



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.

THE attention of those whose subscriptions remain unpaid is called to the Treasurer's missive, in this issue. It is very desirable that all accounts should be settled before the end of the term.

OUR Paris correspondent, Mr. Robert Balmer, contributes an interesting article to the *Nineteenth Century* for March, entitled "Whispering Machines." The talent which Mr. Balmer has displayed in this direction, since his graduation, fully justifies the judgment of the critics of his own university who two years since awarded him the prize for essay writing.

IN consequence of the Riel rebellion, and just as we are going to press, "K" Company, University Rifles, are parading in force with the regiment at the drill shed, to receive orders. Lieutenant Acheson is in command. Fifty-two men answered their names at roll-call. It is reported that the regiment will proceed to the North-West on Monday, via Ottawa, on the Canadian Pacific. Should an action take place with the rebels, there is no doubt that our gallant fellows will acquit themselves as bravely as did their predecessors in the engagement at Limeridge, in June, 1866.

THE Literary Society has good grounds for its vote of thanks to the retiring President, the Rev. Father Teefy. Entering office on a non-partizan ticket, he has kept himself free from any shadow of suspicion of undue favoritism. Of his careful attention to whatever concerned the welfare of the Society every member can speak heartily; his energetic co-operation in all the labours of the General Committee will long be remembered; he has carried out most thoroughly the intention announced in his first address, he has never allowed the "Roman collar to interfere with the university gown." Few presidents leave office as popular as they were on entering, but Mr. Teefy has certainly the good fortune to carry away with him a much greater popularity than the majority of his predecessors. We are only echoing the thoughts of everyone who has come in

contact with him in saying that our good wishes will long accompany him.

EVEN Columbia College is moving in the matter of providing for the higher education of women. With its endowment of nearly five million dollars, the revenue from which is not all used, it can well afford to do something, and it probably would have taken action years ago but for the influence of the High Church Episcopalians in its management. Dr. Barnard, the president of the faculty, has done more than any other person to advance the cause of woman's education in America. For more than ten years he has pleaded that cause with his own board of management, and the publication of his reports has done much to educate public opinion on this important question. Dr. Barnard is not an advocate of co-education as distinguished from separate education. What he wants is that women who desire the highest education the country affords shall have a chance to get it at no greater sacrifice of money or convenience than is required of men pursuing the same object. If this can be secured on the separate system so much the better; if it can be secured only by admitting women to universities along with men then he would admit them. The scheme at Columbia seems to be the establishment of an annex. That would be a distinct advance, and if under such a system women are supplied with educational facilities equal to those of men in the same institution they can have nothing to complain of. The expediency of establishing a separate course must be determined on other grounds, and perhaps Columbia College has money enough to make the experiment with success.

"I WOULD be wasting time on a fool," Dean Swift used to say, "if I were to attempt to reason a man out of a thing he was never reasoned into." Just such folly would it be to attack by argument the position of the editor of the *Queen's College Journal*, when that position was reached only by the defiance and abuse of all argument. If in the individual to whom we have referred, we are permitted to address sense and reason in even a small degree, we would ask him to give our statements a second reading, and then, in all honesty, ask himself if he has fairly met us, and whether his arguments, when he deals with Knox and the Torontos, and on which his apology for a refutation is based, are capable of holding water. Just as far, too, as his arguments recede from logical truth, is he astray in his estimate of the motives to which he attributes our article. It was in no spirit of braggadocio that it was written. Far from it. In a spirit rather that would demand recognition of the rule of courteous treatment and dealing fair and above-board between man and man, which it has always been the 'Varsity Club's good fortune to receive from opponents, and which opponents have always been accorded at its hands. A rule of conduct which the 'Varsity Club assisted in maintaining long before the Queen's College Club came into existence to infract it, and which it expects to share in maintaining when that somewhat notorious organization shall have ceased to be.

THE Provincial University of New Brunswick was recently a subject of discussion in the Legislative Assembly of that Province, and some very plain language was used by members on both sides of the house. It was asserted that the university does not meet the demands of public opinion,

that its staff is not equal to the work imposed upon it, that in point of discipline it is in a demoralized state, that on account of its defective condition many young men have to go abroad to complete their education, that the course is too short and the curriculum too limited, that the governing body needs an infusion of new blood, and that generally the college needs a good deal of shaking up. These charges come from members of both political parties, and the Premier, while admitting their truth, confessed himself at a loss for a remedy.

It will be remembered that last year something like a state of rebellion against the faculty existed amongst students of the University of New Brunswick, and one of the speakers in the above mentioned debate states that the full extent of the demoralization was not exposed in the newspapers at the time. To outsiders one cause of the trouble seems to be the inefficiency of the head of the faculty against whom personally the hostility was chiefly displayed. If this is a true view of the case the plain duty of the Government is to replace the venerable president by a younger and more efficient man. In this country, with half-a-dozen high class universities within easy reach in the United States, it is more to expect students to subordinate their true educational interests to feelings of patriotism.

It is worthy of note that in describing the curriculum as too limited one of the speakers complained of the omission of "the group of subjects embraced in political science" except in so far as they are dealt with in Mill's "Political Economy," and he added that "no young man can be called liberally educated unless he understands something about the constitution of his country and the principles of international law." To these subjects he might have added the principles of jurisprudence, and of political science proper, in the sense in which the term is now used by leading writers. It is to be hoped that the time will soon come when more attention will be paid to this important group of subjects in all Canadian Universities, and when every one who wishes to do so will be able to gain a clear view of the political and legal system under which he lives, without going to a foreign country for the purpose.

