



UNIVERSITY

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THE 'VARSITY:

A WEEKLY REVIEW OF

EDUCATION, UNIVERSITY POLITICS AND EVENTS.

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THE 'VARSITY.

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Editorial Notes.

A correspondent of the London *Lancet* complains that a candidate for the M.D. examination in the University of London, who passes in medicine but is plucked in logic, is required to take medicine over again as well as logic, while if he fails in medicine and passes in logic he has to take over again his medicine only. Such an arrangement looks like a freak of university caprice such as we are familiar with nearer home.

The existing University of London, like the University of Toronto, is merely an examining and degree-conferring body. A movement is being made towards the organization of a teaching university at London, which shall include many independent institutions. The same idea, with regard to Toronto University, is embodied in the confederation scheme now being discussed. It is said that there is much opposition to the scheme for the remodelling of London University, and that the proposed scheme can be carried only after much debate. With us, the objection would not be so much to the change involved, as that when a change is being made, greater facilities are not provided for instruction in many subjects which already form regular courses of study in most American colleges, and for lack of instruction in which, many Canadian students seek an *Alma Mater* across the border.

"Come to Toronto," says an enthusiastic foot-ballist to whom my heart warms, "that the Toronto people may see more of the magnificent play of your Association team." The above is a sentence in a speech of Principal Grant, of Queen's, on the University Federation scheme, lately delivered in Kingston. Lest the reverend Principal may be inclined to give too much weight to this pathetic appeal, we would take the precaution of informing him that there are at present in Toronto several Association foot-ball clubs, three of which are quite the equals of the Kingston club and a fourth without the shadow of a doubt its superior. Under these circumstances the exhibitions of the "magnificent" might possibly not be received with the outbursts of enthusiastic admiration anticipated, a fact which would materially detract from the value of the inducement held out by the above-mentioned foot-ballist.

The *Oxford College Journal* (Georgia) remarks in a late number that many college papers in the United States and "the Canadas" are edited or controlled by members of the Faculties. Whatever grounds there may be for holding such an opinion as regards American college papers, there are certainly none so far as those of "the Canadas" are concerned. THE 'VARSITY is totally independent of all connection with Faculty or Senate. We have reason to believe the *Acta*, *Queen's College Journal*, *McGill College Gazette* are equally so. It is only a short time ago that the authorities of King's College (Windsor, N.S.) suspended the editors of the *Record* for too free expression of their opinions, which is probably the only justification, we are glad to say, the *Oxford Journal* can have for its remark. It would be well, however, before the editors of that paper hallo too much over its being entirely managed by undergraduates, that they produce something more worth halloing about than their late numbers.

There seems to be a disposition on the part of certain gentlemen connected with the Literary Society to act as literary censors to THE 'VARSITY, and to endeavour to bring the society into a position of antagonism to the college paper. That these attempts have signally failed each time is sufficient proof that the course of THE 'VARSITY during the year has been such as to secure the hearty good-will and support of the undergraduate body of our university. It also shows that our efforts to maintain the dignity of the Literary Society has met with approval of its members. We never have said, nor do we pretend to think, that our literary judgment is unassailable. But since our fellow-students have shown that they thought us to be possessed of at least a moderate amount of literary ability and business capacity, by placing us in charge of THE 'VARSITY this year, we consequently think that we are competent to express our opinions upon literary contributions submitted to us in our capacity as editors, and that it is our duty to conduct this paper as well as such literary ability and business capacity enables us to do, influenced neither by public censure nor personal considerations.

We have been favoured with a copy of the constitution and bye-laws of the Trans-Atlantic Club of Edinburgh. From it we learn that at a meeting of trans-atlantic students, held in the Oddfellows' Hall, Edinburgh, on the 29th November last, it was unanimously decided to form a club. By the institution of such a club its promoters hope to secure a means of social intercourse and to cultivate a feeling of fellowship among trans-atlantic students in Edinburgh, who otherwise, among the general mass of students, would probably conclude their course of study and still remain strangers to each other. The club is intended to be a social one altogether, where its members can meet for mutual improvement; but a literary and business meeting is held monthly. The regular club night is Saturday. Opportunities for reading home papers and journals will be provided, and we could suggest no better way of serving those Canadian students now in Edinburgh than that their friends should subscribe for and send some of our leading journals to the reading room of the club. Those of our students who purpose going to Edinburgh to finish their medical education will be sure of a hearty greeting, and the club proposes to specially look after new comers and to supply them with all necessary information to aid them in their work.

The *Edinburgh Scotsman* says that with very little change the Scottish universities could be made the training schools of Scottish teachers, as a large number of Normal students already receive part of their training in the universities, and the number is increasing each year. In two of the Scottish universities there are already professorships of education, and the names of Bain and Meiklejohn are household words in Canada as writers of pedagogical subjects. The *Scotsman's* remark suggests the question whether some such arrangement would not be a good thing for Ontario. At present the Province keeps up two expensive Normal Schools, nominally for the professional training of teachers, really to a large extent for their instruction in science and the ordinary school subjects. If the University Federation scheme goes into effect a chair of pedagogy might be added to the proposed university professoriate, and all who now get their professional training at the Normal Schools could get it in connection with the Provincial University. If they need more advanced tuition in either English subjects or science than they can get in the secondary schools, they could get it in the classes of either the professoriate or of one or other of the colleges affiliated to the university. If the Minister of Education will look carefully into this matter we are satisfied that he will find the arrangement proposed an economical and effective one. The large sum which the Normal Schools now cost the Province annually might then be devoted to the development of the Provincial University, in the benefits of which the teachers would share. The advantage of attending classes in the university, whether pedagogical, literary, or scientific, would be very much greater than the training at present afforded by any Normal School.

WHAT WE HAVE AND WHAT WE WANT.

In reviewing briefly the resources of University College and Toronto University we desire to call attention to some things which are absolutely required in order to make the internal economy of University College more perfect and more in keeping with the dignity of the institution. Some, nay most, of these wants will undoubtedly have to be supplied by the Government. But there are a great many little necessities which can and ought to be supplied by the College Council or the Senate. They are essential to the comfort and welfare of the large body of students now attending lectures. That they have not been either asked for before, or supplied without the asking, is a mystery to us. We shall refer to them in detail hereafter.

That our present endowment is inadequate to the pressing and growing wants of our College we think has been incontestably proved. We do not intend to re-enter in this article upon the discussion of our right to further State aid. But we will reaffirm our position, that while the outlying colleges may have—and we do not deny that they have—moral grounds for increased financial aid, University College not only has very strong moral, but also exceedingly strong and incontrovertible, legal grounds for asking for further aid from the State. Our first great want is more money.

