

THE VARSITY

A Weekly Journal of Literature, University Thought and Events.

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No. 5.

QUIS MULTA GRACILIS?

(Rondel.)

What graceful youth, what favoured slimness now,
Tempt in your silk-sailed barque a main *sans* ruth,
Wreathing with roses and kisses your laughing brow,
What graceful youth?

Does he, your latest verseman, rhyme, forsooth,
Of cooing doves, all on the balancing bough?
—Love is a caramel for your dainty tooth!

One little question, sweet, you might allow:
How soon do you forget . . . *petite*, the truth! . . .
Who was the last to hear your whispered vow,—
What graceful youth?

W. J. H.

THE UNIVERSITY OF TORONTO.

II. THE UNIVERSITY SENATE.

In the concise statement appended to the calendar of University College, after briefly noting the date and the first endowment of the University, it is added:—"Under this Royal Charter, as modified by subsequent statutes of the Legislatures of Upper Canada and of the Province of Ontario, the University of Toronto and University College, are now constituted. The University prescribes the requirements for degrees, scholarships, and prizes; appoints examiners; and confers degrees in the faculties of Law, Medicine and Arts. University College gives instruction in the departments of Arts and Science prescribed by the University for the degrees of B.A., M.A., and LL.B., and for the diploma in Civil Engineering." The name of University College dates no farther back than 1853, though the old name of King's College disappeared under the Act of 1849. So early as 1843, the Hon. Robert Baldwin introduced a bill into the Legislature "for opening the University of King's College to all classes and denominations of Her Majesty's Canadian subjects." But it was not till 1849 that it was transformed into "the University of Toronto" by an Act which changed the composition of the Senate, abolished the Faculty of Divinity, and put all classes and denominations on a perfect equality. The provisions of this Act, however, failed to satisfy the requirements and conditions aimed at; and in 1853, by a new Act, the University was set apart as a distinct corporation. The Act declares: "There shall be no professorship or other teachership in the said University, but its functions shall be limited to the examining of candidates for degrees in the several faculties." It also provides that, "in order to extend the benefits of colleges already instituted in this Province for the promotion of literature, science and art," all colleges from which, by various causes, students were to be admitted to examinations for degrees are declared to be affiliated. As to the Senate, it was to be nominated and appointed by the Governor of the Province; and so Sir Edmund Head forthwith nominated the heads of Victoria, Queen's, Trinity, Regiopolis, Knox, Bytown and Upper Canada Colleges, and the Toronto School of Medicine. Dr. McCaul represented University College; and to those were added Mr. Chancellor Blake, Mr. Justice Draper, Mr. John Langton, Dr. Hayes, the Hon. J. C. Morrison, the

Hon. Adam Ferguson, David Christie, the Rev. Adam Lillie, the Rev. Dr. Taylor, the Rev. Dr. Ryerson, and the Treasurer of the Law Society, along with Mr. Cumberland, the architect, and one or two others who took no part in the work.

Such was the constitution of the Board to which the University had been reduced. It was forbidden to have any professor, or to meddle with instruction, but was given full control of all requirements for examinations and degrees, in the hope that the denominational colleges would accept the affiliation assigned to them, with a share in the control of the University, and so unite as independent colleges under its University Senate.

Meanwhile the all-important function of teaching,—without which the University is a mere Board,—was assigned to a distinct corporation, consisting of the professors, who, with the lecturers and teachers, were "constituted a collegiate institution by the name of University College." They had full power and authority given them for discipline and instruction, but neither they nor the graduates of the University had any voice in determining the requirements for degrees or considering the apportioning of subjects, authors, or text books, on which their whole work depended. This all-important duty was left to be settled by the heads of rival colleges, with such aid or check as the other nominees of the Governor-General might render. Of those, the Honourable Chancellor Blake was made Chancellor of the University, and devoted himself with unwearied fidelity to carry out to full development the system of national university education of which the Hon. Robert Baldwin and himself were consistent champions. With them must also be associated Mr. John Langton, of Trinity College, Cambridge, who both then, and subsequently as Vice-Chancellor, rendered invaluable services to the University.

Nevertheless, this University and the College could not possibly work in harmony or carry out the true purposes for which they were called into being under a Senate so constituted. The new Act proclaimed the various denominational colleges to be affiliated; and, had they actually accepted this relationship to the University and entered into confederation, all might have worked successfully. But their heads assumed the government of a university with which the colleges they represented would have nothing to do. As for the Provincial College, its old staff of Dr. McCaul, Dr. Bevan, Dr. Croft and Professor Buckland had been augmented by Professor Cherriman—previously assistant to Dr. Murray, and by Dr. Wilson, Dr. Forneri and Professors Chapman and Hincks, but, with the single exception of Dr. McCaul, no one connected with the College had a voice in settling the details on which their whole teaching depended.

The Act of 1853 refers to "the principles embodied in the charter of the University of London" as the model followed therein. In reality, Sir Francis Hincks, by whom the measure was mainly framed, was far more familiar with the Queen's University of Ireland, in one of the colleges of which his brother held the professorship of Natural History. Mr. Huxley, then a young man, and the most rising naturalist of his day, was a candidate for the new natural history chair, but it was assigned to the brother of the Minister. To the Irish university model, and not to that of London, the abortive affiliation scheme was due, which to a large extent handed over the government of the institution, at a most critical period of its history, to the heads of rival denominational colleges. That University College survived the experiment may well be regarded as a marvel.

VIDI.

AN OLD CAMP.

Here pitch the tent! 'Tis sheltered well
Beside this tiny streamlet's flow,
The moss grows thick and soft;—and then
We camped here, years ago.

Right here the dingy tent was stretched,
Our axes laid these trees just so,
You see the logs we smouldering left
So many years ago.

Drive home the tent-pegs! Strip the boughs!
The fragrant branches lightly strow;
And cut dry birch for such a fire
As blazed here years ago.

The pine-trees' dusky silent boles
Are reddened with the camp-fire's glow,
And sparks dance upward to the stars
That shone thus, years ago!

Ye bring me back, familiar scenes,
The faces that ye used to know,—
The kind old faces, vanished forms,
Of long, long years ago.

Your voices mingle in our songs,
A faint sweet chorus, soft and low,
And harmonies these trees once heard
So many years ago.

O gentle ghosts! I fear you not,
Welcome you are to me, I trow;
Take the same places by the fire
You took long years ago.

And let us live the time gone by;
—Forget that many a winter's snow
Has fallen, since we rested here
In days of long ago.

Farewell, I bid you, one by one,
Your hands I'll clasp ne'er more below,
So, sadly from my dream ye pass,
Old friends of long ago.

W. H. BLAKE.

A TALE OF TWO IDOLS.

IN TEN SHORT CHAPTERS, AND WITHOUT A MORAL.

VII

It's all absurd, and yet
There's something in it all, I know: how much!—*Browning.*

Wiley stayed in Residence, studying idly through the summer months for the examinations in September, towards which he gazed at times in leisurely, unanxious repose, as they showed afar off on days of peace and slumbrous calm, in the blue distance, like the three mountain-tops, silent pinnacles of aged snow, seen by the dwellers in the land wherein it seemed always afternoon. For all things about the University were lying

"In the golden drowse of summer,"

with nothing stirring save the leaves on the trees; and the lawn put on its freshest green, all untrampled, and washed by sunlit showers. Then is the quad a quiet retreat. The few men who live in Residence are to be seen but seldom; this one or that has gone to Muskoka or elsewhere for a week or two. They return after these short absences; and sometimes, they play tennis in the long quiet afternoons.