GRADUATES and undergraduates alike will share with us the sorrow in which we chronicle the death of Mr. Arthur W. Reid, who died at his residence in London, on the morning of Saturday last. All his life he has been the victim of a delicate constitution, enfeebled still more by hard and incessant work during his undergraduateship; heart disease, from which he has suffered for several years, being the immediate cause of his death. A. W. Reid was born in London in 1860, where he had ever since continued to reside, his father, Mr. Robert Reid, being Collector of Customs in that city. In his school days Mr. Reid was a hard and successful student, and won during his attendance at the London High School the Robb gold medal, one of the highest honors in the institution. Of his course in Toronto University—where he matriculated in 1877 and where he graduated, taking with him the gold medal in mathematics, in 1880—it is unnecessary for us to say anything. His kindly nature, as well as his ability as a mathematical scholar, were too well known and are too well remembered to require eulogy at our hands. So highly was that ability esteemed, where estimation carries weight, that on the institution of the fellowships, that in mathematics was immediately offered to Mr. Reid, and which his ill-health at that time prevented him accepting. In his university and her graduates A. W. Reid had always the deepest interest, and his fellow-graduates of the city of London will miss in no small degree his sympathy and co-operation in the advancement of the cause of their Alma Mater in which they and he have ever been foremost.

THE "NEW EDUCATION."

IN a lecture recently delivered in New York, Col. F. W. Parker, the famous exponent of what is popularly called the "new education," uttered several axioms of his faith which we cannot regard but as most essentially true, and of the greatest importance. The following quotations will, we feel sure, establish the correctness of our opinion:

"In the best methods there must be freedom. Imitation

never leads to creation. All cannot teach in the same way, and all children are not reached in the same way. Our teaching must be adapted to the child. . . . There is but one motive in education, and that is the working out of God's design in man. We call that design character. And so there is but one design in our work—to build up character. . . . The ideal of education, then, is the development of the human being, body, mind, and soul. In plain English, it is making the best of every child, and helping that particular one all that you can. . . . All children are not alike, and should not be trained alike; the great fault is that we take them as a unit, and make them take our way and adopt our ideas. The true way to instruct a child—the only way to develop and train his mind—is to find out what that child wants. How do we train the child's will? By giving him the opportunity to choose for himself and act for himself. Not by making him do as we think, but by letting him choose as soon as he can."

Few will deny that the application of such principles as the foregoing to our present system of instruction would work a revolution; and only those who from long association and connection with the old-fashioned code of educational ethics will deny that the benefits to be derived from such a course as Col. Parker is inaugurating would not amply compensate for the temporary confusion and interruption consequent upon the introduction of such doctrines into our school system. They would elevate the teaching profession and would make men of children, and not machines, as at present.

The Kindergarten is gradually assuming an important and well-recognized position in our school system. The doctrines and precepts of Col. Parker are destined to revolutionize our secondary schools—both public and high. And what are these "Quincy methods"? They are: (1) Freedom to follow natural inclinations and predilections in different departments of study. (2) Adaptation of methods to suit such inclinations and predilections. (3) Making the best of all, and helping each particular one as far as possible.

And if practical common-sense principles are to prevail in our elementary, primary, and secondary schools, why should they not be applied to university education? Would not such a course be perfectly logical and consistent? And can we not apply these principles with greater confidence in regard to university students than to pupils of the public and high schools?

The outcry against the classics—against Greek especially—is but the natural result of imagining that culture can only be obtained in one way and by one method, and that all must conform to one common standard. True culture and education does not consist in the amount or variety of information which a man possesses, but in the substance, and in the manner of acquirement of such information. The true way seems to be that which we pointed out not long ago, that a certain amount of work is requisite; that a fixed number of subjects must be mastered; but that each student may select the various branches which go to make up the amount of work required of him.

That our universities must ultimately adopt the principle of elective studies seems to us inevitable. The outcry against cramming is no mere sentimental whisper; the revulsion from the old doctrine of rigid uniformity is widening and deepening every day; the increase of knowledge renders utterly impossible the attainment of even a smattering of the principal branches; there is a premium on specialization; and, lastly, the cause of true culture and of a liberal education demand that "test acts" and "acts of uniformity" be done away with.

Since these things are so, and since the doctrines of the "new education" are spreading, and since a new race is springing up imbued with its principles, the time cannot be very far distant when our universities will be forced either to adopt the new system; to fail in their mission; or to allow those who believe in progress and true reform to take the management of affairs.

THE COLLEGE RESIDENCE.

AT a time of controversy, when public attention is directed to matters affecting the interests of our University and our College, we ought not to be surprised if fault be found with every institution in any way connected with them. In war we must expect no quarter, and, therefore, in appealing to the country for financial aid we must have no

weak spot in our armor at which our foes may direct their shafts in their combined endeavor to wound us by creating a feeling of dissatisfaction in the public mind. For, though there can be no doubt that the people of Ontario are, at heart, loyal to their own cause, it is not politic—it is not right—that the graduates and undergraduates who regard University College as their Alma Mater, should in any way support the slightest maladministration or even misdirection of our too scanty resources, even though other educational institutions, now for the first time claiming state aid, should err in a similar regard.

Our opponents—no better name occurs—tell us that a portion of the funds of University College is wasted in maintaining an effete institution—its own Residence. It is for us to prove this statement false or, if we cannot do this, to bring about the changes necessary to make such proof possible.

I purpose first of all to state a few of the advantages arising from the maintenance of a Residence, then to ascertain to what extent these advantages are afforded by the Residence of University College, and last to enquire whether in the circumstances it deserves to be maintained.

