weekly Journal of Literature, University Thought and Events.

Vol. VIII.

University of Toronto, June 12, 1888.

No. 22.

The Lament of Venus.

The hours have fled away; the night has come,
Night of the world and morn of my despair!
Alas! that time should ever onward move
To work such change. O! what a hateful thing
Is time, that bringeth woe to gods and men.
How pleasant once to me were the swift hours,
When fair Adonis brightened all my world,
And he is dead. The woods my painful sighs
And moans re-echo, but he answers not,
For, as his heart was ever deaf in life,
So now his ear is closed. O, Adonis!
Gone from the light, taken away from bliss,
Covered with darkness and with gloom o'erwhelmed,
As I am goddess, so thy hapless fate
Hath filled me with immortal agony—
The unutterable sorrow of the gods!
Thee do I mourn and sigh for, thee lament,
And sorrow, feeding on itself, still grows,
While still my being cries and longs for thee;
Thee whom my heart rejoiced in, whom my eyes
Gladdened themselves in seeing. Nevermore
Shall this sad heart its lamentation cease,
Or these sad eyes forget to weep o'er thee.
The nightingale sings forth its song of love;
But ah! it is a song of death to me,
And, like a mocking echo, to my heart
Comes back the song I sang at yestereve:

Why art thou cold, love, why estranged?
Thou knowest my fondness and desire,
Thou see'st my beauty, so divine,
Why doth not thy cold heart aspire?

All soft embraces are my arms,
My eyes are full of love for thee,
Thy will is master of my charms,
Thy love alone can comfort me.

My lips are parted, and the sighs
That come and go must surely move;
Or wilt thou evermore despise
And hate me still, who still doth love?

All pleasures and delights are mine,
That love can take or love can give.
Let once thy heart say—"I am thine"
And thou among the gods shalt live.

Alas! what are the gods to me? Alas!
I see him now before me, the face pale
That was so rosy-beautiful, the eyes
Are closed fast, and the quick soul that shone
In every glance, has fled, and restless roams
The gloomy cloisters of the lower world.
And what can Pluto have to do with thee?
Thou son of light, thou child of love and joy,
Ye dark abodes give back, give back my love!
Adonis! O Adonis! Dear Adonis!
Like to my doves will I lament my mate,
And for thy loss be still disconsolate.

H. A. DWYER.

Prosper Mérimée.

AMONG the many remarkable men who headed the poetic renaissance in France in the beginning of the present century, not the least remarkable was Prosper Mérimée. Like his friend Sainte-Beuve, and his younger contemporary Alfred de Musset, he soon deserted the paths of Romanticism, as it is usually known, and in later writings exhibited an ideal of prose fiction, diametrically opposed to that evolved from the fervid impetuous imagination of Victor Hugo, the chief of the Romantic school. Indeed, it is an injustice to that school for the world to have so completely identified the Romantic movement with the work of a poet and dramatist, whose defects and limitations are as striking as his better qualities—defects and limitations too, for which the Romantic movement is in no way to be held accountable. This strange opinion is partly the result of what Gautier has called *Hugolatric*, on the part of the succeeding generation of poets and littérateurs, and partly of that antagonism which Hugo's peculiar faults aroused in his former fellow-Romantics, and which led them to renounce even a connection in name with a writer, whose methods fell so far short of what they considered best worth striving after.

Mérimée was, with de Musset and Sainte-Beuve, one of the most important members of the Cénacle, next to Hugo the chief. Like the two former, he was reproached with reverting to the Classic school, but with as much injustice as in their case. There is no past school to which he clings; he has no master but Stendhal, who was an independent Romantic, nourished upon Italian and English literatures. In the matter of style, Mérimée indeed is Classical, if by that term it is meant that he has a just appreciation of the value of words and an unvarying tact in the use of them, never employing two adjectives where one is sufficiently expressive, and never putting an emotional strain upon a situation beyond its natural content. This characteristic moderation of Mérimée is as obvious in his first writings as in his last. He made his appearance in literature with a volume of prose plays, professedly a translation from the Spanish, the *Théâtre de Clara Gazul*. He thus set the fashion to Victor Hugo and the Cénacle, though it is hard to see wherein they followed his example, except in the choice of Spain as a convenient habitation for the nightmares of their imagination. These plays are dramatic in a sense beyond the interest of situation, which is the only dramatic quality of Dumas and Hugo, as it is of Corneille, Racine and Voltaire. Theatrical pose Mérimée's plays have in a moderate degree only, and depend for their dramatic value upon the only true and abiding interest, the conflict of character. "L'Occasion" is the best example of his peculiar treatment. The scene is laid in a convent in our own time, and the story is of the simplest. There are three prominent characters, two girls, Maria and Francisca, pensionnaires of the convent, and a young priest, tutor and confessor to the school. The priest, who by stress of circumstances has taken orders, but by inclination and temperament is a most ardent cavalier, has formed an attachment for Francisca, the elder of his two pupils, a vain and frivolous young lady, who returns his affection with school-girl readiness. The other, Maria, of melancholic temperament, with a

depth of romantic feeling unsuspected beneath her reserved demeanour, is secretly in love with the same young priest. With characteristic absence of coquetry and calculation, never having received encouragement from the priest, she presents him with a note in which she declares that she loves him. Before he is able to read the billet, and without a suspicion of its nature, he is called away. The girl falls into an agony of doubt as to the success of this step, and dread of the natural consequences of such a proceeding, viz., a serious lecture from the confessor upon her precocious iniquity in making such a declaration to a priest. While thus soliloquizing, her companion enters, and with very natural egotism makes her a *confidante* of the attachment that subsists between the priest and herself, and of their plan of elopement. She even elicits a promise from her unfortunate friend that she will assist them in escaping together from the convent. Left alone once more, Maria is found by the confessor, who has read her note, and now gives her a lecture upon the heinousness of her offence, in loving a priest sworn to celibacy and in tempting him to break his vows. She listens quietly, and then informs him that she is acquainted with his scheme of eloping with Francisca. She further adds, that instead of betraying them, as he fears, she will assist them. He leaves her with protestations of gratitude. She forthwith procures a glass of lemonade into which she empties a vial of prussic acid and prepares to poison herself. As she is deliberating, her friend and rival, Francisca, enters, and seeing the lemonade, asks if she may drink some of it. Maria yields to an impulse of rage and revenge and allows her to raise the glass to her lips. Instantly, however, her better nature prevails and she tries to stop Francisca. But it is too late. Francisca falls down in the agonies of death, and Maria, in her remorse, rushes off to drown herself in the convent well.

From a bare sketch of the plot it is impossible to imagine the power with which the drama is presented. The characters stand out from their surroundings as types and examples of human passion and error, absolutely faithful to life and of tragic significance really awful. A remarkable feature of this little play is its freedom from extravagant scenic effect, or, to quote the contemptuous words of Mérimée himself in a later essay, "*Ce que, dans notre jargon romantique, nous appelions alors la couleur locale.*" It is a mark of his literary tact that he refrained from diverting attention from the permanent significance of the play by insisting upon accessory national interest.

On the other hand, we find him making use of local colour to the fullest extent in "*Carmen*," a tale of much later date. In this respect he again shows his consummate artistic instinct. The story of *Carmen*, familiar to many in an altered form through Bizet's opera of the same name, depends entirely for its interest upon comprehension of the character of *Carmen*, the heroine. She is a Spanish gipsy, and a full description of her environment and that of Don José is essential in order to understand the attraction she exercised upon Don José, and the obstinacy with which she chose to die rather than submit to even the slightest restraint in her freedom of action. The device of supposing the story to be related by Don José assists to an immense extent in the picturesqueness of the tale.