Evans, too, remained in his old quarters with like intent; but not with Wiley's placid temper and careless ease of mind. As the weeks wore on the latter made some attempts to lighten his friend's downcast mood, but to little avail. There was one day on which he was more dejected than usual; his father, on returning after an absence of some months, had written to him.

They have come to each of us, those letters, written after the stern, indignant manner of the father in comedy, in the second act,—that testy, choleric, old gentleman who makes himself so unpleasant and disagreeable, until the old time-worn documents, or other "properties," are produced triumphantly in the last scene, and the usual astounding disclosures made. He then stands, during the accustomed space of time, gazing helplessly, with his puzzled and bewildered air, first at the ceiling,—that is to say, the flies,—and then at his daughter,—that is to say, Miss Smith,—who in her graceful and becoming faintness is tenderly supported by that handsome young man; and when the applause drawn forth by the young man's documents and so forth has subsided somewhat, "Father," she says, and her eyes speak for her. Tableau,—and it is "Bless you, my children." Curtain.

Well, they have come to each of us, these letters, and we, no doubt, in our turn shall write them too. Such is life.

Wiley mused thus, and said slowly, after an impressive pause, "All your misfortunes, Fred, have been caused by the idols."

"The idols?" echoed Evans.

"The idols," Wiley repeated, with a gesture towards the two images, which were still side by side on Evans' mantel. "They are Indian idols, as I know now; and your bad luck began the day I gave you them."

"That's so," said Evans, quickly. "Pshaw!" he added, after a breathless pause, "it's nonsense."

Wiley went on quietly, "I can't tell you very well—that is, I can't explain it all properly just now; wait a short time till I've got everything together."

Wiley's entire seriousness had impressed Evans for the while; but afterwards he took no further thought of it, regarding it as one of his friend's whims; and the more so that Wiley did not speak of the matter again.

It was now August, and this strange assertion about the images had almost completely passed out of Evans' mind. As he was alone in his room one afternoon, Wiley came in with a hurried excitement of manner.

"It's all here," he exclaimed, showing the letter in his hand. "I have been waiting for this from Pearson. When he gave me those images he told me what he knew of them then. But since that he's found out a great deal more." And amid many exclamations of surprise and wonder from Evans, and many interruptions, the story of the idols was unfolded.

"To begin," wrote Pearson, "with a few splashes of 'local colour,' laid on roughly. The Jesuit Allouez, having pressed forward to where the famous Jogues and his companion Raymbault had made their way in 1641—the Jesuits,' as Bancroft says, 'never receded one foot'—established in 1665 the mission of the Holy Ghost at La Pointe, in the western extremity of Lake Superior. In time, missions were erected at Sault Ste. Marie, Green Bay, Mackinaw, and other places; and in this wide field laboured Marquette, Dablon, Allouez, Druillettes, André, and their successors." But we are not altogether ignorant of what was doing around the inland seas we now name Superior and Huron and Michigan, in the years during which we discern dimly in a confused England, blustering, iron-handed, snuffling Roundheads, praying and fighting, and Cavaliers, handsome, courtly blackguards, with their plumes and velvet and fringing; all riding abroad noisily under a cloud of war. And as Pearson is an enthusiast in these matters, perhaps we had best give in brief the substance of his letter, which was diffuse and prolix, with its digressions on all manner of questions relating to the times of the early missions, and its long quotations from the *Relacions des Jesuites*.

In the first of these extracts, Fathers Dablon and Allouez tell of an Indian idol which they discovered on the banks of what is now Fox River, near Green Bay, Wisconsin. "It was merely a rock," says the account, "bearing some resemblance to a man, and hideously painted. With great reluctance, our attendant, a Huron convert, was at length prevailed upon to help us in casting it down into the water." They learned later from their Indian that it was before this idol that Menard met his death five years before, having been dragged to it by the savages, over many miles,—Menard, the aged, white-haired, brave priest, who was known to have journeyed in his canoe more than three hundred miles westward of Sault Ste. Marie, and was supposed to have perished, alone in the wilderness, by famine or the tomahawk.

The Huron convert, as we shall see, afterwards accompanied Marquette and Jolliet on their Mississippi voyages; and after

their return, was with Jolliet's party when his maps and papers were lost as they were shooting certain rapids,—this accident making doubly valuable Marquette's narrative and map, which were published afterwards by the Superior at Paris. For Jolliet relates that while he was giving vent to his bitter disappointment at this mishap, one of his Indians, muttering sulkily, left the party, and did not return; and that on making enquiries among the others, he was told that this one believed he brought bad fortune with him everywhere. They said that he had always about him two small images, which he had shown them frequently; with these he would not part, saying that in the territory of the Dakotas he had found them at the foot of a large idol which two black gowns had forced him to aid them in throwing down into a river. He had kept the images without the knowledge of the priests, and carried about with him them and a superstitious fear. "*Je ne sais pas ce que ce Jonas Indien devint,*" writes Jolliet, making an end. "*Il etait un original; ni chrétien, ni païen.*"

Burton, in the second volume of his *Indian Remains of the Stone Age*, (published in 1871) describes "two small heads made of a dark red stone, with rudely shaped faces, half man's, half dog's," which he saw in one of the Ojibeway villages. The old man in whose wigwam he found them seemed to regard them as luck-stones, and could not be persuaded to part with them. He informed Burton that it was the belief of those who knew of the images, that they exerted an evil-influence, unless separated; but that he who would separate them became the object of their mischievous malignity,—and they always came together again. The old Indian himself, however, had kept them by him for many years, and knew of no bad fortune that he might lay to their charge.

"From the woodcut in Burton's book," wrote Pearson in his letter, "I feel confident that the images he saw in the Ojibeway villages, are the images which I gave you. Of course I think it out of all likelihood that we should ever come upon any positive proof; for the Michipicoten fishermen from whom I bought them knew no more of them than that after the storm had gone down in which the *Winnipeg* broke on a sunken ledge of rock,—it was in September, two years ago,—they had come to shore on a box or some other floating article from the wreck. However, I hold it true beyond all doubt; and moreover it is surely more than plausible that the two images rested once at the foot of the idol which was overturned by Dablon and Allouez, and were taken by their Huron attendant, as related to Jolliet by the Indians of his party. Next summer I shall make every attempt to prove that this theory is, as I firmly believe it to be, far more than an appeal to the imagination."

"Yes," Wiley was singing, "and you know what fortune they brought Pearson,—wrecked his yacht, and after that his disaster on meeting the *Algonquin*. Of course they have been at the bottom of all your adversity."

"But Jack, they didn't bring you any bad luck while you had them," said Evans, after a pause.

"They seem to be very capricious and unreasonable," returned Wiley. "They are probably feminine divinities. But if you want me to call to mind any of my little casualties,—why, there was that accident at the beer party I gave after my initiation."

Evans assented vaguely, thinking of other things; and there was an interval before Wiley spoke again. "Let us see," he proposed, "what will come of getting them apart."