What advantages result from the existence of a College Residence? The answer to this question depends altogether upon the character of the particular Residence which may be enquired about. Some Residences are useless or even harmful, others deserve neither praise nor censure, a few are really to be commended. What is it, then, that makes a Residence on the one hand useful, on the other harmful? The character of a College Residence will depend upon: (1) Its aim. (2) The character of its officers. (3) The character of its students.

A College Residence maintained merely to afford a place in which to eat and sleep can never accomplish any lasting good, unless it should strangely happen that the students were all—what few are—inspired with a love of learning and a desire to struggle against all worldly ills in an onward march towards perfection. If, however, the object of the institution be to encourage the discarding of everything that is base and ignoble, and the cleaving to that which is pure, success is deserved and to a great extent assured. A man, a book, an institution, that aims to teach that there is a reality in life, and moreover a responsibility, that there is work for all and that the call to that work is urgent and imperative, does not exist in vain. A College Residence conducted with such a purpose must be a power for good—for ever.

But good purposes and noble aims are often poorly wrought out. Good men are requisite in order to carry out good plans. The resident officers must be in full sympathy with the object, and able to accomplish it. No Residence whose Dean or Housemaster and assistants are mere machines performing a certain amount of routine work, with the least possible expenditure of time, even with all the merits of exactness and punctuality, can do much in the way of inspiring love for the good and true. Men of the best character—using the word in its broadest and best sense—should alone be employed. They should be marked by enthusiasm, over-soul, and a self-sacrificing spirit. Every student should feel—*should know*—that in every teacher he possesses a friend willing to sacrifice time, convenience, and inclination to serve him. No position affords greater opportunity for doing good, or therefore evil, than that of a master in Residence. His intercourse is, or ought to be, so close that he can fill those in his charge with what in himself he knows to be good, give them as it were his life-blood, and thus live in them. With officers of this sort mingling with the students, advising, checking, urging and directing, what a grand place a College Residence may be! With careful officers, the further removed from the ideal a Residence is, the less of contact there is between the ruling and the ruled, the better. Therefore much care must be taken in selecting the rulers. If only one, let him be broad and loving. If more than one, let them each be all the more broad and all the more loving, for one narrow-minded man does less harm alone than when associated with others as narrow-minded as himself. Many an institution founded and maintained to do good is rendered useless because all engaged in its conduct move in one rut, belong to one school of thought. Let it be seen that character—the word includes ability—be the only test applied to candidates for office. They need not be all Whigs nor all Tories, all linguists nor all scientists. Let their hobbies be destructive *inter se*. Let no denominational test prevent a man from filling a position for which he is best fitted. Let not even nationality be considered, except in so far as it affects ability to perform the work. How narrow, how foolish, to raise the cry, "No Irish need apply!" Where should cosmopolitanism be better taught than in educational institutions, especially in those supported by the

The character of the students, too, is most important. "Good officers" generally means "good students," but there is a class of young men determined to choose the wrong rather than the right, and this class will resist and, perhaps, nullify the most persistent efforts of the best of teachers. Such students must be dismissed after a fair trial, the sooner the better. Then, too, to render the influence of the students themselves broadening and liberalizing, all shades of opinion and all

parts of the Province should be represented. Let the idea perish that Eastern Ontario needs one College and University, and the West another. Still further, the ideal Residence must welcome students of all departments, from the Theological to the Medical. Graduates, too, would be admitted, as long as they accorded with the spirit of the place and set no bad example. Further still, and here many will halt, let the presence of young women act as an elevating power on the conduct and deportment of the men in the dining hall and at public meetings, as is at present the case at Ann Arbor and other American universities.

With such objects, officers, and students, a Residence is most valuable and successful, but care should be taken that there be drawn up no strict code of rules entering into the private details of individual life. There should be few laws, and these general. Let the great—if possible the only—rule be: "Do what is right." It covers everything, and needs only judgment in enforcing it.

From the ideal, with its evident advantages, we turn to the real, from what may be to what is. We are brought to the question, "How does the Residence of University College answer as to its object, its officers and its students?"

With respect to the first, it is perhaps true that most of the students in Residence are there simply because it is more convenient for study or for sport. Few are there in the expectation of being inspired, purified, and nerved for a performance of the arduous duties that come after College life. It may be that the Residence was designed as a means of taking hold of young men and placing them upon a higher plane; but it cannot be said that such seems to be, any longer, the object in conducting it.

As concerns the second requirement, it will be admitted that the Residence is inadequately officered. It has been its good fortune to have placed over it men that have done their best to serve its interests: it has been its misfortune that other duties have always compelled its Dean to give the greater part of his attention to matters outside of Residence work. As long as it is decided that one man shall be University Registrar, College Lecturer, and Dean of College Residence, so long will Residence be what it has always been, a place where the Dean sees little of those under him, and where his influence upon them is consequently weak. He should have no duties other than those proper to the Head of Residence. He should see much of his students. He should, as it were, act the part of a father inciting his children to great deeds, filling them with a humble and reverent, yet strong and determined love for learning, directing their reading, moulding their thoughts, and rendering them men in that they live for men. As things now are this is impossible.