"*Carmen*," to my mind, is Mérimée's best achievement among the tales. "*Colomba*" is longer than any of his stories, as it is so much larger in bulk it necessarily is more full in plot and incident. But the characters in "*Carmen*," though slighter, are no less distinctly marked than those in "*Colomba*," and the latter tale is wanting in the perfect equality of excellence that characterizes "*Carmen*," and in the steady progress to the inevitable end. The happy conclusion to "*Colomba*" is in fact a surprise which Mérimée but seldom accords to his readers. All his important tales except this one end in tragical fashion. Sainte-Beuve in his criticism upon "*Colomba*" makes a happy comparison of the fortunes of Orson with those of Orestes, and in more essential respects Mérimée may be considered as a belated comrade of those most romantic of Classics, the Greek tragedians. There runs through all his works a sombre feeling of the inex-

orable fate that shapes the destinies of men. This seems to be the dominant thought in his mind. The school girl in the convent, the gipsy in the Sierras, the Parisian dandy, the Lithuanian noble—all these alike are the victims of Atropos, at the very moment of apparent triumph over the visible obstacles of human life. It is this characteristic, this sense of the invisible, that separates Mérimée from the realists, to whom he has a superficial resemblance. He has all their contempt for the unnatural and non-existent; indeed, some of his dicta upon imaginative literature are too severe from his very devotion to the actual. Here is his mature judgment on Rabelais—"Rabelais avait fait la *Satire de l'église, de la cour, et de la société tout entière, à la faveur d'un conte à dormir debout.*" In another essay, so early as 1826, he says, "*En tous pays les vers sont ennemis du naturel.*" In a country and epoch when poetry monopolized the most serious efforts of literary men, it is no wonder that with this stong prejudice he disclaimed any connection with the triumphant party of the Romantics.

But, just as the conventional falseness of classicality and the exaggerated sentiment of Hugo and his followers had no attractions for him, so would he have abhorred the hardness and absence of feeling that characterize the Realists. Human nature in all its vagaries claimed his allegiance, but it was human nature with its attractions enhanced by the extraordinary.

It is a curious trait in his character that superstition and its extravagances should have had so strong an attraction for him, as is evident from the important functions they perform in his writings. He was an *esprit fort* of most pronounced type, and yet no man is more fond of the supernatural and legendary element in literature. One of his most powerful stories, "*Lokis*," is a grisly adaptation of a Slavonic legend, in which the supernatural lurks behind the apparently natural explanation, and refuses to be explained away. From Pouchkine, the Russian poet, he translates a ghost-story of unmistakable ghostliness, and in "*La Vénus d'Illes*" he even clothes in modern dress the Greek story of a statue wedded by a ring. But his usual bias for the tragic manifests itself here by making him alter the happy conclusion of the Greek story, and substitute an ending charged with the tragical emotions of pity and terror. No doubt it was his artistic instinct which led him to introduce so interesting an ingredient into his tales, but on other grounds the whole subject evidently excited his curiosity. Among a number of dissertations upon his special study, Roman and Mediæval history, very learned and rather dry, occurs an essay upon Mormonism, in which the rise and progress of that curious religion is treated in a spirit, if not of sympathy, at any rate of respectful interest. This is his only contribution to modern history, and may be commended to anyone who desires to read an account, in concise and attractive form, of this latest misdevelopment of the religious instinct in man.

Most of the praise lately bestowed on Mérimée has for its theme the purity of his style. But this is not the greatest boon which he has conferred upon us. He declined to expend his powers in one-sided devotion to any small section of mankind. He has no pet "subject" to dissect, no theory of human life to propound and illustrate. Provided that a story is interesting, it is worth his while to tell it. And his stories are always intrinsically interesting, just as his mode of narration is always consummately artistic. This is a duty of the story-teller which has fallen into contempt with those who profess allegiance to Art alone. They should bear in mind that a character or a phase of life may be made attractive by careful treatment, but that the number of readers who can be made to feel this attraction is as nothing in comparison with the multitude that is won by a fascinating story. Mérimée's knowledge of human nature was far-reaching, his range of subjects was wide, and his public is correspondingly extensive. All honour to the man who writes for the world instead of for a clique, and grateful thanks to the author who endows the world with—stories.

H. H. LANGTON.

A few Impressions of the Rockies.

IN looking back on a journey of which we have not taken minute or particular notes, the recollections of what we have seen are generally of a somewhat heterogeneous as well as nebulous character. We may remember the chief points of interest, the places whose beauty or sublimity have more especially drawn our attention, but our remembrance is equally vivid of the exact spot where we lost our umbrella or where we were given that delicious cup of coffee—our personal pleasures or mishaps are apt to cast a gloomy shadow or a rosy light over certain scenes through which we have passed. It is only when these scenes have been such as have by their own inherent power lifted us out of ourselves for the time being, and compelled us to be, as it were, mere impersonal spectators of their grandeur or beauty, that we find our recollections have merged into a broad generalization, that the wealth of detail has disappeared, and that there remains simply an impression, in some cases strong and deep enough to influence character or change the tendencies of a life. The more this has been the case the more the imagination has been a true interpreter of the meaning and inner beauty of the scene, as the free, bold sweep of an artist's brush can produce in a few suggestive touches an effect which is lost in the most accurate photograph.

If there is an occasion more certain than another to imprint this one absorbing, strong impression upon the mind, it is when passing for the first time through the Rocky and Selkirk chains of mountains. It is the "new sensation" that so many jaded spirits have been demanding from time immemorial. On a far grander scale than the most famous mountain scenery of the old world, their extent is such that one scene of surpassing beauty is only the precursor or the outcome of countless others.

The first view of the Rockies from a distance is a revelation. After the monotony of day after day crossing the vast northern prairie, noting with practical eye the character of the soil and the condition of the inhabitants, the probable wheat crop and the progress of cultivation,—after the utilitarian ideas evoked by passing through this otherwise uninteresting country, the first sight of the mountains is like a vision of another world—their wonderful ideality is the strongest impression upon the mind. There they lie upon the horizon, first dim in outline, then growing gradually clearer, white and snowy, melting into the sky, mysterious in their possibilities; here rising aloft into the similitude of the pearly gates of heaven, there gleaming through the fleecy veil of a jewelled mist, growing always whiter, purer, more ethereal, until their delicate peaks seem almost to quiver and float upon the sunlit air. The very shadows that flit across them beneath the light drifts of opal clouds are of a faint tender blue that is like no earthly tint. The material world has vanished from our gaze and we feel as if we were given a fleeting glimpse of some spiritual and glorified land only pictured in our dreams.

Later on as we ascend the greater slopes of the Bow River the scene changes into a more natural tranquil beauty. We follow the Bow River up, up, as if we would reach its very source among the hills. Beautiful vistas open each moment before us, we are ascending so gradually that merely gentle slopes seem to lie around us, wild flowers are clustering on either side—surely we cannot be entering any wild region of rock and precipice through these enchanting glades!—and yet slowly but surely we are mounting and the impression of tranquil beauty will but intensify the emotions we are destined to experience farther on. Soon the character of the hills changes, the verdure does not quite reach their summits, a grey crag rears aloft as if spurning the mantle that would enfold it, a dark pine stretches out a jagged arm across the now foaming river, a bolder outline rises on the right, a gleaming peak stands sharply out upon the left, we are gaining an approach to the stronghold of the mountains. The train sweeps on around curve, after curve always rising higher and higher, and still we are in a region so wild and startling in its beauty that involuntarily we hold our breath in expectation of what each new turn will bring before us. The precipitous

mountains rise sheer on either hand, we are climbing along their sides, our way now barred by some enormous rock which seems to yield before us as we dart through in an instant of darkness and clamour, now gliding beside a raging torrent or hanging suspended over some dark abyss, the cloud-capped summits soaring all around us and seeming to melt into the sky. Faint gleams of rosy haze drift along the dark green of the mountain sides, great masses of granite-rock are barred with purple shadows that stretch afar to meet the purple of the evening sky, and nearer on every side a thousand rivulets flash and break into jewelled spray as they dash downward to join the foaming river.