Next, we have a handsome and serviceable building. But what sufficed for the requirements of twenty years ago is entirely insufficient for to-day. "The utter inadequacy of Convocation Hall" is a stereotyped expression amongst Toronto University men. Our next want, then, is increased accommodation. This is consequent upon further financial aid.

We have, with one or two exceptions, a distinguished, capable, and hard-working staff of instructors. While we may, and certainly do, regret that Toronto University—through some inconceivable shortsightedness—failed to secure the services of such world-renowned men as Huxley and Grant Allen—both of them rejected applicants for professorial chairs in University College—we can certainly congratulate ourselves upon the possession of several men whose names will always be honored in the highest scientific, philosophical, and literary circles throughout the world. But we need more professors and lecturers. Not until we can have a Professor of Romance Languages and a Professor of the Teutonic Languages will our Modern Language Department receive that attention which its vast and

practical importance demands, and which, we may add, it has not hitherto enjoyed.

We have a large body of students. In capability, activity, and respectability they are the equals (if not the superiors) of those attending any college of the same size in the world. Their number is increasing every year. We have also quite a number of lady students, who have won honorable distinction in the class lists; several of whom are not, intellectually at least, weaker vessels. But our students want organization, social intercourse, and some bonds of union other than mere association in the class rooms at lectures. These desirable results can, of course, be brought about largely by the students themselves. The formation of class societies and, after graduation, the joining of an Alumni Association, would strengthen materially the much-needed *esprit de corps* and affection with which students should be imbued for their Alma Mater. Such societies would undoubtedly foster closer feelings of respect and regard for their fellow students and fellow graduates—at once a source of extreme pleasure and gratification to themselves, and of strength to the University. The students want encouragement.

We have a College Council. To question its *raison d'être* would be high treason. It is, of course, necessary and essential to the good government of the College that its affairs should be entrusted to an interested and efficient body. That, while there is no open opposition, there is a certain want of sympathy between the College Council and the students, is apparent enough to anyone who has mingled with the latter to any great extent. We apprehend that this want of unanimity is due, not so much to any very specific acts of injustice on the one hand, or to insubordination on the other, as to a certain undefined misunderstanding of actions and motives on both sides. The College Council apparently takes no very active interest in the students and their undertakings, and the students certainly do not display much concern in the sayings and doings of the learned body which watches over their conduct. That there are many small-minded and ridiculous rules and regulations enforced by the former, and that there is often a corresponding display of childishness on the part of the latter, nobody will deny. But we certainly think that the initiative to a better mutual understanding and to a restoration of entire confidence between those governing and those governed, lies with the "powers that be."

And now we come to an enumeration of those "wants" to which we referred at the beginning as more especially concerning the general welfare and comfort of the students.

We have no wish to appear to dictate to the College Council the line of conduct to be pursued. Such a proceeding would be unbecoming and impertinent on our part. We, however, feel it to be our duty to refer to the lack of certain and very necessary things and to ask that they be supplied. In doing so we are merely giving utterance to the well-understood wishes and sentiments of the students generally.

In the first place, the want of a dressing room of some sort to which at all times, but especially in wet and wintry weather, students could repair before entering the lecture rooms. The danger of catching cold under the present system is obvious, and can only be remedied by having a room of some sort fitted up as we have described. This is not, perhaps, needed as much as are a sufficient number of pegs to accommodate safely and comfortably the coats and hats of the students. At the lowest estimate 300 undergraduates are in daily attendance at lectures. There are at present 100 available pegs! The inference is obvious, and further comment unnecessary. One great element of success is lacking in student life at University College, and that is sociability. There is nothing which develops character and brings out all that is good in a man so much as friendly social intercourse. By this we do not mean conviviality, but the personal and familiar association of all the students. This cannot possibly be generated in the lecture room or in the corridors. Certainly not in the reading room, for it is not large enough or sufficiently attractive to induce good fellowship. Sociability flourishes best when unrestrained and spontaneous. How can this be supplied? may be very fairly asked. We answer, by the establishment of a College recreation room. By this we mean a room to be given up unreservedly to the students, where they can repair at all times, and where they can indulge in such recreations and

employments as may suit their tastes, consistent with order, decorum, and morality. It should be made over to the students and managed by them entirely. If this were done we have no fear as to the result. We might add that, while the Bedel has a comfortable room to retire to at any time, the students of the College have no place to which they can go, and where in company with their fellow-students enjoy mutual intercourse, harmless enjoyment, and entire freedom. The good which would accrue from the establishment of such a recreation room would be inestimable. This is clearly within the province of the College Council.

We need not refer to the utter unsuitability and inadequacy of the present Literary Society reading room. If the reading room and recreation room could be united in some way or other it would be very desirable.

We will bring our remarks to a close by referring to a want which is the most felt of any. It is that of a wash-room with a proper lavatory, constructed upon sanitary principles. The want of this is a disgrace to the College and an evidence of how much the College Council looks after the comfort and welfare of the students of University College.

We hope that the improvements—many of them absolutely necessary—are not altogether unattainable. We have confidence that the College Council, having been made aware of the wishes of the students, will endeavour to carry them out. At the same time we cannot help remarking that the College Council should not have to be told what to do in these matters. We would like an expression of opinion from the students upon the various matters touched upon in the course of these remarks.

FRENCH IN CANADA.

The object of the following paper is to present a concise and systematic statement of the peculiarities of the French language in Quebec as compared with the recognized literary language of France; and to correct if possible, some very erroneous though almost universally prevalent opinions regarding it. That these peculiarities admit of systematic treatment at all should in itself be significant; but when it is seen how very few and comparatively unimportant the differences of idiom are, it may well be a matter of surprise that Canadian-French should have been regarded as a hopeless confusion of Indian, English and a degenerated French, and consequently as unworthy of attention.

It is quite natural, however, that such misapprehensions should have arisen, owing to the fact that a few peculiarities—in pronunciation mainly—occur so frequently and so prominently that on first acquaintance the whole language sounds strangely foreign and confused. To an unprejudiced and diligent observer, a few days or weeks are usually sufficient to correct the error, and the language is then found to be as rich and as truly French as any in the mother-country.

The subject falls naturally into three divisions: Peculiarities or differences, (1) *in Vocabulary*; (2) *in Idiom*; and (3) *in Pronunciation*.