"No," said Evans nervously, and then laughed. "You don't think there's anything in it, surely?"

"Well, perhaps we'll see. I'll keep one of them in my room for a week or two."

When he was alone, Evans took up furtively the one image left, laughing uneasily at himself, and glancing about him quickly. Putting it down, he hurried from the room.

VIII

As if a man, made for the contemplation of heaven and all noble objects, should do nothing else but kneel before a little idol! *Bacon.*

It was the lazy afternoon time of a day in the last week of August. Of late, some of the men were returning to Residence, as was usual yearly on the approach of the supplementals. Wiley and his friend, however, were alone together in Evans' room, and the latter looking down upon the quad from his open window, carelessly watched Dekker, who was playing tennis below. "That Dekker is a noisy beggar," he said at

last. "Why can't he play now, without making such a row about it?"

"He's merely raising a racket once in a while," returned Wiley. "We all do, when we're at tennis."

Since Wiley had taken away one of the idols to his own room, Evans had not as yet found a perceptible change in things. True, no fresh piece of bad fortune had come upon him; as for good fortune, only the sick man, of course, knows what the *corpus sanum* is. Evans was becoming sceptical. "It's all very strange and remarkable," he said, "but about one point in particular, I think, Jack, that you know more than you'll say. How did the two alleged idols get back to my room after I had given them to Elsie Fraine?"

"Upon my word, I haven't the slightest idea," answered Wiley. "If you'll recall well everything that happened that day, you must acknowledge that I could have had no hand in it." And Evans admitted that his suspicions were unfair.

"Elsie Fraine had them only one afternoon, you say," pursued Wiley. "Do you remember what she wrote on, that afternoon?"

"It was history," Evans exclaimed quickly.

"She was starred in History, and in nothing else,—eh?"

But Evans, in a sudden fit of anger, had seized the image on his mantel and thrown it out the window. He was moving about in the room, bursting into wrathful utterances, when Dekker broke in with the two images in his hand, and stood facing him. "The devil!" he said.

"This is a nice way to settle a grudge against a fellow," Dekker cried out angrily, dashing the images on the floor. "I saw you looking out of your window, but I didn't think you'd try to kill me with those stones!"

"I—I didn't—" began Evans,—“why, you know—”

"I know it wasn't your fault one of them didn't knock me senseless!"

"But it couldn't, you know, Gus," Wiley put in, laughing, "and you shouldn't be tautological."

"That's all very well," roared Dekker, in a higher key, "but I've a good mind to punch your head, Evans,—d'ye hear?" he bawled.

Evans was running up to him with fists clenched, but was pushed back by Wiley, who then in the midst of a great noise, got Dekker safely out of the room, *pugnis et calcibus*. He came back at once to quiet Evans.

As young Mr. Foker's valet said, in *Pendennis*, "the fight didn't come off." Wiley made some explanations, and arranged the affair amicably in the evening. He was at a loss, however, for a satisfactory explanation to Evans of how it was that the two images had got together again in Dekker's hands. Dekker himself had persisted in saying that both were thrown towards him; and there were three or four who had seen him pick up the two from the grass. The only way out of it, Wiley said, was that the second image must have been thrown from his window, which was above Evans, at the same moment that Evans threw the other, and in the same direction.

"But that's impossible," said Evans, at once; and chose to say no more about it. In Wiley's presence he would give no sign, and affected to make light of it all; but before that afternoon he had never known what it was to cower under the sickening consciousness that he was wholly in the hands of some malignant power. His scepticism trembled at the thunderbolt from a clear sky overhead.

Sometimes he would seek for the means of appeasing and placating the idols, with the terrified helplessness of the blind man who was to guide himself by the coloured signal lights in the night; and again he would fall into a melancholy, and pass whole days downcast and disheartened. His dreams were troubled; the idols pursued him in his sleep, and he could find no place of refuge from their little spiteful eyes. And they would grow larger and larger, and overpower him, and press him down, making merry to each other over their work, with hideous, misshapen grins.

This, of course, could not last; but when at length he cast from him, as best he could, the terrors of these twilight regions of superstition, he was ashamed and unwilling to rid himself finally of the idols; for Wiley would know of it. And being unable to overcome his uneasy fear of their presence, he was still disquieted by thoughts of what further mischances might still be in store for him. It was no longer an armed man coming against him, but a cut-throat lurking for him in the shadows. *(To be continued.)*

THE VARSITY.

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

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

Literary criticism, to be of value to the reading public, should be genuine and spontaneous. This statement may, at first, seem to be superfluous. But the various methods resorted to in the present day for securing notices of books and magazines amply warrants our seemingly trite remark. Outside of the literary weeklies there is hardly anything that can be honestly called anything approaching genuine literary criticism. And here, Homer sometimes nods also. Now-a-days the author or publisher not only produces the book or magazine, but undertakes the duties of an indulgent critic. Lowell has finely satirized this in the "press notices" attached to his *Biglow Papers*. He there remarks that it is customary to attach such notices to second editions; that they are procurable at certain established rates; that they are not intended or generally believed to convey any real opinions; that they are purely a ceremonial accompaniment of literature, and resemble certificates to the virtues of various moribital panaceas. He consequently concludes that it will be not only more economical to prepare notices himself, but to prefix them to the primary, rather than risk the contingency of a second edition of his *Papers*. In this Lowell has burlesqued a state of affairs very much akin to the farce he perpetrates himself; he simply broadens the effects. The great difference between Homer Wilbur and his imitators is that the Pastor of Jaalam had wit enough to write depreciatory notices of his own work, whereas modern authors never touch the minor chords at all.

To lay aside allegory and metaphor, what we wish to protest against is the present style of dishonest criticism—for it is practically nothing less—of books and magazines that is palmed off on the public as honest and original. In this fast age the public is very wary of buying books, or even of reading poems and articles, unless they are heralded with a great flourish of newspaper and magazine praise. If this flourish is not genuine and spontaneous the public is misled, and literature suffers thereby. And for this reason: that the general public—too ready to adopt the current cant of the day on literary matters—is led to believe, after all, that such and such a book or poem is really good, on account of the almost unanimous encomiums of the press concerning it. And the authors themselves are misled into thinking that mediocre work will pass for genius in a community that either is too lazy to inform itself, or which takes the work at the value placed upon it by its author or publisher.

Curious stories are told of Delane, of the *Times*, in regard to the reviews and reviewers of the Thunderer. The reviewer was almost invariably unknown to the author whose work he criticized. If by any chance Delane heard that any of his staff of reviewers had written a favourable or unfavourable review because of private friendship or dislike, he promptly put the reviewer's MS. into the wastebasket. He did much to develop an absolutely impartial literary review department in the *Times* and throughout England. It is a pity that journalistic ethics—on this subject at least—were not more strictly enforced with us on this side the Atlantic. Recently an author wrote to the editor of the *New York Independent*, saying that he was anxious to obtain a large sale of his book and believed that a favourable notice in the *Independent* would secure this. He said he was willing to pay for the notice, and asked what

the cost per line would be. The editor promptly replied: One million dollars a line. This fact—honourable to the *Independent* as it is—shows that such requests are not uncommon; and if not uncommon are sometimes acceded to. We have mentioned these facts, and have brought up this subject because we receive every day requests to "give a favourable notice" to this and that; and receive cards and notices "for the convenience of editors who have not time to prepare notices," containing glowing and picturesquely favourable reviews of books and magazines, the contents of which are entirely unknown, and which are just as likely as not to be indifferent, or even absolutely bad. The extent to which this system of procuring reviews has gone is astonishing and alarming. Astonishing to those unacquainted with literary or newspaper work; alarming to those who are in the guild, as indicating a very low level of professional morality, if not an entire absence of honesty and sincerity. It is bad enough, perhaps, to have to submit to superficial, careless, or malicious criticism; but how much more lowering and degrading it is to listen to the idle *claqueurs*, paid for their work; and to see it palmed off on the public as the genuine expression of honest conviction. We speak of the freedom of the press, but one of its most important functions is succumbing to the rush and hurry of the day, united to the influence of monetary considerations; and the average literary criticism is fast becoming a parody and a farce.