With reference to the character of the students it is just to state that they are neither better nor worse than those living outside college precincts. It is true that the reputation of Residents has suffered much from their continued adherence to the initiatory rites, in which blue fire and masked fiends figure so prominently, but it is also true that an examination of the class lists proved that the time devoted thus is no greater than that wasted by outsiders in more or less harmful pursuits. But is it sufficient that Resident students be no worse than non-Resident? Surely not. If Residence fails to exercise a salutary influence on its inhabitants, it neglects the main object of its existence. Again, the possible number of Resident students at University College is so small that a set or clique may easily fill it. It has been said that Residence is the home of the aristocratic (on this continent called snobbish) element. Whether this be true or not, there can be no doubt that many students that have desired to participate in the enjoyment of the advantages properly resulting from living with fellow-workers, have not been registered on the Dean's books, simply because the atmosphere has not seemed congenial.

"Shall Residence be retained?" "In its present state? No." "In an improved state? Yes." How improved? (1) By being regarded as a means of education. (2) By being placed under a Dean (assisted if necessary) whose sole work will be to see that it is well managed. (3) By being enlarged to such an extent as to afford accommodation to every student that wishes to take advantage of it, no matter to what university faculty he belong.

These improvements would bring about another, for with good influence, good officers, good accommodation and moderate fees, it will be popular; large numbers will attend, and it will be self-sustaining. As things now are, in the opinion of many of the best friends of our College, the Residence is accomplishing no special good. It is thought by many more that the small candle is not worth the wick, and that steps should at once be taken to prevent the annual recurrence of a deficit, the amount of which seems uncertain, though its existence has not yet been denied. Two courses are open—to abolish or to improve. It is generally easy to destroy; it is often better to retain and reform. Is it not so in the present case, where so many advantages will result from the maintenance of a first-class Residence, and where an almost ideal Residence is so easily possible?

W. H. HUSTON

Pickering College, Pickering, March 6, 1885.

A FURTHER CRITIQUE OF DR. BEATTIE'S BOOK.

AFTER all that has been said in the way of criticism and review of Dr. Beattie's new book, anything further in that direction may seem superfluous. But after all that has been said, and, for the most part, rightly said, in commendation of this first production of a Canadian philosopher, one may be allowed to point out what seem to be its weaknesses.

While Dr. Beattie has succeeded in showing the untenableness of the development theory of knowledge and the development theory of morals, he has scarcely succeeded in giving a correct representation of Conscience or of the Ethical Standard. If the work of *destruction* has been completely accomplished we cannot say as much for the efforts at *construction*.

There are two positions held with respect to the moral faculty by those who approve the Development Theory of morals. First, There is a capability ultimate and independent of regarding ends as higher or lower relatively. Just as in the sphere of theoretic knowledge the mind itself furnishes some elements of our cognitions, so here the mind furnishes the notion of right and wrong without determining the *actions* which are right and wrong. Second, We possess an original faculty by which the *rightness or wrongness of actions* is intuitively recognized as right, and therefore binding upon the agent. Against this position some very strong arguments may be advanced. Of these objections against his position Dr. Beattie mentions one—the *diversity of the principles which men think right*—but does not meet it fairly. The diversity referred to is not that which attaches to men's moral judgment, to their application of general principles to special cases but the diversity of these very general principles which we are told are intuitively recognized as right—by the moral faculty. For example Dr. Beattie would say, I suppose that the proposition "Patriotism is right" is immediately recognized by the conscience as true and possessed of authority. But hold, can this be correct when it is quite conceivable that men may differ as to what "Patriotism" is? If this quality discovered in actions is the ground on which they are declared right, then surely we must be capable of at once and unerringly discovering that quality in actions. How does this accord with the haziness and want of harmony with one another, if men's conceptions of those qualities which Dr. Beattie would affirm that we intuitively recognize not only as *being* but as *being right*. Ever since the days of Locke has this objection against intuitive moral principles been urged, and like all his predecessors Dr. Beattie discovers no way of meeting it but by denying the fact of diversity in men's moral principles. Those who make this denial are more to be admired for their boldness than for their regard to obvious and notorious facts.

In his chapter on the Ethical Standard, Dr. Beattie, emphatically rejects the view that the rightness or wrongness of actions depends upon their consequences. But is it not true that whole classes of actions are declared to have moral quality, simply because they promote or hinder the general good? Ordinarily we say that it is wrong to deprive a man of property which he has acquired by his own exertions. If the community were reduced to half a dozen men and one of these were possessed of the whole available stock of provisions. Ought the five men to obey the above rule and starve? If not, on what ground would their depriving the sixth man of his possessions be justified. One would naturally it seems to me, say that the ground would be the general good. If then the right to deprive the man of his goods in these circumstances is based on the general good, it is sufficient to see on what other ground the right of the man in more ordinary circumstances, to keep his own, can be founded.

Dr. Beattie's ethical standard is the divine law, the expression through the divine will of the rectitude of the divine nature. To this external standard there corresponds a rule which proceeds from our moral nature. Thus we have a double standard. But when Dr. Beattie says (page 167), "Neither the moral law nor the civil code nor anything external can have any meaning as a moral standard, save as it is the expression of a subjective moral principle," he gives up the divine law as an ethical standard, and returns to the position of Calderwood, viz., that the standard is certain moral principles which the moral faculty intuitively recognizes as right. If Dr. Beattie's language means anything he says that even the laws of the decalogue furnish a standard because they agree with the deliverances of our moral nature. The argument above-mentioned against the intuitive nature of these moral principles seems to point to the fact that they cannot furnish us with an ethical standard independent of a consideration of the consequence of action.

N. D. N.

PHOSPHATE MINING IN CANADA.