First, then, I shall consider peculiarities in vocabulary.

If we consider for a moment the condition of the French colonists of Canada, their change of country, of climate, and above all of occupation; their almost complete separation from France for more than a century; their proximity to the English under whose government they were, while at the same time they were without writers and without a literature of their own, it would be surprising not to find in their language of to-day a strange mixture of new words unauthorized by the *Academy*. The number of these new, or adapted words it is, of course, difficult to determine. Probably there are not more than three or four thousand in all.

Many of these words are undoubtedly superfluous. There was no necessity, for instance, for new garbs such as the following when the ideas were already fitly clothed in the forms given in brackets: *change* (monnaie), *débarquer* (descendre de voiture), *mouiller* (pleuvoir), *débaucher* (congédier un domestique), *boss* (chef), *brakesman* (garde-frein), *créature* (fille), *originer* (prendre origine), etc. But, on the other hand, there are hundreds of words which are absolutely indispensable in Canada, though uncalled-for in France. New occupations give rise to new ideas and new images, and in order to give these expression, new words must be forthcoming. This is one of the most common and legitimate phases of language-growth. Lumbering and maple-sugar-making, for instance, though unknown to France, have become almost a part of the existence of an ordinary French-Canadian; and so, too, have

the words used in connection with these occupations become a necessary part of his language. *Erablière* (sugar-bush), *goudrelle* (spile), *entailler* (to tap), *trempelette* (bread soaked in very thin syrup), *tire* (taffy), and other such words, a Quebec writer tells us, are just as much French to him as *père* and *mère*. So also with lumbering terms: *billot* (saw-log), *crible* (crib), *chantier* (lumber-camp—or simply shanty), *aller dans les chantiers* (to go lumbering), and a host of every-day expressions just as indispensable, e. g.: *Tobogane* (toboggan), *tirer des glissades* (to go coasting), *épluchette* (husking bee), *boulin* (fence-rail), etc.

From the examples cited the reader may easily form an opinion of the nature of the words occurring in the language of Quebec and not recognized as literary. Many of them we have seen are unnecessary, but the greater part are natural growths. Let us now look for their origin. Whence did all these words come?

A brief examination shows that a very large proportion of them are the common heritage of Canadian-French and some of the better known existing dialects of France. Calculating approximately from a list of two thousand or more—a tolerably safe basis for calculation—over 20 per cent. are found to be Norman, 20 per cent. are in use in central France, and 10 per cent. more crop up in various provinces. Thus 50 per cent. at least, and probably a much larger percentage, are French in a very strict sense; and many of them occur in leading French writers even later than Molière. About 25 per cent. again are of English origin, or are at least traceable to English influence; and as for the remaining 25 per cent., they are in part purely Canadian in their origin—either onomatopoeic, as *ouaouaron* (bull-frog), or compound forms made up of French simple forms or roots, as *malamain* (disobliging)—but by far the greater part are good French forms whose meanings have become more general, more specific or completely changed, through carelessness, ignorance or necessity; such words are: *embarquer* (get into a carriage), *amarrer* (to tie or hitch a horse, and sometimes to succeed: “*on finira par amarrer*”), *espérer* (wait—stop), *blonde* (sweet-heart), *drague* (swill), *gaillards* (high boots), etc.

I shall have to be content with this simple indication of the various sources to which the so-called barbarisms of Canadian-French are traceable without referring specially to individual words.

Assuming, now, that 25 per cent. of these three or four thousand words are due to English influence, as stated above, it will be found most interesting to inquire into the various ways in which this influence has made itself felt. On examination three very clearly marked phases are noticeable. (a) We find words which are *simple, literal translations* of English words, e. g.: *tourne-clef* (turn-key), *nuage* (cloud—ladies' scarf), *ordre-en-conseil* (order-in-council), *boîte* (witness-box), etc. These words are in themselves as correct as the corresponding English expressions; only they are not in use in France. In many cases they express ideas new to French, owing to differences between French parliamentary and legal forms, and Canadian; and it is mainly in the language of the legislature and courts where such expressions appear. (b) The second phase of English influence is observable in many words which are, in literary French, similar in form, or rather in sound, to certain English words, but which differ partly or wholly in meaning. Very naturally the French-speaking Canadian sometimes confounds the ideas expressed, and clothes the English thought with the French form. Instead of literally translating he merely *transfers the idea to a similar sound* in his own language, taking the liberty in many cases, too, of making new grammatical forms of the French word in order to express the English idea in all its relations. Of this rather numerous class of words examples are: *décharger* (discharge, an employee), *billet complimentaire* (complimentary ticket), *charge* (charge to a jury), *attraction du jour* (attraction of the day). Barbarisms of this nature are perhaps the most misleading of all to the English-speaking student beginning the study of French, as he usually accepts without suspicion such words as: *proposer*, *moteur* (mover), *directoire* (town directory), *emphatiquement* (emphatically), *préparations*, etc. (c) The remaining class includes those words which are *strictly English derivatives*. *English words are appropriated bodily*. The English sounds are reproduced as faithfully as it is possible or convenient for French vocal organs to reproduce them. These sounds preserve their English meanings, but if it is necessary to write them they are spelt according to French rules of orthography, e. g.: *Couque* (cook), *shéveur* (shaver, sharper), *lofeur* (loafer), *settler* (to pay up), *cheurtine* (shirting), *haler des billots* (to haul logs), *baquer* (to back, to second), *néquiouque* (neck-yoke), *blaquaille* (black eye—an instance is cited where a young man received *un blaquaille sur le nez*.)

These words sound ridiculous, and certainly are so; but they are not worse than many of the same class which are recognized in France, as: *bover*, *boveur*, *stopper*, *bouledogue*, *bolingrin*, and numerous others.

So much for peculiarities of Canadian-French vocabulary.

C. W.

(To be continued.)

WYCLIF'S ENGLISH.

The quincentenary of Wyclif naturally suggests to English scholars the part he took in promoting the development of the English language. He was born about 1324, and died in 1384. After producing a large number of homiletic and polemical works in English, he completed about 1380, with the assistance of others, his well-known translation of the Bible, the version of the New Testament being his own personal work. The recent researches of English scholars have made clear the influence exerted by that version on later translations,—including both the Authorized Version of 1611 and the Revised Version of 1881,—and through them on the English language generally. The nature of that influence can best be exhibited by a comparison of passages, and for this purpose I select the text of the Lord's Prayer, as given in the sixth chapter of the Gospel according to Matthew, beginning with the earliest rendering of the same passage into Anglo-Saxon:—

ANGLO-SAXON (about 900 A.D.)