After passing the summit of the Rockies, where a little lake lies calm and still, reflecting each cloud and peak in its clear surface, we enter the Pass of the Wapta or Kicking Horse. Here in the very heart of the mountains, at a height of over five thousand feet above the sea, the solid earth seems to fall away from under us,—we are hanging on the sides of cliffs whose ramparts disappear amongst the clouds, and in whose deep ravines great glaciers are piled in masses of cold blue light, while far below us lie hills and valleys, woods and waters, gigantic trees fringing the banks of mighty rivers appearing like blades of grass beside tiny rivulets. All feelings die away but that of awe and a sense of the insignificance of man, suspended between earth and air, a mere dot in the universe, surrounded by heights and depths such as were never even imaged in our dreams, what is there left us but the consciousness of our weakness, and a realization of the limitations of our being. And yet a strange mysterious thrill of exultation, rising stronger than all doubts or fears, teaches us that in all this we have a part, that here, among scenes whose beauty and sublimity no tongue can describe, we are at home; we claim fellowship with woods and streams, valleys and mountains, and learn from them the secret that deep in the spirit of man lie possibilities beyond the reach of philosophy to fathom or speculation to explore, but which expand and blossom into life as we stand face to face with Nature in the stronghold of her majesty and power.

L. A. L.

Vancouver, B. C.

To Walt Whitman.

Lo, I from amidst the Dominion Canadian, a sojourner now in
Toronto—
The queen of the cities that girdle the Great Lakes, the fairest, the
loveliest—
Unto thee, O mellifluous singer that dwellest in Mannahatta,
Girt round by the friends of thine old age, the charmed of thy sing-
ing, who know thee and love thee,
Unto thee, Comorado, send I hopeful this greeting,
And hail thee, Republican bard, Cosmopolitan poet:
Whose voice, like the free winds of heaven, the tempests, the light-
nings,
Knows no bounds, knows no limits, airily scorning
The barriers, rude, artificial, uprearing, that sunder the nations, the
masses.
Thou, boldly outspoken, chantest the Hymn Democratic, the song
of the people.

MONDAMIN.

Forgetfulness.

THERE is, perhaps, no greater hindrance, encountered by mankind in general, to the carrying on of the great every-day work of the world than the proneness of each individual to forget. Thus, it may be required that an impression made upon the mind of a person at one time must be subsequently reproduced in his mind at another and a certain time, in order that he may properly

perform a duty required of him. The pleasure, the convenience, or even the personal safety of a large number of his fellow men may in part, or entirely, depend upon the reproduction, at the proper time, of such impression in his mind. There is no shortcoming more severely visited upon the delinquent, by society in general, than that of forgetfulness. It is, to society, a sin. All sorts of precautions are taken to avoid it. All alike fall into it at times, yet all unite in its unmeasured condemnation.

It has been said by a very eminent writer that forgetting—absolute forgetting—is a thing impossible to the human mind. That is, that every impression once made upon the mind is capable of being reproduced, at some future time, and without any perceptible train of association. If this be true, it is simply the reproduction of the required impression, and at the required time, which is so necessary in our daily life; and the question of the absolute forgetting of anything may be passed over for the present.

We are all creatures of habit to a very great extent, and one cause for our so easily losing sight mentally of that which we should keep in view may possibly be traced to the fact that habit makes us, in a sense, its slaves. Hardly anyone keeps constantly in mind the fact that he is wearing a hat as he walks down the street, or even that he is carrying an umbrella in his hand. The reason for this might be that when the hat is placed upon the head, or the umbrella taken in the hand, all distinct memory of them is willingly given up, in order to avoid the mental exertion or fatigue consequent upon keeping the mind resolutely occupied in their contemplation. They become, to us, subjects too trivial for close attention, and we forget them, with the knowledge, gained from former experience, that hat and umbrella will be forthcoming when it is again necessary to concentrate attention especially upon them. In other words, we know that some extraneous cause will bring them to the mind again, without any effort of memory on our part. It may seem strange to many to say that a man can carry a stick or an umbrella in his hand and forget that it is there, but such would seem to be the case, for one may occasionally have seen an elderly gentleman diligently searching for the spectacles which he is perhaps at the very time carrying upon his forehead or holding in his hand. How often are articles laid down, out of the hand, and not taken up again when they should be, and so are "misaid," "forgotten," or "lost." An example of this may be furnished by considering the case of a lady engaged in that very engrossing, complicated, and even difficult operation known to the sex as "shopping." This lady is accustomed to take her purse out of her pocket and replace it a very great number of times in the morning as she goes from shop to shop. Every time the purse is put back in the pocket her mind gives up all memory of its existence, but with the knowledge that it is in comparative safety and within reach when again required. This at length becomes a habit, and the mind burdens itself less and less as each successive drawing forth and replacing of the purse is successfully accomplished. At last the memory of the whole operation of drawing out and putting back is scarcely retained in the mind long enough to make a distinct or vivid impression. Then let her mind be momentarily diverted, say, by the presentation of something which attracts the eye, or let a friend suddenly appear on the scene, with whom it is necessary to shake hands, and the purse is at once put down. The mind, accustomed by routine to forget the purse or to regard it as safe and within reach when out of the hand, now disregards it altogether, and the lady will not discover that she has "forgotten" or "lost" her purse until she has occasion to put her hand in her pocket for it again. Its absence will then force the mind specially to dwell upon it, but the fatal regularity with which it came before the mind and was forgotten, time after time, without loss or inconvenience, now puts it out of the power of its owner to remember where the purse is or how to get it again.

A great deal of forgetfulness is caused by our giving ourselves up to habit, or allowing ourselves to travel in a "groove," so to speak. To remember a thing often requires a distinct mental effort, and this we are sometimes too much occupied or disinclined to make. The inevitable