Stretching along the northern portions of Ontario and Quebec, and extending from Labrador north and west to the Arctic Ocean, lies a vast area covered by rocks of the Laurentian period. These rocks are supposed to

have been deposited by ancient seas in pre-Palæozoic times, but afterwards so metamorphosed by the various agencies of subterranean heat and eruptive outflows that only by their stratification and chemical constitution do they bear any resemblance to those laid down in later ages. They consist chiefly of Gneiss, Quartzite, and rocks of a related nature, all of a highly crystalline character. Besides occupying this elevated position, this formation extends down in Ontario, to the St. Lawrence between Kingston and Brockville, and, in Quebec, striking eastward along the northern shore of this river from just below the city of Quebec.

In many places this large tract is overlaid by Palæozoic rocks and deposits of the glacial and post-glacial ages, and is clothed with thick forests; but again, these rocks, upheaved and contorted in every conceivable manner—sometimes, as in Quebec, being elevated into mountain-chains—give to the country an extremely wild and rugged appearance. With these siliceous rocks, however, are to be found strata of limestones and dolomites, associated with beds, veins, and masses of many economic minerals, and notably iron ores, graphite, and apatite.

The phosphate-bearing rocks are, for the most part, found in the townships of Hull, Templeton, and Buckingham (Ottawa Co.), Que.; and North Burgess, Elmsley, and adjacent townships in Ontario—the mines which have been most successfully worked being situated in the valleys of the Gatineau, La Blanche, and Lièvre.

Apatite, commonly known as "Phosphate," receives its name from *apatao*, to deceive, having been at first mistaken for quartz, beryl, and other minerals. It is essentially a tricalcic phosphate of lime, but presents two leading varieties, the one—occurring in Europe—containing Calcium Chloride; the other—in Canada—Calcium Fluoride; a small amount (usually 0.5 per cent.) of Calcium Chloride is always present, however. This fact, when dealing with specimens unmixed with foreign matter, makes the Canadian variety the richer in phosphoric acid of the two. In color it may be black, white, red, chocolate color, spotted, etc., but is generally of some shade of green, and may be semi-translucent. It is of a moderate hardness—feebly scratching glass—and of a specific gravity of about 2.9. It often presents distinct cleavage, and at times is of a fine or coarse granular nature. "Phosphate" occurs both crystalline and massive. Crystallizing as six sided prisms, with complete pyramidal terminations, it is to be found scattered throughout the crystalline limestone over large areas. This limestone is of no commercial value because of the large amount of calcium carbonate present, even after "dressing." Crystals are, however, found loose in considerable numbers in many places where this calcareous matrix has been decomposed by exposure to atmospheric agencies.

But it is in its massive condition, as obtained from veins and "pockets," that it is largely mined. The veins, traversing the dead rock, are of varying thickness and very irregular and distorted. They narrow and widen with great suddenness, and, although they generally contain a purer phosphate (*i. e.* freer from extraneous wet matter), their "yield" is more uncertain than that of the "pockets," and, notwithstanding this irregularity, large amounts have at times been obtained from them.

The more common mode of occurrence is, however, in large lenticular masses, technically known as "Pockets" or "Stocks." These vary much in size—say from 2 to 40 ft. in depth—and consists of Phosphate, which is often more or less mixed with Quartz, Pyroxene, Mica, etc., and therefore requires subsequent *dressing*.

They appear to be entirely surrounded by dead rock, and, consequently, when such a Stock is exhausted an oval or basin shaped hole is left which in the bottom often shows a thin streak of Phosphate.

With a few exceptions these surface deposits have only been worked, but in some instances, in which borings have been made in deserted *Pockets* showing indications of lower masses, the presence of Phosphate in quantities has been proved at a depth of from 20 ft. to 60 ft. below. From this it may be argued that vast beds of Phosphate exist at no very great distance below the surface; but, owing to the immense expense in removing the superincumbent wet, very little has been done—or will be done until the surface deposits are exhausted—towards these.

It is rather remarkable, and a fact of some considerable interest, that a number of Pockets are often found together. Thus, an area of 5 acres may contain a greater number than the adjoining 100 acres. These fruitful spots are generally on hill sides and rising ground.

It has already been remarked the surface deposits for the most part have only been worked; it is for this reason that the mineral cannot be said to be truly mixed. The process constitutes really a form of quarrying, and has been carried on with apparatus of the simplest nature. Holes are drilled of various lengths, according to the result required, in the phosphate or surrounding rocks. After charging these with gun-powder or dynamite and tamping, the adjacent area is loaded with heavy logs, and the charge exploded. The masses of "pure" phosphate thus detached are placed by themselves, whilst those containing intermixed calcite, pyroxene, etc., are carried to the dressers' tables. (At times, when the depth of working is considerably below the surface, a simple derrick is used for hoisting.) The dressers, by means of hammers constructed for the purpose, separate out as far as possible the phosphate and throw away the gangue. The impurities of the commercial article will therefore be seen to consist of calcite with quartz, pyroxene and other insoluble minerals.

If, as is very often the case, these mines are near the water the mineral is put on board scows which take it as far as navigation allows—to the Ottawa River if possible, but if not, to some point from which it is teamed there. At the Ottawa River it is re-loaded on barges which convey it to Montreal. This, of course, refers to mines in Ottawa County. The greater part of all the phosphate mined is exported to England.

This industry, although requiring large amounts of capital, is being steadily and successfully developed. In 1875, 3,701 tons were exported; in

1881, 15,601 tons; in 1883, 19,000 tons; in 1884, probably about 25,000 tons were exported.

Its price fluctuates, but in Montreal may be said to be worth from \$15 to \$18 per ton, according to quality.

In England it is treated with sulphuric acid, which converts it for the greater part into a soluble acid phosphate, a substance immensely valuable as a fertilizer.