Mr. Duncan's letter in another column requires a word or two in reply. The misunderstanding has evidently arisen from a confusion of the words "University" and "College." We used these words in their separate and strict meanings, and not as interchangeable. As we understood it, University College—not the University of Toronto—gives the instruction. The Professors and Lecturers are those of the College, not the University. There is no University Professoriate as yet. University College, and the various theological colleges, resemble one another in this: That each college is supposed to do work specially in the interests of its own students. The theological colleges do their Divinity work; and University College its Arts work. Orientals, it will not be denied, pertain rather to the Theological than to the Arts Faculty. They should be taught, therefore, by the college or colleges more directly interested; in other words, by the theological colleges.

On the other hand, a University—provided it possess a University professoriate—can be very legitimately called upon to provide instruction in Orientals. A secular University may do this with propriety; but such claims cannot be urged in the case of a secular Arts college. In a University curriculum Orientals are undoubtedly on a par with Classics or Moderns, but in that of a secular Arts college—where the claims of Arts students should be pre-eminent—Orientals stand, relatively, on a different footing.

Again, Mr. Duncan states that there are upwards of forty students in the Oriental department. We do not doubt this. But we should like to know how many of these are *bona fide* Arts students, who are in attendance as such at University College, and not as students of the affiliated Theological colleges? How many of these forty are studying Orientals simply as a branch of higher education, and not as a branch of their purely Theological education?

The argument which Mr. Duncan brings forward in relation to the study of Political Economy, viz: that it would be difficult to get an instructor with such an evenly-balanced mind that he would not hurt the political and social prejudices of his students, is one which might with much greater force be applied to the study of Philosophy and Ethics. For in this department the instructor is almost thoroughly master of the situation, for the simple reason that the average student has, as a rule, no knowledge of the subject—either historical or otherwise—before he comes for instruction; and naturally takes the instructor's *dicta* without question.

But students do come to college with some views—however crude they may be—on political and social questions, and are more qualified to form independent opinions on subjects than they are on questions of philosophy and the like. In almost every subject—Philosophy, History, Ethics, and Political Economy—those who instruct are supposed to have definite opinions formed upon them, and do not act merely as exponents of mouthpieces of the views of others. The only difficulty in regard to such subjects is in getting

instructors of sufficiently broad mental grasp, and this might be removed, if recourse were had to the German Universities.

In looking through the poems of Dr. Holmes, one is apt to be struck by the fact that no inconsiderable number of them date from the years when their author, not yet a famous graduate of Harvard, had his place in the drum-corps of literature,—that band of college journalists, with their inexperience, their illusions, their light-hearted boyish bravery, their insufferable self-opinion, and their abundance of harmless noise, who march on the fringe of the great army, yet with a proud sense that they, too, are in the ranks. In their undergraduate days the editorial dignity sat lightly on Thackeray, Palgrave, Praed, Canning and Hookham Frere, to name a few out of many distinguished Englishmen; and in America, the broad home of THE VARSITY'S innumerable exchanges, Oliver Wendell Holmes is very far from being the only name, set now in a high place, which once appeared in small caps. at the foot of poems in the narrow columns of college papers with hideous Latin names. These old papers, creased and yellow with age, are carefully treasured by men to whom the sight of a proof-sheet has ages since become a weariness, but who can never lose all the freshness of that flutter of elation with which they first "saw themselves in print." There is nothing, then, in the way of an anthology of college poems being prepared. The work of selection, of course, would have, of necessity, to be made with the greatest discrimination and judgment, and in all likelihood the book would be rather small; but it would be very acceptable, and of lasting interest.

In another column will be found a communication from Mr. Houston, in reference to a proposal for the erection of an organ in the new Convocation Hall. The idea is a good one; and, in the event of the erection of the new hall, we doubt not that it would receive the hearty support of all interested in the University. In a city like our own, where we are wont to boast of our refined taste in matters of æsthetic culture, it is surprising that up to this time no public hall, worthy of the size of the city, has been erected in which an organ could be kept permanently. The wants of the community are too many for such a hall to be built out of the public funds; and, as private enterprise has hitherto looked askance at such a project, we have had to go without. If, however, a powerful organ could be placed in the new Convocation Hall, the want would be supplied, and additional advantages for the attainment of a liberal education presented to the students of the University. We hope to see both the Hall and the organ an accomplished fact.

COMMUNICATIONS.

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

A STREET WANTED.

To the Editors of THE VARSITY.

SIRS,—I wish to endorse *Nax's* letter in your last issue. I live west of St. George Street, and in my daily journeyings towards University College, I have been compelled of late by stress of weather to go several blocks out of my course. It is true that I may proceed, when certain fields are passable, in an almost direct line; but all the unoccupied ground between Bloor Street and College Avenue is changing hands and being rapidly built upon; and, at any rate, the climbing of high picket fences, with books under each arm and a book between your teeth, tends to damage materially that dignified mien which every undergraduate should wear like a gown.

T. I. M.

A STUDENT ORCHESTRA.

To the Editors of THE VARSITY.

SIRS,—Seeing by the programme of a Literary Society meeting, that we are to be favored by an instrumental duet, has revived an old thought in my mind, and which is: "Why cannot we have an orchestra among our students?" It certainly cannot be for want of material, for there are among our numbers, pianists, flautists, violinists and bass-players whom I know personally, and undoubtedly there are many others who possess musical skill and training.

Perhaps, in the short time we have at our disposal at college, we could not hope to rival those well-trained orchestras in the city, but at least, we might be able to have some selections, given at our public debates, worthy of our Literary Society, and which might be

fully as acceptable as some more classical selections by an outside orchestra. Let us hear from some of our musicians on this matter.

E. A. H.

University College, Toronto, Nov. 9th, 1886.

A UNIVERSITY ORGAN.

To the Editors of THE VARSITY.

SIRS,—The removal of the old King's College building on the east side of the Queen's Park recalls to mind the fact that the land immediately around it, amounting to about two acres, was not included in the area transferred to the city for park purposes. For this piece of land and the building on it, the University trust will soon receive from the Government a sum which, with some addition to it, will suffice for a new Convocation Hall. My present object is to suggest that when the Hall is erected the architect be instructed to provide accommodation for an organ. Such an instrument would be a valuable addition to its equipment, and if the place were set apart I have no doubt that in a very short time the funds necessary for the purchase of a good organ could be procured. There is no reason why the raising of the money should not be proceeded with at once, if assurance were given by the Board of Trustees that accommodation will be provided. As some organization is necessary to the prosecution of the work, I would suggest that the Literary and Scientific Society take the matter in hand during the current session. I feel confident that in such an undertaking they may count on the hearty support of the College and University authorities, and also of the graduates and outside friends of the institution.