Fæder ure thu the eart on heofonum, si thin nama gehalgod; to-becume thin rice; gewurthe thin willa on eorþan swa swa on heofonum; urne daghwamlican hlaf syle us to dæg; and forgyf us ure gyltas, swa swa we forgyfath urum gyltendum; and ne gelæd thu us on costnunge, ac alys us of yfele. Sothlice.

WYCLIF'S VERSION (about 1380 A.D.)

Oure fadir that art in heuene, halwid be thi name; thi kyngdom cumme to; be thy wille don as in heven and in erthe; gif to vs this day oure breed ouer other substaunce; and forgeue to vs our dettis, as we forgeue to oure dettours; and leede vs nat in to temtacioun, but delyuere vs fro yuel. Amen.

TYNDALE'S TRANSLATION (1525 A.D.)

O oure father, which art in heven, halowed by thy name. Let thy kyngdom come, Thy wyl be fulfilled, as well in erth, as hit ys in heven. Geue vs this daye our dayly breade. And forgeve vs oure treaspases, even as we forgeve them which treaspas vs. Ledes vs nott in to temtacion, but delyvye vs from yvell. Amen.

TYNDALE'S TRANSLATION (1534 A.D.)

O oure father which arte in heven, halowed be thy name. Let thy kyngdom come. Thy wyl be fulfilled, as well in erth, as it ys in heven. Geue vs this daye oure dayly breede. And forgeve vs oure treaspases, even as we forgeve oure trespacers. And leade vs not into temptacion; but delyver vs from evell. For thyne is the kingedome, and the power, and the glorie for ever. Amen.

COVERDALE'S BIBLE (1535 A.D.)

O oure father which art in heauen halowed be thy name. Thy kyngdom come. Thy wyl be fulfilled vpon earth as it is in heauen. Geue vs this daye oure dayly bred. And forgeue vs oure dettes, as we also forgeue our detters. And lede vs not in to teptacion; but delyuer vs from euell. For thyne is the kyngdome, and the power, and the glorie for euer. Amen.

THE GENEVAN BIBLE (1557 A.D.)

Our Father, which art in heauen, halowed be thy name. Let thy kyngdom come. Thy wil be done euen in earth, as it is in heauen. Geue vs this day our dayly bread. And forgeue our debtes, euen as we forgiue our debtors. And lead vs not into tentation, but deliuer vs from euill. For thyne is the kingdome, and the power, and the glorie, for euer. Amen.

THE BISHOPS' BIBLE (1567 A.D.)

O our father which art in heauen, halowed be thy name. Let thy kyngdom come. Thy wyl be done, as well in earth, as it is in heauen. Giue vs this day our dayly breade. And forgyue vs our dettes, as we forgyue our detters. And leade vs not into temptation, but deliuer vs from euill; for thine is the kingdome, and the power, and the glorie, for euer. Amen.

THE RHEIMS NEW TESTAMENT (1562.)

Our Father which art in heaven, sanctified be thy name. Let thy kyngdom come; thy wil be done, as in heauen, in earth also. Giue vs to-day our supersubstantial bread. And forgiue vs our dettes as we also forgiue our detters. And leade vs not into tentation, but deliuer vs from euill. Amen.

THE AUTHORIZED VERSION (1611 A.D.)

Our father which art in heauen, halowed be thy name. Thy kyngdom come. Thy wil be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our debts as we forgiue our debtors. And lead vs not into temptation, but deliuer vs from euill. For thyne is the kyngdome, and the power, and the glory, for ever. Amen.

THE REVISED VERSION (1881 A.D.)

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. Amen.

To Wyclif's Bible, and to Langland's "Vision of William concerning Piers the Plowman," we owe, in great measure, the preservation of the Teutonic element of the English language. These two churchmen lived and wrote about the same time, and their writings became very popular with the masses, so much so that neither the French influence of the Court nor the Latin influence of the Church could do more than impart a certain amount of variety to the vocabulary. The great majority of the words in common use continued to be drawn from the

degenerate and despised Anglo-Saxon, which in the course of centuries had suffered the loss of most of its inflections through phonetic decay. A strenuous effort was made in 1542 to replace the versions then in use by one containing a large infusion of Latin words and phrases. The author of this proposition was Bishop Gardiner, who made it to Convocation and had it endorsed by an order from Henry VIII. At one meeting of the revisers he presented a list of words from the Latin New Testament, and expressed his desire "that for their genuine and native meaning, and for the majesty of the matter in them contained, these words might be retained in their own nature as much as might bee; or be fitly Englished with the least alteration." Amongst the hundred or more words so selected are to be found dignus, adorare, simplex, pater, idolum, tyrannus, episcopus, apostolus, virtutes, sanctus, servus, &c. The design of Bishop Gardiner was frustrated by Cranmer, who obtained the King's consent to announce to the revisers that their work should be examined by the universities, and the project then dropped.

The revisers who prepared the text of the Authorized Version reverted in many passages to old English forms, and rejected latinisms introduced by Tyndale or the Genevan translators, so that the English Bible gives us in reality, not the English of the beginning of the 17th century, but that of the end of the 15th. From a literary and philological point of view this is a matter of the greatest importance, no other in the history of modern languages and literatures being comparable with it except the translation of the Bible by Martin Luther into one of the popular dialects of Germany. In some passages the Revised Version of 1881 compares unfavorably with the Authorized Version in respect of the English element in its vocabulary. For example, in the third chapter of II. Peter we read:

This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere minds by putting you in remembrance; that ye should remember, &c.

The language of the Authorized Version may be a less accurate rendering of the original, but it is certainly a more English one:—

This second epistle, beloved, I now write unto you; in both of which I stir up your pure minds by way of remembrance; that ye may be mindful, &c.

M. A.

OUR PARIS LETTER.

If you had been with me one afternoon you would have cried Eureka! you would have declared you had at last the dreams of the wildest dreamers realized.