FRANK T. SHUTT.

McGILLIGAN'S "HAMLET."

MY friend McGilligan is about to put forth an edition of Hamlet in two volumes—an edition which I feel sure will mark the beginning of a new era in Shakespeare-study. As the author's scholarship, admirable discrimination, power of reading between the lines, and deep insight into motives cannot fail to meet with the appreciation they deserve from Shakespeare scholars the world over, I have thought it right to bring thus early to your notice a work which will make the name of McGilligan famous, and at the same time do honor to Canada. I have had the privilege of the author's intimacy, and have watched the growth and expansion of his wonderful theory as to the part played in that great tragedy by the speculative and irresolute Hamlet. But before going further perhaps I had better say that my friend holds to this belief: that all the other plays are as a coast upon which the sea of Shakespeare's mind casts at times "something touching the lord Hamlet;" and as Columbus, long before his first voyage, had sent his thoughts far across the shoreless sea that bore to his feet a floating branch from a tree that grew he knew not where, so McGilligan, the Columbus of commentators, has been the first whose thoughts have voyaged to the land where Hamlet lived his life.

"If Hamlet's father," says George Eliot, "had lived to a good old age, and his uncle had died an early death, we can conceive Hamlet's having married Ophelia, and got through life with a reputation of sanity, notwithstanding many soliloquies, and some moody sarcasms toward the fair daughter of Polonius, to say nothing of the frankest incivility to his father-in-law." McGilligan thought so too. He applied himself to an earnest study, from all points of view, of the state of affairs in the Danish family royal, after the death of Hamlet's father,—when it was the uncle who had the crown, and was looking forward to a good old age.

Mindful of the fact that, like the sounding of the key-note before the overture begins, Shakespeare, in the very outset of his greatest dramas, gives us a moment's forecast of what is to be, McGilligan, after long pondering on Hamlet's first words, felt a great light flash into his mind; he saw that Shakespeare himself plucks out for us the heart of Hamlet's mystery by the very first words he makes Hamlet speak:

"King. But now, my cousin Hamlet, and my son,—
"Hamlet (aside). A little more than kin, and less than kind."

I shall now quote McGilligan's comments (p. 27):

"... His mother had married his uncle, thereby becoming his aunt,—'Mother, my noble aunt!' (Tit. Andr. iv. 3.) Hamlet was thus his own cousin: 'Cousin, cousin,—but 'tis doubt' (Rich. II. i. 4). We can thus see why he afterwards shrank from suicide,—'Kill my cousin? (Rom. and Jul. iii. 2.) Methinks I'd see my cousin's ghost!' (Ib. iv. 3.)

"Moreover, a son by this marriage would have been Hamlet's brother; as also his cousin,—'Uncle-father and aunt-mother, (ii. 2) your son, my cousin' (Much Ado, i. 2).

"But Hamlet, being the son of his uncle and of his aunt, was his own cousin; therefore Hamlet was his own brother,—'I have no brother, I am like no brother (Hen. VI. v. 6), and yet methinks I see him now!' (Cymb. v. 8),

"Therefore Hamlet, being his own brother, was beside himself. Argal, Hamlet was mad—'Sblood, there is something in this more than natural, if philosophy could find it out.' (ii. 2)."

McGilligan goes on to observe how admirably Shakespeare in these two lines has foreshadowed the great tragedy that grew with the madness of Hamlet,—a madness, in McGilligan's opinion, gathering slowly in force from our first view of Hamlet, puzzling his brains over the hopeless entanglement of his family connections. The one predominant trait of his character was a longing to be out of life; to shuffle off that perplexing coil of intertwining relations which distracted his mind. He strives to unravel the tangle, and becomes a lunatic before he can grasp the logical proofs of his lunacy.

This is a brief outline of our author's luminous theory,—to which I am afraid I have not done justice. However, I shall now have to pass on to the second volume, in which the psychological studies are fully as deep as those in the first, while the originality is none the less interesting. More than half of this volume is taken up with the discussion of a very important incident in Act v. sc. 2. It will be remembered that the first grave-digger says to his comrade: "Go, get thee to Yaughan; fetch me a stoop of liquor," whereupon the second grave-digger leaves the church-yard,—and is seen no more. Of course there is some profound reason why he should not come back.

Of the several German writers who have tried to follow him, Schlauschenbimmelgotter returns with this theory, that, as the man was given no money, it is altogether in accordance with Shakespeare's knowledge of human nature that the jug of beer should not be forthcoming. Our author scouts this theory, saying that the two grave-diggers were evidently noted characters, well-known "in the taverns thereabout" (Rich. II. v. 3); they would therefore have no difficulty in procuring "a pot of good double beer, neighbour" (Hen. VI. ii. 3). Moreover, do we not find in Cymb. v. 4, "Fear no more tavern-bills!" In fact, McGilligan, after a lengthy and learned argument, based chiefly on Hen. IV. ii. 4, where Falstaff pays 5s. 8d. for two gallons, proves conclusively that the second grave-digger got the beer at the nearest tavern.