Toronto, Nov. 15th, '86.

WM. HOUSTON.

THE ORIENTAL DEPARTMENT.

To the Editors of THE VARSITY.

SIRS,—Your editorial in last week's issue of THE VARSITY on "The Oriental Department" is so fair and candid that any criticism of it may appear ungracious. Allow me, however, to point out a couple of inaccuracies in your article.

You say: "University College is called upon to do work that lies within the province of the Theological Colleges." I do not pause to point out the inconsistency of this assertion with your admission in the same article that Orientals have a right to be placed "upon a par with the Classics or Modern Languages." A perusal of Dr. McCurdy's letters to the *Mail* on the study of Oriental Literature will show that there is some ground, at least, for the assertion that Oriental Languages have an equal right with the Greek and Latin Classics, to a place on the curriculum of a secular college. The truth of the above quotation from your editorial is not self-evident. And you give no reasons for the assertion. I am of the opinion that it might easily be refuted from the *Mail* correspondence referred to and from the preceding part of your own editorial.

Then you say that "the study of Political Economy will attract and benefit a hundred students where Oriental Languages will gain one." If this assertion means that a hundred students will attend lectures on Political Economy for every one who attends lectures in Orientals, it is wildly improbable. There are forty or fifty of the undergraduates of Toronto University taking Orientals. If the class of Political Economy were established and the whole four hundred undergraduates were to attend lectures in that subject, you would not get your proportion of one hundred to one.

I am at one with THE VARSITY in wishing to see a lectureship in Political Economy established in University College. I differ from you, sirs, in not holding, as you seem to hold, that it is more important that this lectureship should be established than that the Department of Oriental Languages should be put in an efficient condition. Among many reasons I might assign for thus differing from you, I mention the following:

(1) It is much easier for the student to gain a knowledge of Political Economy from books without a teacher than it is for him to become an Orientalist without such aid as only a competent teacher can give. I say this after some little study in both departments.

(2) I think that the authorities have some ground for their hesitation to establish a lectureship in Political Economy, in the fact that it would be extremely difficult to find a lecturer in this subject who does not hold very pronounced views on questions that are far from being settled. And these questions are of such a character and our opinions on them are related to our social and political life in such a way as to make it almost impossible for a lecturer taking a certain view of them to be a safe guide to those who wish to investigate impartially the whole field covered by the science. I do not say that this is a sufficient reason for refusing to put Political Science on a footing of equality with the other Departments. But it does seem to me that there are difficulties connected with the establishment of a lectureship in Political Economy which are not found in other departments. In view of these difficulties the University authorities certainly have some reason for moving slowly in this matter. But the fact that delay here is necessary, is no reason for delaying the thorough equipment of departments in connection with which there are no peculiar difficulties and whose importance is admitted. Of such departments that of Orientals is admittedly one.

J. McD. DUNCAN.

ROUND THE TABLE.

The sanctum table has lately had the honor of having laid on it a copy—the only copy, in all likelihood, to be obtained now—of the "Rules of Convocation of the University of Toronto," prior to 1853. It is divided into fourteen titles, in which provision is made for the due ordering of all things pertaining to the *Domum Convocationis*,—the House of Convocation, as it is, being interpreted. The progress of our university has been along lines diverging somewhat from those laid down by the early fathers; and a few extracts from the old pamphlet may not be uninteresting to the graduate and undergraduate readers of THE VARSITY.

Title I, § 2, provided that the Chancellor, before assuming his place in Convocation, shall take the following engagements before the Vice-Chancellor, or Senior Proctor, and shall receive from him the insignia of office:—

(1.) "I do sincerely promise that I will be faithful and bear true allegiance to Her Majesty Queen Victoria, as lawful Sovereign of the United Kingdom of Great Britain and Ireland, and of this Province dependent on and belonging to the said Kingdom; and that I will defend her to the utmost of my power against all traitorous conspiracies or attempts whatsoever, which shall be made against her person, crown and dignity; and that I will do my utmost endeavour to disclose and make known to Her Majesty, her heirs and successors, all treasons and traitorous conspiracies, and attempts; which I shall know to be against her or any of them; and all this I do promise without any equivocation, mental evasion or secret reservation, and renouncing all pardons and dispensations from any person or power whatsoever to the contrary."

(2.) "Tu dabis fidem, quod ea omnia fideliter exequeris, quae ad officium Cancellarii spectent." Answer, "Do."

(3.) "Tu dabis fidem ad observanda omnia statuta, privilegia, consuetudines ac libertates istius Universitatis." Answer, "Do."

It is to be observed that if the Chancellor were afflicted with a cold in the head, his answers would be unqualified negatives in the vernacular.

Title II, § 3, provides that the Deans shall exercise the functions and discharge the duties of Proctors, according to the following rotation:—

"In Michaelmas Term the Deans of Law and Medicine.
In Hilary Term the Deans of Law and Arts.
In Easter Term the Deans of Medicine and Arts."

By the eleventh subsection of the fifth Title it is provided that "The full academical habit shall be worn at all open meetings of Convocation; and no member shall attend other meetings without some academical habit to which he may be entitled."

It is a very rare thing nowadays to see an undergraduate bring with him to Convocation a full academical habit, except that of roaring out *validis lateribus* the time-honoured songs,—time, however, being the last thing thought of.

The sixth Title is of Precedence. § 1. The members of Convocation take rank and precedence in the following order:—

1, Chancellor; 2, Vice chancellor; 3, President; 4, Pro-Vice-Chancellor; 5, Proctors; 6, Professors, according to the dates of their appointments; 7, D.C.L.; 8, M.D.; 9, M.A.; 10, B.C.L.; 11, M.B.; 12, C.M.

In the second subsection of this Title, and the greater part of the eleventh Title distinctions are drawn with an admirable fineness seldom met with out of Burke's Peerage.

Title VIII, "Of admission to a seat in Convocation," reads thus:—

§ 1. The members of Convocation shall wait upon the Senior Proctor previously to taking their places in the house for the first time.

§ 2. The members shall be presented to the presiding officer by the deans of their respective faculties; and previously to admission to their seat, shall take the first engagement contained in Title I, before the Junior Proctor, and the third before the Senior Proctor.

§ 3. When these engagements shall have been taken, the officer presiding shall admit the person in these words:—

"Domine (or Domine Magister or Doctor) ego admitto te in haec domum convocationis."

Title IX. is "Of Graces for Degrees," and yet it was more than thirty years before our university did honour to its first mistress of arts!

Title XI, § 9, "Of Conferring Degrees," read thus:—

"Each graduate, after admission, shall sign his name in the register of Convocation; he shall then retire to the Vestibule, and, having arranged himself in the full habit of his degree, shall re-enter the Hall of Convocation, make his obeisance to the officer presiding, and repair to the place assigned to him."

The last Title treats "Of Penalties."

§ 1. "The penalties to which members of Convocation shall be liable are fines, suspension or exclusion.