I chanced to pass the Bourse one day. It was towards five or six in the afternoon. I saw a crowd under the lamps, which were already lighted at that hour, though it was early autumn. As I have learned by experience, a Parisian crowd is generally assembled by the veriest trifle; so I do not know what led me to seek the motive for this gathering which had just caught my eye. As I drew near, I observed that far from being one crowd, with one object of interest, it was rather an assemblage of crowds of very differing sizes. There were groups of two or three, and there were groups of thirty or forty; and the groups kept forming and dissolving with an uncertainty of movement that was confounding. Several small ones would suddenly break up and tumble into a large one, and just as suddenly the large one would crumble away and go spinning off in detached groups over the open space. What is the meaning of all this shifting and changing? What brings the people together? I edge my way in among the crowds. Here right close by is a group of four, and the four are as follows: first, a working man with very dingy clothes, an apron, a ladder strapped to his back, a pail in one hand, and working tools in the other. By his side stood another working man, holding a tub over his shoulder with one hand, and working tools in the other. He also had dingy clothes, apron, and dusty face. Opposite these two, making the square complete, stood two faultlessly dressed gentlemen, with a comfortable well-to-do appearance that contrasted sharply with the pair opposite. These two men were Bourse speculators. But what are the four doing? They are surely not there to play at forming squares, rhombuses, or other geometrical figures, with a view to illustrate Pestalozzi's Natural System of Education, or persuaded by the eloquent vagaries of a Ruskin? It would not be easy for us to believe that; and yet the fact outdoes the fiction. Those men are in earnest debate over a redistribution of taxation, government control of manufacturing, and other questions of national and human interest. With perfect independence of mind, the poor laborers are arguing their opinions on great shanges they think are needed. With no apparent thought of difference of clothes, difference of social standing, two well-to-do gentlemen are seeking to persuade and to calm. The victory passes from side to side, but even if at the close it be decided for neither, we may feel assured that both sides will be blessed in that wrestling, more than they know.

All about me the same scene is going on. An old Quaker gentleman over there, with a very broad hat and long black coat has just finished a fine peroration on the nature and immortality of the soul, and I see his audience of two forget their sneers and look unwontedly serious and hopeful. I catch the old man's eye as he moves away, I give him an appreciative nod, and he smiles. A shrill voice and a large crowd now call my attention. A young student I often see at the National Library is there, bare-headed, with long esthetic hair, pale face, hands uplifted, speaking from the centre of the crowd. He will have no replies. They only make him pitch his voice the higher. He is depicting with passion, hurrying words, how happy everybody would be if only society were arranged as he would have it arranged. He speaks for some time and stops only when utterly exhausted, and then, as if the charm were broken, the crowd dissolves and circles and turns till it has found other groups into which to flow and coalesce. I stop to overhear some words of a big, burly man who seems to be telling three laboring men something very important. I find that he is talking about America. He is extolling the Americans to the skies. The soil of America seems to draw its whole virtue from the presence of the Americans. From the eager faces of the working men I judge they would like very much to be away with their families in happy America. But they cannot go; and I can imagine them turning away to listen eagerly, very eagerly, to wild political schemes which are to transform their own country into a place of Eden-like plenty and comfort. Thinking such thoughts, I am suddenly roused by swift, sharp words. In the centre of another large crowd that has just formed I see a working man in blouse holding head against two rich-looking gentlemen. One of these latter has retired from business and is living on the interest of his money. The other says he is owner of a large factory, and as the debate turns on the relation of capital and labour he claims to be heard as an authority. The debate is rather exciting. Others in the crowd, of all degrees of social standing, are drawn in by the interest of the debate, and sometimes seven or eight speaking at once make it a very Babel.

And thus the scene goes on shifting and changing, presenting a series of curious, intensely interesting kaleidoscopic views. For four hours or more the thing holds together and then dissolves; and in the clear night, in the deserted place, amongst the lighted lamps, we are left to think over what we have seen. Where else will you see the like? Where else meet such an utter disregard of persons, such a near approximation to the ideal republic so often dreamed of? I thought of all the good the rich, easy-living man would have from the recital of the needs of his poorer brother; how he would be made more generous, and how he too would be led to consider as not unreasonable the demands for social reform. I thought too how the asperity of the poor would be softened, how his mind would be turned from the rash, desperate measures to which evil or misguided men would lead him, as he came to see that it was only ignorance which made the rich man hard and cruel. And as I know that the heart of man is just, this mutual knowledge seemed to me to be the final dying away of revolutions, and I hailed this little republic, this nucleus of the larger republic yet to be I hailed it with the cry of Eureka.

And now came light and trifling, which always follows the serious. Dust and scurrying leaves always follow the railway train; the jolly camp-followers always come in the rear of the army. The stern debate of social and national problems is succeeded by a curious scene. A troupe of boys make their appearance. A circle of chairs is formed, and at a distance they seem as they sit there like a council of serious grain-buyers, such as I see sometimes in different parts of the city. But what is really going on? On approaching nearer I see that one of the number is not sitting down. He is standing, bent forward, with his head in the lap of another and covered with an apron. One of his arms reaches backward and the hand rests palm upward on his back. Then I see one of the circle rise from his seat softly, approach his stooping comrade, raise his hand high in air, then bring it down with sounding force on the bare upturned palm and quickly and softly take his seat again. Then the covered head is released, and the stooping lad stands up and faces the grimacing circle. It is his business now to guess who struck him. If he succeeds, he is released and the other takes his place. If he fails, back he goes to his place again. The readiness with which the young lads guess the right one is remarkable, and certainly indicates shrewd calculation of some sort. The game may have afforded useful mental exercise, I don't deny it; but executed as it was, at such an hour of the night, under the bare heavens, and after the curious scenes I had just witnessed, the thing came to have a mad, scarcely human effect. The stone pavement of the Bourse stretched out as a bare desert plain, and upon it I saw a hideous circle of wizards engaged in their mysterious incantations, and the whole sounded as a mocking jest at earnest hope and endeavor.

PARISIEN.

University News.

LITERARY AND SCIENTIFIC SOCIETY.

In the absence of the President the first Vice-President, Mr. D. McKay, occupied the chair at the meeting last night. Readings were given by Messrs. Rowan, Russell and Irwin.

Resolved, "That the invention of so-called labor-saving machinery has not diminished the burdens of human toil," was the subject of debate. Messrs. Talbot and Witton argued the affirmative, and Messrs. Russell and W. H. Hunter, the negative.

In the junior division, presided over by Mr. T. A. Rowan, the question was debated by Messrs. Cronyn, Marshall, Fenton, Waldron and Gibson.

The debate was decided in the negative by both divisions.

After the divisions had re-formed, Mr. H. E. Irwin having moved that the Society request the General Committee to set aside Friday evening, the 20th inst., for the consideration of changes in the Constitution of the Society, and gave notice that he would move on that date, that the prizes given by the Society to speakers and readers, be abolished.