After demolishing one German he turns to another,—Blatterhertzenkeitzel; whose idea is that Hamlet and Horatio, having waylaid the second grave-digger as he was bringing the beer, emptied his jug; then having routed him by a masterly flank movement, the two entered the churchyard and bothered the thirsty first grave-digger with guileless conundrums. The fact that Hamlet is unusually talkative in the churchyard gives this theory colour; but McGilligan makes an eloquent protest: "Can we imagine," says he, "the prince of Denmark, as he lies in wait for the rustic with a beer-jug, whispering breathlessly to Horatio, 'Two beers or not two beers,—that is the question?' Never. No one but a German could dwell on the scene a moment." And though it seems from the text that thus they would have but very little time to empty the jug, McGilligan does not put it forward as an argument, "for," as he says, "Hamlet and Horatio were for some time at a German university." However, Hamlet had one more opportunity,—an express invitation "to carouse" (v. 2), which he nobly put aside, with the words, "Not yet, by and by." But I must pass to McGilligan's own theory, which is that the second grave-digger, returning with the beer, peeps cautiously over the church-yard fence, and sees Hamlet and Horatio talking to his comrade. He knows that if he comes forward he will have to "divvy" among four. He is fond of beer himself,— "Whoop, jug! I love thee!" (Lear, ii. 4); so he "tips the wink" to his friend to come out as soon as possible; and as Shakespeare has marked no exit for the second grave-digger, we must conclude that in the bustle that follows he gradually edges his way to the concealed beer jug.

Another theory is suggested,—but my want of space will not permit me to go further into the merits of this admirable work, though I should like to have noticed some changes in the text. I small mention but one, the lines in Hamlet's soliloquy:—

'Tis now the very witching time of night,
When churchyards yawn, and hell itself breathes out
Contagion to the world;

Are in this edition amended:

'Tis now the very witching time of night,
In Yaughan churchyard; . . . itself breathes out
Contagion to the world.

How admirably is the "local coloring" brought out by these deft touches! True, the hand may not be Shakespeare's; but, could the great master read these lines, would he not cry out, *Aut McGilligan, aut diabolus?* Indeed, to tell the truth, Shakespeare's part in the volumes is far inferior in interest and value to McGilligan's.

In conclusion I may state that the dedication has been offered to Henry Irving, who sends McGilligan, in answer, a puzzling quotation: "By the lord, fool, I am not mad" (Twelfth Night, iv. 2).

H.

University and College News.

LITERARY AND SCIENTIFIC SOCIETY.

All attempts to counterfeit the old-time exciting scenes at the election last night fell flat. Noise there was in plenty, but it was nothing more. Anxious faces and business-like organization, which in past years have betokened an interest and seriousness sufficient to account to the casual observer for the scenes of excitement around him, were absent from last night's gathering. The only individuals whose appearances evidenced anything more than that they were participating in a species of farce, were Messrs. Martin and Baldwin.

Preceding the election the reports of the Secretary of the committee, of the Treasurer and that of the committee appointed to decide on the essays of the Society were brought in. The Treasurer's report, to which considerable interest was attached, turned out slightly better than was expected. The report as presented showed a deficit of \$42.51, which deficit was met by the receipt in fees during the evening of some

\$165.00, thus leaving to the credit of incoming treasurer a balance of \$123.00, a fairly satisfactory showing.

By the essay committee Mr. Fred. H. Sykes was awarded first prize, "Notes in Criticism" being the subject of his essay. The second prize was awarded to Mr. W. McBrady's essay, entitled "Love of Country."

At 8.45 the voting for Corresponding Secretary, as deciding between Messrs. Martin and Baldwin, was commenced. The President declared Mr. Martin elected by a vote of 128 to 33. This constitutes the committee of next year as follows:—

President, Wm. Houston, M.A.
1st Vice-President, Jas. Ross.
2nd Vice-President, C. J. Harvie.
3rd Vice-President, W. H. Hodges.
Recording Secretary, J. McD. Duncan.
Corresponding Secretary, J. E. Martin.
Treasurer, J. A. Duff.
Curator, Thos. Marshall.
Secretary of Committee, T. A. Gibson.
Councillors—R. Ross, R. Kent, J. T. Crawford, J. A. Sparling, E. S. Hogarth.

In our report of last week there were several mistakes which the above list corrects.

After a parting address from Father Teefy, the last meeting of the year was brought to a close amid the strains of "Auld Lang Syne."

MODERN LANGUAGE CLUB.

The Committee of the Club has adopted the following programme for the English meetings next year. The President wishes those desirous of contributing essays on any of the subjects to send him their names:—

1st meeting—Wordsworth—1, Life and Influence; 2, Views on Criticism, Prelude and Excursion; 3, Lyrics; 4, Sonnets; 5, Ode on Immortality; 6, Tintern Abbey.

2nd meeting—Shelley—1, Life; 2, Dramatic Works, Cenci; 3, Revolt of Islam; 4, Lyrics; 5, Adonais.

3rd meeting—Carlyle—1, Life; 2, Essays; 3, Historical Works, French Revolution; 4, Hero Worship.

4th meeting—Hawthorne and Holmes—1 & 2, Lives; 3, Scarlet Letter; 4, Marble Faun; 5, Autocrat of the Breakfast Table.

5th meeting—Longfellow—1, Life; 2, Evangeline; 3, Hiawatha; 4, Tales of a Wayside Inn; 5, Dramatic Works.

6th meeting—Mrs. Browning—1, Life; 2, Aurora Leigh; 3, Casa Guidi; 4, Lyrics, Cry of the Children; 5, Translations.

7th meeting—George Elliot—1, Life; 2, Adam Bede; 3, Romola; 4, Middlemarch; 5, Daniel Deronda; 6, Mill on the Floss.

The following are the officers for the ensuing year:—Hon. President, Mr. Squair, B.A.; President, Mr. T. A. Rowan (by acclamation); Vice-President, T. Logie; Corresponding Secretary, Mr. C. J. Hardie; Recording Secretary, Mr. J. E. Jones. Committee, Messrs. A. F. Chamberlain, F. F. McPherson, J. Garvin, M. V. Kelly, Hodges and Dales. The remaining officers will be elected from the first year in October.