§ 2. These penalties shall be imposed by the presiding officer and Proctors conjointly; and the offences of which these officers shall take

cognizance shall be, absence without reasonable excuse, and irregular conduct during any meeting of convocation.

§ 3. The amount of fine shall not exceed one pound, nor the period of suspension one term, unless with the consent of the majority of members of the house present; which consent shall also be required in every case of exclusion."

One cannot but regret the changes which so distinctively mark off our time from the good old days when these rules were the law. One would forego a great deal, could he say to the fellow-gownsmen on the lawn, "Haven't a blessed shilling about me, old chap! The Senior Proc has just done out of fi' pun ten damages for"—well, well, wouldn't it all be so delightfully like Oxford, don't you know?

Words can scarce depict the agitation in our midst these last two weeks. The sanctum has re-echoed with the thunder of debate and din of wordy strife. Indeed, such was the turmoil that I half expected that the Table, solid and substantial as it is, would betake itself to a more tranquil scene. What a loss were that, my countrymen! No more of our pleasant saunterings along the highways and by-ways of literature; no more halting by the way, as fancy might prompt, to pluck some quaint conceit of other days; no more laughter at merry jest and sober reflection on subject grave and weighty. The whole trouble grew out of certain editorial utterances on a subject of never-failing interest—Did I hear any of you say scholarships? Not so fast, my impetuous friend, you are quite mistaken; better wait another time until I have done. You did not give me time to tell you that these appeared in the *Mail* and that the subject was Shakspeare.

The storm centred around the critic and our poet. The poet, you are to understand, is a thoroughgoing hero-worshipper, and the chiefest of his idols is Shakspeare. This the critic well knew, and took the opportunity to give him a rub. This was done, if we are to trust at all in his protestations, out of kindness; for, unless our poet is occasionally teased about his foibles, there is danger, perchance, that he may become too much enamoured of his own perfection. The latest "discovery," as developed in the *Mail* editorials, furnished the critic with excellent ammunition. If genuine, the letters and documents now published prove that the great dramatist did not hesitate to impale for all time whoever had the misfortune to incur his dislike. There was a shrewd strain of meanness in all men of genius—was the general statement. Not content with this shot, the critic went further in his iconoclasm, by defending the position that, in the light of such evidence, Shylock, Shallow and Slender were not creations of a poet's imagination, but caricatures and travesties.

Our poet was at once up in arms, and to our consternation the battle went on, with varying fortune and no quarter. The warmth of our poet placed him at some disadvantage, and he was forced to adopt some bold expedient to escape with honour. Now I have noticed that our poet has a habit of throwing up a great cloud of words when in a tight place, in much the same way that a cuttlefish darkens the water to evade pursuit. So when our poet becomes voluble, we are generally safe in assuming that he has been building up a little theory of his own, and finding it likely to collapse, he takes this means of standing from under. On this occasion he fairly overwhelmed the critic. Here follows a portion of his concluding remarks.

"So you have the simplicity to suppose that in the British Museum, whose treasures have been examined over and over again, a collection of MSS. remained unknown till a Yankee iron-monger by some occult means smelt them out—a Chicago man who tells this story:—That he first constructed a system of chronology to suit himself, then modestly requested the loan of all papers covering these dates; and when copies finally came to hand, embedded in these were letters from a firm of sharks, by the name of Shallow & Slender, from a usurer calling himself Mordecai Shylock, who had a daughter Jessica, and says sufferance is the badge of all our tribe. That Bottom was a fourth-rate actor in the Globe Theatre. I tell you that these letters would never have been written, if Shakspeare's plays had not been, but were concocted either in Chicago or Toronto. My belief is that the esteemed *Mail* editor, wearied with political writing, has amused himself in this way, putting his fraud on a mythical Chicago man—as if Chicago had not already enough to answer for. But he was too clever; in the words of youth—it fits too soon."

By great and timely exertions we turned the conversation on the poet's own verse, and by judicious flattery restored our wonted harmony and quiet. Thus it is that we still survive to tell the tale.

When we speak of the Faculty, all or singly, it is with a certain largeness of phrase set to a tone of respect that was joined rudely by the ingenious man's remarking, as he did the other night, that after Professor Hutton's lecture last March he was shocked to hear one of the young ladies say—with a volubility that left no room for the capitals and the punctuation necessary for the preservation of the genial lecturer's orthodoxy—that "nothing could be finer than Professor Hutton's pagan virtues and pagan theories of life!"

UNIVERSITY AND COLLEGE NEWS.

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

Messrs. J. J. Ferguson and J. O. Honsberger have been elected representatives of the first year on the Glee Club Committee.

The first public meeting of the Temperance League will be held on Tuesday, Nov. 23rd, at 4.15 p.m., in Moss Hall. The following speakers will address the meeting: Rev. J. J. McCann, of Brockton, N. W. Hoyles, and F. S. Spence. Dr. Wilson will occupy the chair.

Dr. Sheraton's Greek Testament class is now held in Y. M. C. A. parlour, at 3 o'clock on Sunday afternoon, instead of in Wycliffe College as formerly. Subject for Nov. 21st is: The Law of Liberty, Jas. 1: 21-27. A cordial invitation is extended to all University students to attend.

The cross-country race is appointed to take place on Monday, 22nd inst., from the Rosedale grounds, at about 4 p.m. All arrangements are being completed by the Sports' Committee, and particulars regarding the course will be made known in due time. Entries should be made at once to the Secretary, Mr. F. B. Hodgins.

At the regular meeting of the Modern Language Club last Monday, Merimee's works were under discussion. Mr. J. D. Spence contributed an essay on "Le Theatre de Clara Gazal," and A. H. Young one on "Les Mosaïques." The Misses Scott, Mott, and Stewart read a selection from "Les Espagnols," and Messrs. E. A. Hardy, Jones, Moss, McMichael, Bird, Armstrong, and Honsberger rendered two scenes from "Les Mecontents." After some French conversation among the members, the meeting dispersed.

At the Y.M.C.A. conference last Saturday morning, the Rev. Edward Judson, D.D., of New York City, was present. He spoke on "Evangelistic Work," with special reference to his method of doing it when at home. We welcomed him at first for his revered father's sake, but when he was done speaking we all felt that he had gained our esteem on account of his own worth also, and were sorry to part with him. The first public meeting of the Missionary Society is fixed for the 26th of this month, and the second public debate of the Literary and Metaphysical Society for the 10th of December.

The announcement of the Frederick Wyld Prize for English Composition—value \$25 in books—is now on the board. Competition is open to all undergraduates of 3rd and 4th years in actual attendance as students of University College. A choice of subjects is presented: (1) The Spirit of the Age as reflected in its Poets; (2) Influence of the French Revolution on English Literature; (3) Odoacer: the Conflict of Roman and Gothic Influence. The examiners are Dr. Wilson, D. R. Keys, B.A., and G. M. Wrong, B.A. Conditions of competition may be ascertained on reference to notice on bulletin board.