result is that we forget what we fain would remember. The schoolboy who is told for the first time that five times three make fifteen is not likely to remember the fact. He forgets it probably because he receives this fact together with a number of similar ones, and he well knows that unless he makes his mind familiar with that particular fact, by sufficient repetition or study, he will not be able readily to call it to mind when he requires it. The learning of the multiplication or addition or pence tables is made up of a series of mental efforts, more or less tedious and troublesome, by reason of the general sameness of the process, and the difficulty of applying the law of association of ideas or any so-called help to memory. The same trouble is experienced in remembering any engagement or duty, not periodically recurring, though it may be felt in a lesser degree. The custom many persons follow of using note or memorandum books, or of knotting the handkerchief, or of tying a string around one of the fingers, attests the fact that we desire to be sure of remembering without the trouble of making the requisite mental effort which would otherwise be absolutely necessary. A great many men promise that they will perform certain actions or do certain things, with the best intention and desire of fulfilling what they promise, but they forget because they did not give the matter the requisite mental attention or consideration at the time the promise was made. Here want of attention and consideration must not be taken to mean any want of judgment upon the rightfulness or expediency of the thing promised; that is another matter altogether. These persons forget simply because they did not, as it were, commit the promise fully to memory or, in a measure, *learn* it. It is impossible to determine what amount or rather what intensity of mental effort is necessary to avoid forgetfulness, each individual must sit in judgment on his own case. Important matters elude the memory as easily as trivial ones unless the requisite mental effort has been made to fix them in the mind. It is, however, certain that some things are more easily remembered than others. The inclination, or the will, has a great deal to do in determining the amount of mental exertion required to fix an impression in the mind so that it will recur at the proper time. Many of our readers may at some time have heard a busy and energetic housewife reproach a shamefaced urchin, who has returned home empty-handed, by telling him he did not forget to go for a swim in the river, but that he *forgot* to bring home the basket full of eggs he had been commissioned to get on his way home from school. Very probably the urchin aforesaid had, on receiving this command, fully intended to obey, but did not suffer the directions received or the mental assent given to make a sufficient impression upon his mind. The facility with which he remembered other things may have had the effect of making him overconfident of his power to remember, and so when he most relied upon it, it played him false. The ease with which he remembered his intention to go for a swim would perhaps make him wonder (if he thought of it at all) why he should have remembered the one and forgotten the other.

The greater security of having more than one person bound to *remember* any commands or instructions given is shown by the fact that in the movement of any railway train, the engine driver, conductor, and telegraph operator who receives the train order, are all three furnished with written copies, the contents of which are communicated to the other train hands, so that should any one of them forget, his culpability would not necessarily bring disaster to the train, as it more than probably would if there were no others whose business it also was to remember.

If, then, forgetfulness is in some measure to be avoided, it can only be accomplished by careful and systematic effort, which will in time grow into habit, and as habit becomes strong will the effort diminish and the mind become almost instinctively retentive. The faculty of close observation will be strengthened, and what we call our experience in life will be fuller and of more value to us; we will, in short, have *added* to our mental stature.

A. O. BROOKSIDE.

Vancouver, B.C.,

The Wind-Spirit.

There is a spirit in the wind.
It wanders o'er the earth ;
And far and near it roams to find
What most it holds of worth.

It woos the gliding streamlet bright
That dimples softly with delight.
It gently pauses to awake
With rippling swell the sleeping lake.
It dances with the ocean waves,
And in the surf it madly raves.

It loves the woodland, where it stirs
The pendant needles on the firs.
It lightly moves the maple's leaf,
It shakes the aspen bowed with grief.

The stalwart oak it tears and rends,
The drooping, graceful elm it bends.
It rustles with the poplar staid,
And rests beneath the beechen shade.

But best of all it loves the flowers,
And longest lingers round their bowers.

It sips the fragrance of the rose,
And in its petals seeks repose ;
The stately lily pale and pure
Its light caress would fain allure,
And glistening in the morning blue,
The star-eyed daisy, wet with dew,
The modest violet bending low
That fears its bosom white to show,
Right well it loves and holds full dear,
And morn till eve it lingers near.
And brings to them refreshing showers,
And seeks to stay their fleeting hours,
And in chill autumn o'er their bier,
It sighs its grief in cadence drear.

FRED. C. ARMSTRONG.

The Bible in Higher Education.

HARDLY less remarkable than the opening up and rapid development of new fields of research in the present epoch of modern study is the disposition everywhere manifested to examine the origins and foundations of existing knowledge and belief. The natural sciences and the historical sciences seem now to have the field of active investigation pretty much to themselves, and it is beyond question that the popularity of the latter class of studies, as well as the ardour and thoroughness of their votaries, are among the most wholesome of the intellectual forces of the time. It is true that one often hears the remark made that the study of ancient works is now-a-days mostly critical in its character and negative in its results. With regard to such general statements, it should be observed that they are apt to be inaccurate and misleading, because, in the first place, the results of fair criticism depend upon the character and claims of the objects criticized ; and, in the second place, such results cannot be hastily estimated at their real and final worth. Whatever may be the outcome as to old-world records in general, it is to be observed with respect to the most widely read and most world-moving of them all, the Bible, that it is gaining more and more in esteem and real power every day. It is also to be well noted that, partly as the result

of its own cumulative moral force, and partly even because of its subjection to closer intelligent testing, its *uses* for the present age are becoming always more evident and more available. Hence, while criticism of the Bible abates none of its ardour, its results upon the whole and in the broad sense are conservative ; or, rather, they indicate that the influence of the Bible in the moral sphere is broadening and deepening the more it is studied and the better it is understood. In a word, it is found to answer more fully than ever to the test of all moral guides—that the more intelligently they are consulted the more practically useful they should be found.

Probably the most striking testimony to the growing importance of Biblical study is the interest at present manifested in Hebrew and the cognate languages. The development of these studies in the United States may be justly designated as phenomenal. University after university has appointed one or more chairs for their proper teaching according to the best modern methods. Some of the foremost of the younger scholars of Europe, or their equals among the best trained of American students, have been appointed to fill such chairs ; and the University which is not so endowed and manned is now considered to be in so far seriously behind the age. Not to speak of Johns Hopkins, Harvard and Yale, it is worth while to instance the fact that the University of Pennsylvania, until lately but little known except for its medical faculty, has now two new chairs in this department, and is sending out an expedition to Babylonia for the furtherance of Semitic and Biblical science. Again, the Institute of Hebrew, founded barely five years ago, has hundreds of students enrolled in its Summer Schools and Correspondence Schools, and has two widely circulated periodicals, the *Old Testament Student* and *Hebraica*, as its organs.

This movement is by no means confined to the United States, but it happens to be strongest in that country at present because there higher education is making most rapid advances, since its friends are more numerous, enterprising, practical and liberal than in any other part of the world. A marked advance may be claimed for these studies everywhere. The meaning of all this is plain. If Hebrew is no longer a byword and a bugbear, but has become one of the most prominent and popular of modern studies, it means mainly that more interest is being taken in the intelligent study of the Bible. The phenomenon cannot be explained as being due to the fact that Semitic studies in general are now attracting more attention than formerly, since this fact also demands explanation, and the explanation is again the same, since Semitic studies owe their chief interest and importance to the fact that the Bible is through and through a Semitic book, and above all a Hebrew book—the New Testament as well as the Old. The practical inference from these facts is, if we would follow the current of the liberal and enlightened intellectual tendencies of the time, that every one who has the leisure and can get the proper training, would do well to learn to read the Bible in the original Greek and Hebrew. It will, however, always be practically impossible, under the conditions of modern education, for more than a comparatively small class to devote itself to any speciality ; and while the claims of Hebrew will without doubt be more fully acknowledged, so that it will ultimately become an optional study not only in the universities, but also in the best institutions for secondary education, yet, as being a linguistic discipline, its advocates cannot expect that it will fare better than other ancient languages as a popular study.

But the same objection, or any valid objection whatever, cannot be made to the satisfaction of one of the most pressing educational needs of the age, the study of the Bible in the vernacular in our high schools and universities. Every advocate of the wider study of Hebrew holds a still weightier and more urgent brief for the study of the English Bible as a classic, as a work of history, poetry, and moral teaching.

As a work of classic English alone, the Bible must be regarded as essential to every university curriculum. Every one is familiar with the treatises and essays in praise of the English Bible as one of the main sources of inspiration of all our greatest poets, as giving strength to

the style and colour to the thoughts of many of our best prose writers, and as being itself a text-book for style and thought to every true student of English rhetoric and composition. So, if the study of other English classics is insisted upon, it cannot be wise or well, on any ground, to exclude that which has given them so much that is worthy in them, and which has coloured the whole history of English literature,—without which, in fact, the history of English literature is unintelligible.