Y. M. C. A.

A large number of graduates and undergraduates assembled on Thursday afternoon in Moss Hall at the usual weekly prayer meeting. The President opened the meeting and introduced Rev. H. M. Parsons, of Knox Church.

Mr. Parsons expressed his pleasure at meeting with the members of the University College Y. M. C. A. He wished to speak of the *applied power* of the spirit of God. This power was often exerted over the unconverted, though they were ignorant of the fact and attributed impulses and thoughts proceeding from Him to other sources. One must not expect that the influence of the Spirit is to compel one's will to yield despite himself. It is in simpler ways and by more ordinary means that the Holy Ghost is insinuating thoughts and suggesting motives which, if cherished and yielded to, will result in being brought into clearer light. As to the *believer*, it is his duty and privilege to be a temple of the Holy Ghost, to be in possession of His power. The possession of this power is absolutely necessary to successful work for God. Unless the Spirit dwell in him a man is utterly powerless to accomplish the work a Christian should accomplish. With His power he must succeed just as surely as effects follow adequate causes. In the early Church this power manifested itself in the working of miracles, in opening hearts to a sense of obligation to aid others in their distress. It is possible for human *power* to achieve seeming but not real success in working for God. Genuine results in that sphere flow from the exercising by the believer of the power given by the Holy Ghost. If the *study of God's word* is to be of real benefit, it must be read as the present, actual speech of a present, living Person. It is the personal influence of the Spirit exercised through His word that avails to influence heart and will. The reading of the Bible as a collection of abstract truths produces no effects of a quickening, strengthening kind. The virtue comes out of *Christ*—not the mere letter of the word—as it did when the cure of the woman with the issue of blood was effected. Students are especially exposed to the danger of overlooking spiritual culture, since their attention is so constantly occupied with the training of their intellects. They then of all men should see to it that they do not deprive themselves of the spiritual power they might possess. In order to accomplish their work the members of this Association require the *power* of God's spirit, and if they possess it they are fitted for the accomplishment of a great work in the University.

The rev. gentleman's address was listened to with marked attention.

The next meeting, on Thursday, Feb. 12th, will be addressed by Mr. J. I. Gilmour. Subject: "Missions for China." All graduates and undergraduates are urged to attend.

If it is within the range of possibility the Committee of Y. M. C. A. desire to have their new rooms opened during the Xmas term of '85. Should the necessary \$8,000 be subscribed during the months of February and March, the various sums will be collected in April and May, and the building erected during the vacation. Through the columns of the 'VARSITY we are kindly permitted to acknowledge subscriptions towards our Fund. A few days ago a lady, who is a friend to all educational movements, gave us an unsolicited subscription of \$100. The Committee feel encouraged by liberality of this sort. We would acknowledge the following:—W. Mulock, \$300; S. H. Blake, \$200; Jno. Macdonald, \$200; Edward Blake, \$100; Col. Gzowski, \$100; Dr. Wilson, \$50; W. Mortimer Clarke, \$25; Prof. Young, \$20; R. Y. Thomson, \$20.

THE MEETING OF CONVOCATION.

A meeting of Convocation was held Friday night in the lecture room of the Canadian Institute for the express purpose of considering the proposed scheme of university confederation. The meeting was smaller than it should have been, but it was fairly representative of both Toronto and the Province at large, as well as of the various faculties of the University. Amongst those present were David Blain, LL.D., who in the absence of the Chairman, Chancellor Boyd, was chosen to preside over the meeting; Prof. Loudon, Dr. Ellis, A. Marling, LL.B., Dr. Buchan, W. Dale, M.A., Dr. Kelly, A. Baker, B.A., W. H. Vandersmissen, M.A., E. B. Edwards, M.A., C. R. W. Biggar, M.A., A. McNabb, M.A., E. R. Cameron, M.A., W. Fitzgerald, M.A., T. C. L. Armstrong, M.A., R. E. Kingsford, M.A., J. H. Hunter, M.A., John King, M.A., W. Houston, M.A., T. Macbeth, M.A., etc., etc.

Mr. Biggar moved the first resolution, and supported it with a few practical and congratulatory remarks. The scheme proposed, though not all he would like to see it, is the best yet suggested, and marks a great advance in the history of higher education in the Province. The resolution, which was seconded by Mr. Edwards, is as follows:

Convocation approves of a federal union of colleges with one common university, as embodied in the memorandum of the Hon. the Minister of Education; provided that the legislature to that end shall secure the permanent maintenance of Toronto University and University College, as non-denominational state institutions, in a condition of efficiency commensurate with the growing needs of the country.

Mr. Edwards in his address commented on some features of the scheme which appeared to him most worthy of approval, and on some others which were of the nature of defects, his conclusion being that on the whole it was worthy of the support of Convocation.

Prof. Loudon explained that the scheme involves an annual expenditure, in addition to the present revenue of the Provincial University and College, of at least \$40,000. He explained further that the scheme would increase rather than impair the efficiency of University College, that the faculty of the College and the University professoriate would be presided over by the same person, the President of University College, and that the College would continue to occupy its present building. In answer to a number of questions from various members of Convocation, Mr. Loudon gave other explanations which in the aggregate threw a great deal of light on its various provisions.

Mr. Houston gave a few figures to show that if Toronto University and Victoria University were to unite, the confederated institution would have at the outset 75 per cent. of the head-masterships of High Schools and Collegiate Institutes in the hands of its graduates.

Dr. Ellis thought there need be no more friction between the faculty of the University College and the faculty of the University professoriate than there is now between the faculty of the College and that of the School of Practical Science.

After some further discussion the resolution was carried unanimously.

The following gentlemen were appointed a committee to watch the progress of any legislation to give effect to the scheme, five to form a quorum: Chancellor Boyd, Prof. Loudon, Dr. Blain, Dr. Kennedy, Messrs. E. R. Cameron, Biggar, Kingsford, Edwards, Houston, Delamere, King, Maclean, Creelman, Paterson, and Dr. Kelly.

The retiring members of the Executive Committee were unanimously re-elected. The meeting then adjourned.

MATHEMATICAL AND PHYSICAL SOCIETY.

At the regular meeting of the Mathematical and Physical Society held on Tuesday evening, the President, Professor Galbraith, read a paper on Elementary Dynamical Principles, giving prominence to Newton's Laws of Motion, and shewing that D'Alembert's principle is included in the Third Law.