From the *Johns Hopkins University Circular* for November, we learn that there are at present ten graduates of Canadian universities pursuing their studies at that institution. Eight of these are graduates of Toronto University, and are enrolled as follows:—J. C. Fields, '84 and C. Whetham, '84, Fellows by courtesy, having been Fellows last year; J. R. Wightman, '71, Fellow in Romance Languages; A. C. Lawson, '83, Fellow in Mineralogy; Milton Haight, '84, Fellow in Mathematics; and among the graduate students are T. Wesley Mills, '71; A. MacMechan, '84 and H. R. Fairclough, '83. Toronto University sends a larger number of students than any other University outside of Baltimore. J. Playfair McMurrich, of our University, and also a graduate of Johns Hopkins, is now Professor of Biology in Haverford College.

The regular weekly meeting of the Historical and Political Science Association was held in McMillan's Hall on Wednesday afternoon; the President in the chair. Quite a number of new members were received, as well as nominations for others. Messrs. J. G. Hume and W. V. Wright addressed the meeting on "The Definition and Methods of Political Economy." Mr. Hume, after showing the close connection between Political Economy and Ethics, gave Cairnes' definition of the science, and explained it by an elaborate blackboard demonstration. Mr. Wright showed the several parts played by Induction and Deduction in this science, comparing it with the physical sciences. It was resolved by the Association that they should secure the use of McMillan's Hall for the winter, and that the weekly meetings should be held on Wednesday afternoon at 4.15. This hall is situated on the corner of Gerrard and Yonge streets. Next week will be the election of Second Vice-president, Corresponding Secretary, and Third Year Councillors; also Messrs. J. A. Sparling and G. Cross will address

the meeting on "Currency and Credit as parts of the Mechanism of Exchange."

Owing to the McGill match and a public debate at Knox the attendance at the Literary Society last Friday evening was only about forty members, half the number usually present. J. O. Miller, the second Vice-President, occupied the chair. The main business of the meeting was the discussion of a recommendation from the General Committee that the President try to secure at each private meeting the attendance of some graduate who should point out to the members of the Society any peculiarities in their style of speaking which his experience had taught him to consider as defects. Some of the members present thought that the programme was already long enough, and that the presence of a critic, who might be a total stranger to the undergraduates, would tend to destroy that feeling of freedom and good fellowship which is now so strongly marked a feature of the meetings, and the recommendation was not approved. The Secretary of Committees reported that Mr. T. B. P. Stewart had not yet put in an appearance at the committee meetings. On motion of Mr. Hunter the matter was allowed to stand for four weeks. It was decided to put "Life" in the reading room. Owing to the small attendance the Society did not divide for the Literary programme, which was as follows: Songs by F. H. Moss, J. H. Garvin, and J. E. Jones; a well-rendered recitation by Wilson McCann; an essay by T. A. Gibson, in which he showed how often "Patriotism" is a cloak for prejudice or jobbery; C. J. Hardie, J. E. Jones, J. H. Moss, and Buckingham, of the third year, who "represented a freshman," tried to prove that a democratic form of government has an injurious effect on higher literature, while A. H. Gibbard, W. H. C. Shore and G. Logie maintained the converse. The chairman, after summing up in favor of the affirmative, shewed an unprejudiced mind by deciding in favor of their opponents. Mr. Sparling thought that VARSITY ought to send a reporter to the Literary Society meetings. The members present agreed with him, and the meeting adjourned.

The opening meeting of the Natural Science Association was held in the School of Practical Science on the 4th inst., the President, Prof. W. H. Pike, Ph.D., in the chair. There was a large attendance of graduates and undergraduates, and the President of the College favoured the meeting with his presence. The minutes of the annual meeting being read and confirmed, Mr. Vandermissen extended a general invitation to the members of the Association to attend and take part in the meetings of the Canadian Institute, of which he is President. Prof. R. Ramsay Wright, in answer to an enquiry by Mr. Shutt, explained the basis upon which the MacMurrich medal will be awarded in future. The President then read his inaugural address, taking for his subject the Early History of Chemistry. The paper included an account of many of the practices of the workers in the Occult Art, and abounded in quotations from writers of the fifteenth century.

The second general meeting was held in the Chemical Lecture Room, on Thursday, the 11th inst., the President in the chair. In the absence of the Secretary, Mr. Wait read the minutes. Seven candidates were proposed for membership, and Messrs. Monroe and Grant nominated for the position of second year representative on the General Committee. Prof. R. R. Wright read an able letter on the recent discussion on Physiological Selection, which was followed by an animated debate, led by Mr. A. B. MacCallum, B.A. Mr. F. T. Shutt, M.A., then followed with an interesting address on the new commercial method of manufacturing aluminium in the electric furnace. After describing at some length the details of the process, the many uses to which the metal and its alloys may be put, now that its price is so considerably lowered, were enumerated. The paper was illustrated by three large diagrams of the furnace. The great value of well-executed drawings was very apparent, and it is suggested that members in preparing their subjects for the Society, will follow the excellent example set by Mr. Shutt.

On Tuesday afternoon the Rev. Joseph Cook, who is this week lecturing in the city, delivered an address in the Y. M. C. A. hall to University students and students of the surrounding colleges. The reverend gentleman, in a style that is no doubt characteristic of him, commenced his lecture with the rather abrupt remark: a young man who is ruined in college is not worth saving. It was not his intention, however, by so speaking, to convey any unorthodox teaching, but simply to impress, in this pointed manner, the truth that the young man who allows himself to be overridden for evil by his associates during his college course is destined to be a failure in after life. One of the first, and indeed the most important thing for the young student to see to on entering the University is, that he have the moral courage to resist the whim of the set he identifies himself with. The dissipated man is always a dizzy-pated man. It has been well said that the chief good of a college life is the friendships formed in it. On the other hand, the speaker said, it is very often the case that the chief mischief of that course is the evil associations formed. Let the youth at college keep open the channels of communication between himself and home, that a mother's or a sister's loving influence may pervade his daily life, and a father's sage advice help to mould his character. Young

men are apt to feel uneasy under the restraint brought to bear upon them in college. But the necessity of being at a lecture, or at an examination at a certain hour, or of rising at an appointed time in the morning, etc., teaches a lesson that everyone must learn who would be a success in the world, viz., the lesson of order and regularity. Why feel irritated at these restrictions? No college bell is as exacting as are the demands of a profession. Conscience and industry, he said, are the main nerves of the soul. By obeying the dictates of the one and studiously devoting himself to the application of the principles of the other, does a man build up a healthful moral character. Mr. Cook touched slightly, too, on the question of a liberal education. He warns college authorities against carrying the elective system of studies too far. A good thing in its way, it is not to be tampered with, but managed with the utmost care. He upholds the theory that the initial examination should be made as severe as may be in consistency with reason and justice. In support of a broad and general education the reverend gentleman remarks: "The coming man will not be a specialist as regards a college education, however much a specialist he must be in after life. Hence," he concludes, "a man ought to acquire a knowledge of the outlines of law, of physiology, etc., and should study Christian Ethics and Christian Evidences, although these may not be taught in college. Symmetry of culture is the grand object of a university education." Questions were handed in to Dr. Wilson, who presided at the meeting, by various students present, and these were answered by Mr. Cook. A large audience was in attendance, the building being filled to its utmost capacity.