I might also justly insist on the necessity of academical study of the Bible on the ground of its being the source of the moral and religious motives that lie at the root of our civilization, which furnishes more material than any other work for the solution of the greatest of historical problems, being in fact the main agency by which the modern was developed and moulded from the ancient world. And it might be pointed out how the history contained in the Bible itself is still important for the social and political philosopher, as showing the working of moral ideas among men essentially like ourselves; and how the whole discipline of Bible study is most wholesome for the earnest and thoughtful young men and women of this or any age of the world.

But these and other considerations must be foregone for the present, as this article, which was intended only as suggestive and provocative, is already too long.

I would only remark, in conclusion, that any association of the idea of sectarian or theological influence with university Bible teaching would be both wicked and absurd. It must rather be obvious that a great non-sectarian university furnishes the best opportunity conceivable of showing to school boards and other parties concerned how the literary, historical and ethical study of the Bible may be carried on without prejudice or injury to the most sensitive sectary or partisan. It is not uninteresting to remark that, among the many neighbouring colleges that are taking up just such study of the Bible as I have been advocating, the Johns Hopkins University has taken a leading part, and that under the guidance of the Professor of Political Science. For a graphic account of the progress of the movement in this non-sectarian institution, its growing popularity among students of all the faculties and of all denominations from various parts of the world, I would refer those interested to the *Old Testament Student* for May, 1888.

I must thank the Editor of THE VARSITY for his courtesy in allowing me to discuss this question in the Commencement Number.

J. F. McCURDY.

University College.

Daledictory.

WITH this number the present editorial staff of THE VARSITY retire from active connection with the college paper, and at the same time bid a long and last farewell to the freedom and camaraderie of their undergraduate days.

It will not be out of place, then, to devote a little space to a retrospect of the work which THE VARSITY has endeavoured to accomplish during the collegiate year which is formally closed to-day. In doing this, it will perhaps be permitted to refer to the general policy which has actuated the present managers of THE VARSITY for those years in which they have been connected with it. In 1886 they adopted as the sub-title of the paper the phrase: "A Journal of Literature, University Thought and Events." This phrase sums up the whole matter. The Editors of THE VARSITY have endeavoured, first and foremost, to provide their readers and the University public generally with a good literary journal, acting under the belief that a University should be the centre and the true *alma mater* of literature and literary pursuits, and that University men, whatever else they may be, should be men of culture, men of mind and reading. It is, of course, quite impossible that one should expect to find in such a modern institution as the University of Toronto, or in such a young country

as ours, that studious ease and cloistered leisure which is naturally to be found at Oxford or Cambridge. Time, opportunity, and means are not always, indeed scarcely ever, to be found with us, for the prosecution of literary pursuits, or the cultivation of literary tastes and studies apart from and independent of that "struggle for existence"—the passing of the annual examination.

But, notwithstanding this, the truth must be spoken, though it may offend some. And the truth is simply this: that literature and literary pursuits are not sufficiently encouraged,—in a word, are not popular with the present generation of University men. The craving for studies which may form "realizable assets" in after life, and the growing popularity of athletics, are perhaps the counter-acting influences at work. Be these what they may, the fact still remains that it is hard, very hard indeed, to interest the present undergraduate in the literary work which THE VARSITY is established and maintained to promote and increase. These facts may be said to argue, however, a failure on the part of the editors of THE VARSITY. The editors are, indeed, conscious of much that might be included under that category, but they can truly say that their sins have been rather those of omission than of commission. They have always striven, often at the expense of comfort and of what, without egotism or vanity, may be called popularity, to say and do all in their power to direct attention to such topics as should engage the attention and enlist the active co-operation of university men, or to the management of affairs which might be improved, reformed, or changed altogether.

THE VARSITY has criticized men and affairs with a freedom which the editors quite feel and appreciate to be almost unknown elsewhere in the college world. But care has always been taken not to abuse such a privilege, or to adopt a line of policy not in accordance with loyalty to existing institutions and a sincere wish for constant improvement and progress. THE VARSITY has advocated, in its editorial columns, measures and reforms apparently in advance of popular sentiment, or at least in advance of the sentiments of those in authority. But THE VARSITY has abundant faith in the progressive spirit of the age, and does not despair of seeing changes made and advocated by those who now seem to regard as visionary and revolutionary, ideas and opinions which they will hereafter teach and preach as practical and progressive.

THE VARSITY has advocated the creation of a separate Faculty of Science, of an actual and teaching Faculty of Law; it has advocated the right of the Literary Society to broaden its field so as to include the discussion of practical Canadian politics; it has done its best to aid in the establishment of an Athletic Association and a University Club; it has supported the authorities in the prosecution of the University's claim upon the Government and against the City; it has shown the necessity and the advisability of alumni and class organizations; and it has advocated a thorough reform of library management, and in doing so has presented an array of evidence which is at once overwhelming and irrefutable in favour of those modern and practical ideas which form the basis of the policy of the best universities in the United States and our own country.

It is needless to enumerate further other special topics which have been discussed in the columns of THE VARSITY during the past year. This much may be said, in conclusion: Whatever opinions the editors may have held or expressed, they have, at all times, opened their columns freely for counter-criticism and reply, in the belief that by this means the discussion of subjects would be rendered more valuable, more fair and just, both to critic and criticized.

It only remains now to say the words of farewell to the readers of THE VARSITY. In doing so, the editors desire to thank most sincerely those whose literary help and support, no less than those whose words of kindly sympathy and encouragement, have done so much to enhance the value of THE VARSITY as a literary journal, and to lighten the cares of editorial management. The editors lay aside their pens and surrender the responsibilities of their positions with a feeling of much regret, but with a feeling of much hope that THE VARSITY, no less than the institution which it humbly represents, may flourish and grow great.

University Class Lists, 1888.

FACULTY OF ARTS.

BACHELORS OF ARTS.

Henrietta Charles, Ida G Eastwood, Alice Jones, Mary Lennox, B M Aikins, T Beath, E F Blake, H C Boulton, G Boyd, J R S Boyd, N P Buckingham, W E Burrill, W Climie, H J Crawford, L J Cornwell, G Cross, J N Dales, G F Downes, J W Edgar, S J Farmer, J S Gale, T A Gibson, J A Giffin, C H Glassford, J D Graham, E A Hardy, J G Harkness, R Harkness, T M Higgins, E L Hill, W H Hodges, F B Hodgins, E S Hogarth, F A Hough, J P Hubbard, W F Hull, E L Hunt, J H Hunter, E C Jeffrey, J Jeffries, J E Jones, N Kent, J W Kerr, S King, A A Knox, W A Lampport, W A Leys, E Lyon, A J L Mackenzie, H Maclaren, J W Macmillan, H A McCullough, W J McDonald, J McGowan, R McKay, W M McKay, W H Metzler, A W Milden, J O Miller, W Montgomery, S A Morgan, W Morrin, E Mortimer, W B Nicol, A H O'Brien, R D Overholt, E A Pearson, R B Potts, W Prendergast, S J Radcliffe, G H Reed, C E Saunders, S J Saunders, S D Schultz, L E Skey, T C Somerville, J A Sparling, F J Steen, F H Suffel, M P Talling, G Waldron, R Watt, J Waugh, W L Wickett, G Wilkie, J G Witton.