Mr. W. J. Loudon, B. A., shewed, by means of the Drummond light, some photographs of the solar spectrum, exhibiting Fraunhofer's lines. Problems were solved by Messrs. Bowerman and Loudon.

S. K. Martin was elected Corresponding Secretary, that office being vacated by Mr. Allison's absence from College.

NATURAL SCIENCE ASSOCIATION.

The regular meeting of the Association was held in the School of Practical Science on Tuesday evening, the President, Prof. R. Ramsay Wright, in the chair.

Mr. T. H. Lennox read a paper entitled "Selachians in the Corniferous," which, after giving a brief outline of the fossils of the Devonian Formation, dealt more especially with the teeth and fin-rays of fossil sharks. The author exhibited a spine of *Machaeracanthus Sulcatus* procured by him from the outcrop of the corniferous strata at St. Marys.

"Chemia" was the title of a highly interesting and historical essay on the derivation of the word chemistry, read by Mr. F. J. Roche. It

gave a clear and succinct account of the various arguments *pro* and *con.* brought forward in favor of the different views held on this subject.

The President exhibited to the Association some specimens of Blind Fishes which had recently arrived from the Mammoth Cave.

It is to be much regretted that the attendance at the last two meetings has been so small.

Besides the great benefit to be derived by Science men from hearing such instructive papers read, it is not encouraging, to say the least, to those who prepare papers for the Society to meet such small audiences.

Every undergraduate in the Science course ought to show his interest in the Association, as well by his attendance at meetings as by his contributions to its literary programme, and it is only by so doing that the Society will become the real help to the present Science students which it has been to those of the past.

THE FORUM.

This Society met again last Saturday night in Wolsely Hall, corner Yonge and Gerrard streets. Although the number present was not large, the meeting was most successful, many speakers coming forward for the first time. Messrs. Stewart, Ferguson, Buckingham, Boulbee, Nicholson, Jones, Grant, Bradley, McMillan, Hull, Witton and Stone all took part in the Debate upon the Address, but none of the Reform majority could be persuaded to alter their opinions.

The next meeting will be held next Saturday, the 14th. The Government will bring in a Prohibition Bill.

MCMASTER HALL NOTES.

Mr. F. T. Tapscott, we regret to say, sprained his ankle while playing football on Wednesday afternoon.

The *Cos Ingeniorum* Literary Society met as usual on Friday evening and discussed the relative merits of ancient and modern orators.

Miss Churchill entertained the students of this College on Wednesday evening, giving a number of practical hints on the subject of elocution, and reciting several selections to illustrate the point which she wished to make.

There are those who relate, we almost think speaking in joke, that not many days ago two youths, inhabitants of this place, rose very early in the morning in order that they might amuse themselves by skating on a sheet of ice not far off by very much, and that they were obliged to return sooner than they had anticipated, although not being willing to go away. The authors of this tale likewise say that the youths have since spoken very harsh things concerning land having been divided, and men possessing it for themselves alone. As to these things, whether the matter has itself thus or not, we are unable to say.

Editor's Table.

The proverb that "a prophet is not without honour save, &c.," seems to meet with exceptions, at least as far as we are concerned. In confirmation of our opinion, we refer the reader to the notice which the *Dalhousie Gazette* gave of our Christmas number, and to the following, which we take from the January *Acta Victoriana*:

"Of all our exchanges, THE VARSITY is to be complimented on its Christmas number. It contains the productions of several able writers, among others, Dr. Wilson and Dr. Hodgins. Its best articles are, 'College Chums and Friendships,' 'American Poetical Literature,' 'The Place of Political Science,' a poem on 'The Happy Family,' and a lengthy criticism on 'Joaquin Miller' and his writings."

Mr. Labouchere, editor of *London Truth*, and M. P. for Northampton, is very fond of poking fun at the proverbial ignorance of London editors in matters colonial. *Truth* recently printed an account of the discomfiture of a spiritualist "at Ontario, in Canada"! But apparently English editors are not the only ones who are not familiar with the geography of our Dominion. Our esteemed contemporary, the *New York Independent*, in referring in its last issue to the proposed University confederation, speaks of the "Province of Toronto!"

One of the books recently come to our table is "Lorenzo, and other Poems." As the work, we believe, of a Toronto graduate and a Canadian, we naturally looked upon it at first with considerable sympathy. There is so little actual Canadian literature that almost every attempt

to fill the gap is made welcome. For all this, however, Mr. Pollock's book is apt to disappoint others as much as it has disappointed us. Such exquisite choice of uninteresting subjects, such vigorous defiance of the usages of the English language, and such bold appropriation of the poetry of others, it has not been our privilege to observe in other Canadian "poetry."

In "Other Poems" our author devotes much space to a rhymed discussion, well-charged with somnolency, of "Clemency," "Felicity," "Of Man's Inconstancy," &c., and discovers a gem of thought in

"Humility's a gem refin'd,
That in the *humblest* souls shall centre."—"Humility," p. 22.

But he by no means contents himself with such peaceful topics. In "Waterloo," "Battle of Abraham," and "The Charge at Tel-el-Kebir," we have a hurricane of words. Britain's heroes, while bullets around them roll and rattle, are

"Thundering, rushing, clashing, crashing
Into the cannon's blazing breath,
Into the midst of hell-fires flashing,
Into the jaws and teeth of Death."

Shelley's "Cloud" has, accidentally of course, drifted in with the "Clouds" of our poet, so that the latter is not wholly to be condemned. This and other poems reveal a peculiar idiosyncrasy of the writer, which shows itself in the calmest appropriation of what others have written. For example, two well-known lines are presented as follows:

"And deeper, deadlier than before," (p. 80)

"There was silence, dead as night," (p. 88)

This peculiarity is most striking in *Lorenzo*.

Lorenzo, the most ambitious effort of all, is a narrative poem in five parts, of which but one is published. Our author tells us that "it was suggested on reading the 'Ancient Mariner,'" and our author, with great truth, adds "that those who have read that poem need expect no emulation of that masterpiece of Coleridge. By his frankness in mentioning that it was "suggested," the author considers himself justified in using events, phraseology, stanza, &c. without stint, from Coleridge's poem. What he has copied from the poet is chiefly external, the spirit of the poem he was unable to appropriate, and his own poem is entirely destitute of any of the mystic life that pervades the "Ancient Mariner." The legitimate use which may be made of the writings of others seems to be such as Coleridge himself makes in constructing, by the play of his imagination on a few lines in "Purchass' Pilgrimage," the magnificent and melodious "Kubla Khan."