The regular meeting of the Mathematical and Physical Society was held in No. 8 lecture room on Tuesday afternoon. Prof. Young read a very interesting paper on the Necessary and Sufficient Forms of the Roots of Pure Uniserial Abelian Equations. He took up the subject where Abel and Serret left off, and after finding the fundamental element of the root he applied a very simple and elegant formula for determining from it all the roots of the Abelian equation of the n th degree, where n is either once, twice or four times the product of any number of prime integers. In order that the members might have an opportunity of hearing Rev. Jos. Cooke's address, the physical experiments by the president and the discussion on Newton were postponed till the next meeting, when Mr. W. J. Loudon, M.A., will read a paper on "The Theory of the Gas Engine."

Owing to the delay in publication this week, on account of Thanksgiving holiday, we are able to give a short report of the Literary Society meeting last night. After routine, the literary programme was opened with a piano solo by Mr. McKeown which was well given and secured an *encore*. Mr. Rodd followed with a reading, after which Mr. McBrady read an interesting essay. Mr. J. F. Brown, B. A., an old and enthusiastic member of the Glee Club, then sang in excellent style "The Clipper," after which he was recalled to sing "I fear no Foe." The debate was in parliamentary style, the resolution, moved by Mr. L. B. Stevenson and seconded by Mr. Ferguson, being as follows: Resolved that the control of Railways by the government would be an advantage to the community. Mr. F. F. Steen, seconded by Mr. J. J. Ferguson, submitted an amendment. The speaking was good, Messrs. Stevenson and Steen distinguishing themselves. The vote was close, but was in favour of the resolution by a majority of two. It is hoped that more singers will offer their services for the ordinary meetings of the Society.

A heavy snow-storm greeted the Varsity team in its cosy quarters at the Balmoral, Montreal, last Saturday morning. The tinkling of sleigh-bells did not seem to improve the chances of having a game of foot-ball with McGill; but both teams were unwilling to forego this match, which is always looked forward to as the most pleasant of the season. Mr. Arnton, of the Britannias, was chosen referee, and Messrs. R. Campbell and W. M. McKay, umpires for McGill and Varsity respectively. The teams lined up at 3 o'clock to play for one hour. The McGill captain having won the toss, elected to defend the northern goal, playing with a strong wind and driving snow-storm in his back. H. Senkler kicked off far into McGill territory, and the ball was returned only a short distance. Scrimmaging commenced, and was the order of the day. The five or six inches of snow on the ground made the ball so slippery that it was almost impossible to catch it, while running was out of the question. The McGill forwards were somewhat heavier than ours, in fact they said ours were the only ones that held them this year, they having shoved Montreal and every other team they played against. The Varsity team was badly in need of centre scrimmage, Nesbitt especially, since weight told every time on such a day as Saturday. In the first half McGill obtained a safety-touch; two points. At the beginning of the second half, McGill obtained a touch-in-goal and a rouge, then Varsity wakened up and rushed the ball down to McGill goal line. Unfortunately, however, instead of picking the ball up, Boyd kicked it into the hands of Blanchard, McGill's full-back, who rouged it. During the rest of the time the play was in McGill territory. Of course, in such a game as that, it was impossible for any one player to distinguish himself particularly. For McGill, Drummond played a fine forward game and McLean

and Blanchard did equally well at half-back and back respectively. For our team, H. Senkler, who played full-back for the first time, showed excellent judgment and Watt and MacLaren played hard and well in the scrimmage. At the end the score stood 4 to 1 in favour of McGill. At first the Referee thought it was a draw but afterwards decided that McGill had won on the ground that a majority of only 2 points was required because a safety-touch is not a rouge. On the other hand, the Varsity thought a majority of 4 was required to win, contending that according to the definition (law 11: "a safety-touch is when a player kicks or carries the ball from the field of play and he or one of his own side ROUGES it") a safety-touch is only a particular kind of a rouge. The matter has been referred to the Canadian Union in a friendly spirit, because in every other respect Mr. Arnton gave complete satisfaction as referee. In the evening the Varsity was given a dinner at the Richelieu. After the hungry footballers had done justice to an excellent dinner, Captain Macdonell proposed the health of the Varsity team. J. S. MacLean replied in a few words and returned the compliment. Toasts and songs followed in rapid succession until train time drew near, when the company broke up, singing "Auld Lang Syne."

DRIFT.

RUSKIN ON ART.

Ruskin says:—"Art that gives pleasure to any one has a right to exist. For instance, if I can only draw a duck that looks as though he waddled, I may give pleasure to the last baby of our hostess, while a flower beautifully drawn will give pleasure to her eldest girl who is just beginning to learn botany, and it may also be useful to some man of science. The true outline of a leaf shown to a child may turn the whole course of its life. Second-rate art is useful to a greater number of people than even first-rate art, there are so few minds of a high enough order to understand the highest kind of art." There are many artists who will find comfort in his words.

Of water colour Mr. Ruskin says, "there is nothing that obeys the artist's hand so exquisitely, nothing that records the subtlest pleasures of sight so perfectly. All the splendours of the prism and the jewel are vulgar and few compared to the subdued blending of opalescence in finely inlaid water colour, and the repose of light obtainable by its transparent tints, and absolutely right forms, to be rendered by practised use of its opaque ones are beyond rivalry, even by the most skilful methods in other media."

ANNOUNCEMENT.

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

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 Round the Table.
 University and College News.
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DI-VARSITIES.

THE DYING UMPIRE.

(From the *Detroit Free Press*)

An Umpire of the league nines,
Lay dying at the plate,
And the gory rocks about him
Told the story of his fate.

He had made a rank decision,
And the crowd in frenzy deep,
Had shuffled off his mortal coil
By rocking him to sleep.

The catcher stood beside him
As his life-blood ebbed away,
And swung his bat with vigour
To keep the crowd at bay.

The dying Umpire beckoned,
And the captain of the nine
Bent over him in sorrow—
For he feared another fine.

But the Umpire's words came feebly
As the crisis was at hand,
His dimmed eyes were soon to open
In a brighter, fairer land.

Then he whispered low and sadly,
"Call the game, it's getting dark;
Let it end an even innings,
So the last run do not mark.

"I have finished watching bases,
I am numbered with the slain,
And the cry of 'Rats' will never
Echo in my ears again.

"Place my hand upon the 'Home-plate';
Let me have my little mask;
Frame a set of resolutions;
This is all I have to ask."

The dying Umpire faltered,
His face turned toward the sun,
One gasp, and all was over—
It was his last "home run."

They buried him at twilight,
In a hole they quickly made,
And no stone marks the lonely spot
Where the weary Umpire's laid.

MORAL.

Oh, Umpires of the "diamond field,"
'Taint much I have to ask,
Don't give "two-faced" decisions,
Even if you wear a mask.

An Irish gentleman thus addressed an indolent servant, who indulged himself in bed at a late hour in the morning—"Fall to rising, ye spalpeen—fall to rising! Don't stand there lying in bed all day."

A man who is mean enough to beat a printer, is mean enough to tickle his nose with a feather to save the expense of buying snuff.

Customer—Waiter, here's a button in the soup.

Waiter—Button, sah, yes sah, I guess dat's all right, sah.

Customer—It's all right, of course, but I thought perhaps a buttonhole went with it.

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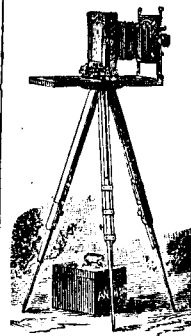
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