FOURTH YEAR.

HONOUR LIST.

The names of candidates in the fourth year are arranged in alphabetical order; in all the other years they are in order of merit.

Classics.—Class I.—T A Gibson, W B Nicol, J Waugh. Class II.—S J Farmer, A W Milden, G H Reed, F H Suffel. Class III.—S A Morgan. English.—Class I.—Miss H Charles, E C Jeffrey. Class II.—E A Hardy, J Jeffries, F J Steen. Class III.—N P Buckingham, J N Dales, Miss I G Eastwood, E S Hogarth, J P Hubbard, Miss A Jones, J E Jones, S King, Miss M Lennox, S J Radcliffe, T C Somerville, G Waldron. French.—Class I.—Miss H Charles, E C Jeffrey, F J Steen. Class II.—E A Hardy, J P Hubbard, J Jeffries, J E Jones. Class III.—N P Buckingham, J N Dales, Miss I G Eastwood, E S Hogarth, Miss A Jones, S King, Miss M Lennox, J Radcliffe, T C Somerville, G Waldron. German.—Class I.—E C Jeffrey, F J Steen. Class II.—Miss H Charles, J P Hubbard, J Jeffries. Class III.—N P Buckingham, J N Dales, Miss I G Eastwood, E A Hardy, E S Hogarth, Miss A Jones, J E Jones, S King, Miss M Lennox, S J Radcliffe, T C Somerville, G Waldron. Italian.—Class I.—Miss H Charles, E C Jeffrey, S King, F J Steen, G Waldron. Class II.—Miss I G Eastwood, J P Hubbard, J Jeffries. Class III.—J N Dales, E A Hardy. Spanish.—Class I.—Miss H Charles, Miss I G Eastwood, J P Hubbard, E C Jeffrey, F J Steen. Class II.—S King. Class III.—J N Dales, E A Hardy, J Jeffries, G Waldron. Practical Physics.—Class I.—J W McMillan, S J Saunders. Class III.—H C Boulton, W Prendergast, J A Sparling, J G Witton. Physics.—Class I.—J W McMillan, S J Saunders, J G Witton. Class II.—J A Sparling. Class III.—H C Boulton, W Prendergast. Mathematics.—Class I.—J McGowan. Class III.—L J Cornwell, G D Graham, W H Metzler, W Montgomery. Mental and Moral Philosophy.—Class I.—G Cross. Class II.—T M Higgins. Class III.—E F Blake, J G Harkness, R Harkness, T M Harrison, W F Hull, A J L Mackenzie, H A McCullough, W J McDonald, R McKay, W M McKay, J O Miller, L E Skey, J A Sparling, M P Talling, R Watt. Logic.—Class I.—G Cross. Class II.—W F Hull, W M McKay. Class III.—E F Blake, J G Harkness, R Harkness, T M Harrison, T M Higgins, A J L Mackenzie, H A McCullough, W J McDonald, R McKay, J O Miller, L E Skey, J A Sparling, M P Talling, R Watt. Civil Polity.—Class I.—E F Blake, N P Buckingham, J G Harkness, T M Higgins, F B Hodgins, R McKay, J O Miller. Class II.—G Cross, R Harkness, T M Harrison, W F Hull, W M McKay, J A Sparling, M P Talling. Class III.—W H Hodges, A J L Mackenzie, H A McCullough, W J McDonald, L E Skey, R Watt. Ethnology.—Class I.—N P Buckingham, E A Hardy, J E Jones. Class II.—Miss H Charles, E S Hogarth, S King, T C Somerville, F J Steen. Class III.—J N Dales, Miss I G Eastwood, J P Hubbard, Miss A Jones, Miss M Lennox, S J Radcliffe. Natural Science.—Division I.—Class I.—G Wilkie. Class III.—J W Edgar, E L Hill. Division II.—Class I.—G Boyd, A A Knox, R R Potts. Class III.—J A Giffin. Division III.—Class I.—C E Saunders. Granted an ægotat with First Class Honours in Classics.—H J Crawford. Granted an ægotat with First Honours in Mental and Moral Science, etc.—H A McCulloch.

PASSED—THIRD YEAR.

W M Allen, J K Arnott, G C Biggar, J R Blake, J G Brown, B M Buchanan, A Carrick, J S Carstairs, C B Carveth, K B Castle, H J Cody, F C Cook, J S Copeland, W W Craw, Miss A Clayton, J A Croll, W Cross, Miss E Curzon, T C DesBarres, J A Donald, E W Drew, J N Elliott, W J. Fenton, W C Ferguson, C Forfar, G A H Fraser, H B Fraser, P M L Forrin, F W

French, H F Gadsby, W Gauld, R J Gibson, J Gill, J A C Grant, W H Grant, W H Harvey, J N Harvie, J W Henderson, D Hull, A F Hunter, J Hutchinson, J S Johnston, J H Keller, B Kilbourn, G E Mahee, J R Mann, F Messmore, W G Miller, J H Moss, J Munro, J A Mustard, J McCallum, W McCann, F W McConnell, S H McCoy, — McInnes, W W B McInnes, D McKay, O McMichael, J McNair, F R McNamara, J McNicol, Miss N Naismith, M J O'Connor, H S Robertson, Miss M Robertson, Miss J H Robson, J H Rodd, W Ross, E G Rykert, Miss J T Scott, J H Senkler, J R Sinclair, A Smith, J F Snetsinger, F C Snider, J D M Spence, W H B Spotton, L B Stephenson, A Stevenson, Miss E M Stewart, J D Swanson, W B Taylor, W P Thomson, F Tracy, W A Wyllie.

THIRD YEAR.

HONOUR LIST.