The plot of the "poem," so far as we have it, may be given in a few words. Lorenzo sails away from Spain and his Spanish love, Nora (*sic*), undergoes many trials and tribulations at sea, is finally wrecked, and, like Don Juan, cast on an island to be found almost perished by a beautiful maiden. Whether he is Don-Juan-like in any subsequent events, we are not told. The poet draws a modest veil over all further adventures. He waits to see whether the world *will* have the other four parts of the poem, and, having thus excited our interest by the presentation of a beautiful situation—*island, perishing man, rescuing maiden*—he leaves us with a "to be continued in our next."

In duck-shooting, it is said, even a poor marksman may not be altogether without success, for the ducks will occasionally fly into the shot. Likewise, perhaps, to compare great things with small, in searching over so much ground the author of "Lorenzo and other poems" has occasionally stumbled into poetry. These stumbles, it is true, are not very frequent or easy to detect. They consist, for the most part, of passable conceits, as "The white plumes of the waves," and one or two forcible expressions of moral truths. There is nothing, however, to rescue the "Poems" from a speedy oblivion. *Facilis est decensus Avernus*. From "Memories" we quote the only poetical stanza of merit in the book. Were there many more of such our estimate of the work would be far different.

"Alas! ye bygone memories,
Sweet memories of the past,
Ye are the echoing elegies
Of joys that could not last."

Drift.

PROPOSAL.

The violet loves a sunny bank,
The cowslip loves the lea;
The scarlet creeper loves the elm,
But I love—thee.

The sunshine kisses mount and vale,
The stars, they kiss the sea;
The west winds kiss the clover-bloom,
But I kiss—thee.

The oriole weds his mottled mate,
The lily's bride o' the bee;
Heaven's marriage-ring is round the earth,
Shall I wed thee?

—BAYARD TAYLOR.

Fit details, strictly combined in view of a large, general result, nobly conceived—that is the beautiful, antique symmetry of Greece (the lack of which Leonardo da Vinci bemoans in Italy), and it is just where we English fail and where our execution fails.—*Matthew Arnold*.

After such wrong as Clifford had suffered there is no reparation. It is a truth (and it would be a very sad one but for the higher hopes which it suggests) that no great mistake, whether acted or endured, in our mortal sphere, is ever really set right. Time, the continual vicissitude of circumstances, and the invariable inopportunities of death, render it impossible. If, after long lapse of years, the right seems to be in our power, we find no niche to set it in. The better remedy is for the sufferer to pass on, and leave what he once thought his irreparable ruin far behind him.—*Nathaniel Hawthorne* in *The House of the Seven Gables*.

WEEP YOU NO MORE.

Weep you no more, sad fountains!
What need you flow so fast?
Look how the snowy mountains
Heaven's sun doth gently waste!
But my sun's heavenly eyes
View not your weeping
That now lies sleeping
Softly, now softly lies,
Sleeping.

Sleep is a reconciling,
A rest that peace begets;
Doth not the sun rise smiling
When fair at even he sets?
Rest you then, rest, sad eyes!
Melt not in weeping!
While she lies sleeping
Softly, now softly lies,
Sleeping.

—16th Century Poem, Author Unknown.

Professor De Morgan said of the German language that it has seven deadly sins of excess: 1. Too many volumes in the language; 2. Too many sentences in a volume; 3. Too many words in a sentence; 4. Too many syllables in a word; 5. Too many letters in a syllable; 6. Too many strokes in a letter; 7. Too much black in a stroke.

The Modern Disease—We waste our time doing too many things, reading too many books, seeing too many people, talking too much. Therefore we do nothing well, read nothing thoroughly, know no one really, say nothing that is worth hearing.—*Jas. Freeman Clarke*.

Di-'Varsities.

The cheese-factory-man feels confident that Shakspeare was a cheese-maker, inasmuch as in *Macbeth*, Act 1, sc. 5., he makes "the milk of human kindness" synonymous with *mercy*; and in the *Merc. of Ven.*, Act 4, sc. 1, he states that

"The quality of *mercy* is *not strained*,
It droppeth as the gentle *rain* from heaven,"

which the c. f. m. says is just like the *milk* which some of the patrons send.

* * *

Henry V., Act 3, sc. 6: "My ransom is this frail and worthless trunk." Baggage-smashers! the ubiquitous fiends had been at their nefarious work even so long ago as the first part of the 15th century! and with a travelling monarch's luggage!

"Why is it that so many of our exchanges resemble a piece of confectionery?" said the exchange editor. "Don't know," said the horse reporter. "Because there is so much *past(e)ry* about them," said the Scissors-Fiend. "I can go you one better," said the Chronicler of Sport. "Because the printer makes the whole paper into *pie* after he gets it out each week." "Yes, and because there is so much 'current events' in them," yelled a freshman who stuck his head into the sanctum, and was promptly brained on the spot. "Yes, but none of them are *devoured* with such avidity as THE 'VARSITY," said the Editor-in-Chief, as he put his gore-stained bludgeon in the corner.

Poet's Corner.

JACK'S RIVALS.

I have two fond lovers here, Jack,
Down by the sea.
Whene'er I go out I can see they are
Waiting for me.
Are n't you dying to find out their names, Jack?
Here they are: S— and B—!
The one you may meet in town, dear,
The other's with me.

One of them kissed me to-day, Jack,
Down on the beach;
He goes into town every day, but he's
Out of your reach!
His kisses brought blushes I own, Jack,
He ruffled my hair,
But then they were, oh, so sweet, dear,
I didn't care!

As I sat on the rocks by the shore, Jack,
The other one came,
And spoke of his love in more serious words—
'Twas nice, all the same!
And I felt I could hardly say "No," Jack,
So I didn't speak—
How mad you'd have been had you seen, dear,
Salt tears on my cheek!

I suppose when you read this you'll be, Jack,
As cross as a bear,
And you'll say I can flirt as I please, for
All that you care!
But I'll tell you the names, if you're good, Jack,
Although you're a tease;
My lovers are—you, Jack,—and then, dear,
The Sea, and The Breeze.

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FROM HEINE.

"Du bist wie eine Blume."
O! like a flow'r, so sweet
And fair and pure, thou art;
I gaze at thee, and tears
Steal into my full heart.

I cannot choose but lay
My hand on thy soft hair,
And pray that God may keep
Thee pure and sweet and fair.

—W. A. SHORTT.

New York, Jan. 26th, 1885.

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
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