Classics.—Class I.—1. H J Cody, 2. G A H Fraser, 3. D McKay, 4. W M Allen, 5. J D Swanson, 6. L B Stephenson, 7. E G Rykert. Class II.—1. F Messmore, 2. F W French, 3. H F Gadsby and W H Grant, 5. J A Mustard, 6. J R Sinclair, 7. W J Fenton, 8. F R McNamara. English.—Class I.—1. F C Snider, 2. W C Ferguson, 3. Miss E M Stewart, 4. Miss A Clayton, Miss M Robertson and Miss J H Robson. Class II.—1. J H Robb, 2. W B Taylor, 3. W H Harvey, J Hutchinson and Miss M Naismith, 6. J D M Spence, 7. Miss M Mott, 8. J H Moss and F Tracy, 10. J S Carstairs, 11. C Forfar and J W Henderson, 13. F R McNamara and Miss J T Scott, 15. O McMichael, 16. J H Keller. History.—Class I.—1. H J Cody, 2. J H Rodd and F C Snider, 4. Miss A Clayton and W B Taylor, 6. J Hutchinson, 7. W C Ferguson, 8. J S Carstairs, 9. Miss J H Robson and Miss E M Stewart, 11. J D M Spence, 12. W H Harvey and Miss N Mott, 14. J H Moss, 15. Miss M Robertson. Class II.—1. J K Arnott, J H Keller and Miss J T Scott, 4. F R McNamara and F Tracy, 6. C Forfar and J W Henderson, 8. J A Donald and J McNicol, 10. O McMichael and Miss M Naismith. French.—Class I.—1. Miss J H Robson, 2. F C Snider, 3. W C Ferguson, 4. J W Moss, 5. J D M Spence. Class II.—1. Miss F Mott, Miss J T Scott and Miss E M Stewart, 4. J H Rodd, 5. Miss M Naismith and Miss M Robertson, 7. C Forfar, 8. W B Taylor, 9. Miss A Clayton, 10. O McMichael. W H Harvey, J H Keller. German.—Class I.—1. Miss J H Robson, 2. F C Snider, 3. W C Ferguson, 4. J H Rodd, 5. J H Moss, 6. Miss J T Scott and Miss E M Stewart. Class II.—1. Miss M Mott and J D M Spence, 3. W B Taylor, 4. W H Harvey, 5. Miss A Clayton, 6. Miss M Naismith, 7. C Forfar, 8. J H Keller, 9. O McMichael. Miss M Robertson. Italian.—Class I.—1. Miss J H Robson, 2. J H Moss, 3. F C Snider, 4. W B Taylor, 5. Miss N Mott, 6. Miss A Clayton, W C Ferguson and Miss M Naismith, *7. Miss J T Scott. Class II.—1. J. H. Rodd, 2. J. D. Spence, 3. C. Forfar, 4. Miss E. M. Stewart, 5. W. H. Harvey, 6. J. H. Keller. O. McMichael. Spanish.—Class I.—1. J. H. Moss, 2. Miss J. M. Robson, 3. Miss A. Clayton, J. H. Rodd and Miss A. M. Stewart, 6. Miss M. Naismith, 7. Miss J. T. Scott, 8. W. C. Ferguson. Class II.—1. J. H. Keller, 2. W. H. Harvey, 3. Miss M. Robertson. Oriental Languages.—Class I.—J. McNair. Physics.—Class I.—1. D. Hull, 2. W. H. B. Spotton, 3. J. Gill, 4. J. McCallum, 5. H. S. Robinson. Class II.—A. F. Hunter. Chemistry.—Class I.—1. J. Munro, 2. W. G. Miller, 3. J. S. Copland, 5. W. Ross. Class II.—1. T. Kilbourn, 2. Miss E. Curzon and S. H. McCoy. J. A. C. Grant. Biology.—Class I.—1. B. Kilbourn, 2. J. S. Copland. Class II.—1. Miss E. Curzon, 2. W. G. Miller, 3. S. H. McCoy, 4. J. Munro, 5. W. Ross, 6. J. A. C. Grant. S McCoy. Constitutional History.—Class I.—1. H J Cody, 2. F R McNamara, 3. W B Taylor, 4. A Smith, 5. J K Arnott, 5. Miss J T Scott and A Stevenson. Moral Philosophy.—Class I.—1. H J Cody, 2. F Tracy, 3. W W Craw, 4. W Cross, 5. T C DesBarres and J McNair, 7. G C Biggar and J Hutchinson, 9. J S Johnston, 10. F C Cooper. Class II.—1. M J O'Connor, 2. J K Arnott and D M Buchanan, 4. J G Brown, 5. J A Croll and I A Donald, 7. G E Mabee, 8. W Gauld, 9. J N Elliott, F McL Forin, 11. R J Gibson and W McCann, 13. H B Fraser, 14. J S Mann, A Smith and A Stevenson. St. Michael's College.—Class I.—F R McNamara. Civil Polity.—Class I.—1. H J Cody and D M Buchanan, 3. W Cross and J S Johnston, 5. F C Cook, A Smith and F Tracy, 8. T C DesBarres and W B Taylor, 10. J A Croll, J Hutchinson, W McCann and F R McNamara. Class II.—1. H B Fraser, 2. J G Brown, W Gould and F S Snyder, 5. M G O'Connor, 6. G E Mabee, 7. J S Carstairs and J A McDonald, 9. J K Arnott, W W Craw and P McL Forin, 12. J R Mann and J McNair, 14. R J Gibson, Miss J T Scott and A Stevenson, 17. J N Elliott, 18. G C Biggar, 19. A Carrick.

PASSED—SECOND YEAR.

F C Armstrong, W F Bald, R J Bonner, Brebner, W C P Bremner, W Brydone, B A Burgess, Miss M A Cameron, A W Campbell, J R Carling, J G Caven, G C Chandler, C A Chant, J

C Clark, J Colling, J L Crawford, F J Davidson, J S Davidson, A T DeLury, H A Dwyer, W C Ewing, R A Farquharson, J J Ferguson, W A Graham, W H Graham, W C Hall, R S Hamilton, A E. Hannahson, Miss A R Hitchon, H R Horne, R M Huston, W H Jenkins, W H Johnston, J H Kerr, W D Kerswell, F W Laing, P Langan, Miss G Lawler, S B Leacock, G Logie, J W Mallon, A A Macdonald, A L McCrimmon, N MacMurphy, W C Mitchell, W J Mill, J F Mills, T H Mitchell, C Moore, N Morrison, Miss C A Moss, G B McClean, W McCormack, A P McDonald, J M McEvoy, K. C. McIlwraith, A N McKay, J A McKay, D H McLean, A R McRitchie, W O McTaggart, G F Peterson, Miss A L Reazin, W R Rutherford, Miss L L Ryckman, A P Saunders, F L Sawyer, A E Segsworth, T B Smith, Miss J Stark, A T Thompson, H V Thompson, R M Thompson, W G Watson, W M Weir, J T Weisbrod, T H Whitelaw, W B Wilkinson, Miss A Willson, G A Wilson, W A Wilson, W E Woodruff, G S Young, W Black, G R Faskin, D O'Connor, W S Percy, D E Galbraith, J B Peet.

SECOND YEAR.—HONOUR LIST.

Classics.—Class I.—1, J Colling, 2, S B Leacock, 3, A A Macdonald and K C McIlwraith, 5, F J Davidson, 6, R J Bonner and P Langan, 8, J J Ferguson, 9, W F Bald, 10, J Brebner, 11, W McCormack and Miss L L Ryckman. Class II.—1, G Logie, 2, J C Clarke and W R Rutherford, 4, J L Crawford and D E Galbraith, 6, W B Wilkinson, 7, W C Mitchell and J A McKay, 9, W A Graham, 10, G F Peterson, 11, R M Huston.

English.—Class I.—1, F C Armstrong, 2, Miss G Lawler, 3, C A Chant and Miss L H Ryckman, 5, H A Dwyer, 6, F J Davidson, 7, J Brebner, 8, S B Leacock, A A Macdonald and Miss J Stork. Class II.—1, D A Burgess, W H Graham and Miss A Willson, 4, Miss C A Moss and J B Peet, 6, T J Weisbrod, 7, W P C Brebner, 8, D H McLean and H V Thompson, 10, R Rutherford, 11, W C Ewing, 12, J M McEvoy, 13, R A Farquharson, Miss L H Reazin and G R Faskin, 14, W S Percy.

Miss M A Cameron.

History.—Class I.—1, J B Peet, 2, S B Leacock, Miss L H Ryckman and A T Thompson, 5, A L McCrimmon, 6, A A Macdonald, 7, W R Rutherford and T J Weisbrod, 9, F C Armstrong. Class II.—1, Miss G Lawler, 2, D H McLean, 3, H A Dwyer and Miss J Stork, 5, Miss C A Moss and W V Thompson, 7, R B Farquharson, 8, W C Hall and W H Johnston, 10, W P C Bremner and W A Graham, 12, W H Graham and W R Horne, 14, Miss M A Cameron and Miss A Willson, 16, F J Davidson, 17, G B McLean, 18, G M McEvoy, 19, Miss L L Reazin.

French.—Class I.—1, S B Leacock, 2, F C Armstrong, 3, F J Davidson, 4, Miss L L Ryckman, 5, A A Macdonald, 6, W P C Bremner, Miss J Stork and Miss A Willson. Class II.—1, Miss G Lawler and W R Rutherford, 3, W H Graham, 4, Miss C A Moss, 5, Miss A R Hitchon and T J Weisbrod, 7, H A Dwyer, 8, R A Farquharson, 9, Miss M A Cameron and D H McLean, 11, Miss L L Reazin.

W H Jenkins.

German.—Class I.—1, S B Leacock, 2, F J Davidson, 3, F C Armstrong, 4, Miss L L Ryckman, 5, A A Macdonald and Miss A Willson, 7, W H Graham and Miss G Lawler, 9, W C P Bremner, 10, R J Bonner. Class II.—1, T J Weisbrod, 2, Miss M A Cameron, Miss J Stork, 4, H A Dwyer, R A Farquharson, Miss C A Moss, D H McLean and W R Rutherford, 9, W H Jenkins.

Italian.—Class I.—1, F Armstrong, W C P Bremner, S B Leacock and A A Macdonald, 5, F J Davidson, 6, T J Weisbrod, 7, Miss G Lawler and Miss L L Ryckman, 9, W R Rutherford, 10, W H Graham, Miss J Stork and Miss A Willson. Class II.—1, Miss C A Cameron, 2, Miss A R Hitchon, 3, D H McLean, 3, Miss C A Moss and G S Young, 6, R A Farquharson.

H A Dwyer.

Mental Philosophy.—Class I.—1, A L McCrimmon, 2, G C Chandler and G Logie, 4, W C Ewing, 5, G R Faskin, W D Kerswell and T H Mitchell. Class II.—1, W H Johnston, 2, H R Horne, J F Mills and R Thomson, 5, Miss G Lawler, A P McDonald and W E Woodruff, 8, J H Kerr, 9, D A Burgess and W R Rutherford, 11, A E Segsworth, 12, Miss L L Ryckman, 13, W A Graham and G A Wilson, 15, W H Graham and N Morrison, 17, R J Bonner, J Brebner, W Brydone, G B McClean, J B Peet, W M Weir.

Logic.—Class I.—1, A L McCrimmon, 2, W C Ewing, 3, H R Horne, 4, G Logie, 5, W D Kerswell, 6, T H Mitchell, 7, W S Percy, 8, J B Peet, 9, G R Faskin, W R Rutherford, Miss L L Ryckman and G A Wilson. Class II.—1, G Burgess and J H Kerr, 3, N Morrison, 4, W E Woodruff, 5, G C Chandler, W H Johnston and R M Thompson, 8, W C Hall and J F Mills, 10, W H Graham, 11, W H Graham and A P McDonald, 13, W M Weir, 14, J Brebner, C B McClean and A E Segsworth, 17, R J Browk and Miss G Lawler, 19, W Brydone.

Mathematics.—Class I.—1, C A Chant; 2, F L Sawyer, 3, W S Percy, 4, D A Burgess, 6, Miss G Lawler. Class II.—1, T W Whitelaw, 2, W O McTaggart, 3, A W Campbell.

Chemistry.—Class I.—1, A P Saunders, 2, W H Jenkins, 3, A R McRitchie. Class II.—1, A E Hannahson, 2, N MacMurphy, 3, W Black, 4, R S Hamilton.

Mineralogy and Geology.—Class I.—1, W H Jenkins; 2, A P Saunders. Class II.—1, A E Hannahson; 2, N MacMurphy and A R McRitchie; 4, R S Hamilton; 5, W Black.

Biology.—Class I.—1, W H Jenkins; 2, A P Saunders. Class II.—1, A R McRitchie; 2, W Black; 3, A E Hannahson and N MacMurphy.

R S Hamilton.

Oriental Languages.—Class I.—W D Kerswell.

A T DeLury—agrotat with 1st-class honours in mathematics.

.PASSED—FIRST YEAR.

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The scholarship in the third year was taken by L P Duff.

SCHOLARSHIPS AND MEDALS.

Blake Scholarship, 3rd year, H J Cody. 1st year, 1st Classical (Moss), C A Stuart; 2nd, A J Hunter. 1st Mathematical Scholarship, J Howard; 2nd, R Henderson. Modern Language Scholarship, C A Stuart; 2nd, Miss L L Jones. General Proficiency, A J Hunter, C A Stuart, Miss E Bunnell, A M Stewart. German Prose Prize (open to all candidates), Miss F V Keys. French Prose Prize (open to all candidates), F J Steen. Lansdowne Gold Medal, 3rd year, H J Cody. Lansdowne Silver Medal, 2nd year, Miss L L Ryckman.

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Teacher, giving directions for standing :
"Heels together, toes turned out, making
an angle of forty degrees!" A look of
bewilderment appeared on one boy's face.
Teacher: "Well, Tim, do you know
what I mean? Do you know what a de-
gree is?" Tim: "Yes, sir." Teacher:
"What?" Tim: "Sixty-nine and one-
fourth miles."

"This is the unkindest cut of all," said
a public man, with a groan, when he saw
his portrait in an illustrated paper.

Mistress, to servant: "Did you tell
those ladies at the door that I was not at
home?" Servant: "Yis, mum." Mis-
tress: "What did they say?" Servant:
"How fortinit!"

It was Christmas time, and the train
was almost full. A quiet-looking gentle-
man walked down the platform in search
of a place. He stopped before a carriage
in which there was a vacant seat—no, not
quite vacant; on it stood a small black
handbag. A stout person sat beside it in
the corner. "Room here?" demanded
the quiet gentleman. "No," growled the
stout. "No one is sitting there," point-
ing to the handbag. "Got out. Coming
back," growled the stout. Perhaps the
new comer had his own views as to how
far this vague statement was trustworthy,
for he said in a quiet tone, "I will sit
there until your friend returns." The
train began to move. "Your friend is
late," said the quiet. It was fairly in mo-
tion. "Your friend has lost the train!"
exclaimed the quiet in tones of sympathy;
"but," he added, "he shan't lose his
property," and he hurled the black bag
out of the window. The stout made an
ineffectual effort to save the bag, and then
burst out into language not that of bless-
ing. The package was, of course, his own.
He only wished to keep the seat unoccu-
pied with a view to his own comfort. He
did not try that plan any more.

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"I am very tired," said the lady at the head of the supper-table one Sunday evening. "You should not be," said her minister, who had been asked in to the evening meal; "You haven't preached two sermons to-day." "No," said the lady absent-mindedly; "but I listened to them."

CHILD OF AN INQUIRING MIND.—A little boy was being shown the engraving of a human skeleton by his father. After studying in silence, he looked up into his father's face inquiringly and said, "Papa, how did this man manage to keep in his dinner?"

HER OWN PASTRY.—They had not been married long, and she made her own pastry. One night she thought she heard a burglar in the house. "I think," she whispered, "he's in the pantry, John." "All right," was the practical reply, born of experience; "just wait till he has eaten a bit of your pie, and then I'll get up and put a finishing touch to him."

"Good-morning, Pompey." "Good-morning, Massa Caesar." "What makes you carry your head down so, Pompey? Why don't you walk with your head upright, like me?" "Massa Caesar, you ever been tro' a field of wheat when he ripe?" "Yes, Pompey." "Well, you take notice—some of de heads stan' up and some hang down. Dem stan' up got no grain in 'em, Massa Caesar!"

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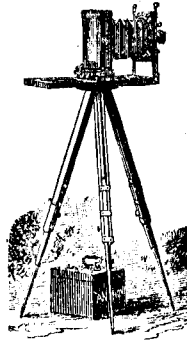
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