Y. M. C. A.

The canvassing committee desire to acknowledge the following subscriptions:—Hon. D. A. Smith, \$150; E. Bayly, Esq., \$50; M. H. Dixon, Esq., \$25; Dr. Sheraton, \$25; Mr. H. H. Fudger, \$25; W. H. Vandersmissen, M.A., \$20; Dr. Oldright, \$20; Rev. T. H. Wallace, \$20; \$10 from each of the following: Hon. T. B. Pardee, George Craig, Esq., A. R. Creelman, Esq., W. H. Fraser, B.A., C. W. Gordon, B.A., G. Gordon, B.A., W. Davidson, B.A., W. P. McKenzie, B.A., Jas. Cuthbert, B.A., H. B. Cronyn, H. J. Hamilton; and \$5 from each of the following:—J. H. Bowes, B.A., R. Sloggett, B.A., Rev. Geo. Bruce, B.A., John Ross, Rev. J. Cameron, A. McD. Haig, B.A., D. G. McQueen, B.A., A. W. Campbell, B.A., W. W. Jardine, M.A., John Hillock, Esq., M. Bethune, R. Harkness, W. V. Wright, J. W. Garvin, J. R. Mann, W. J. McDonald, C. C. Owen, J. C. Burrows, G. A. Cameron, W. A. Leys, Alex. Manson, Jas. Arnott, A. Murphy. Also \$5 each from two ladies, signed "A Friend." With the \$2,330 already acknowledged this makes the sum total \$2,900.

KNOX COLLEGE.

The funeral of the late W. W. McFarlane took place on Saturday last to Mount Pleasant cemetery. Mr. McFarlane came from Scotland about three years ago, and was in the second year of his literary course. While in the midst of his examinations he was attacked by typhoid, and died after a week's illness. The students in a body followed the remains to the cemetery. Many students from the neighboring colleges also signified their respect by joining the procession. Ex-

aminations are now in progress, and as a consequence unusual industry is manifest among the theological students. Closing exercises will be held in Convocation Hall on Wednesday next. An evening meeting will be held in St. Andrew's Church, Jarvis-st., when the valedictory of the graduating year will be read by W. A. Duncan, M.A., and the reply by J. L. Campbell, B.A.

"K" COMPANY NOTES.

Battalion drill commenced on Wednesday evening, the 18th instant. "K" Company was represented by 2 officers, 2 sergeants, and 28 rank and file.

The church parade on Sunday, 22nd instant, to Holy Trinity Church was well attended.

The bayonet squad, which has been at work under an instructor from "C" Company Infantry School, is making good progress.

Owing to the unfavorable state of the weather, Company drills take the place of Battalion parades both this week and next, and will be counted as Battalion parades.

The Company will parade on Thursday, the 2nd April, at 3.30 p.m. in drill order with leggings for Company drill. The prizes won at the annual rifle match will be presented on that afternoon.

It is understood that the bayonet competition will take place on the 24th of May.

The next Battalion parade will take place on Wednesday, the 8th of April at the drill shed at 8 p.m.

ASSOCIATION FOOT BALL CLUB.

The annual meeting of the above club was held on Wednesday afternoon last. Reports showed the last season to have been a most successful one in every way. Out of eight matches played six were won and two were draws, and out of sixteen goals fourteen were won and two lost. After a review of the prospects of the coming season the election of officers were proceeded with, the following being the result:—President, Mr. J. M. Palmer; Vice-president, Mr. J. S. Jackson; Rec. Secretary, Mr. R. Chrystal; Cor. Secretary, Mr. J. D. Graham; Treasurer, Mr. A. McCulloch. Committee:—4th year, Messrs. Owen and Gourlay; 3rd year, Messrs. Sliter and Natrass; 2nd year, Messrs. Senkler and Garrett.

PERSONALS.

Mr. F. W. Maclean, who, since the latter end of January, has been suffering from a severe accident by an internal injury (that very nearly terminated very seriously), received while out coasting, is now convalescent, and will probably be around in a few days.

Mr. W. I. Bradley, B.A., '84, is among the prizemen in medicine at the recent examination at McGill.

Mr. Fred. Wade has an article in the current number of *The Week*, on the Riel troubles in the North-west.

Di-Varsities.

1st Science man (*loquitur*)—"When a volunteer puts his uniform on, to what class of the animal kingdom does he belong?" 2nd Science man—"Oh—ah—ahem—give it up." 1st Science man, triumphantly—"The *Tunicata*.—*Exeunt*."

"*Quem quosdam milites in cauco bibere vidisset.*" "When he had seen divers men of the rank and file drinking at a caucus."

POET:

I love the dew-drop, glistening
In the bell of a tiny flower,
As it opes its leaves to the morning sun,
And feels his growing power.

BEE:

I hate the dew-drop, glistening
In the bell of a flower, sweet;
It mixes with the honey,
And—I like my nectar "neat!"

ERIC.

Drift.

It is a perfectly safe statement that, as things now are, one half the power of literature is lost. No book is ever read as its author intended it should be read. Printing was a great invention; but it is manifestly

unequal to the task of conserving the treasures genius entrusts to it. It is at best but a wicker-basket that serves very well to hold the pebbles and the coarse sand; but fine golden grains slip through and are lost, and the subtle fluid, too, that once bathed the pebbles and coarse sand, and made them shine with a beauty we shall never see.

ROBERT BALMER, in *The Nineteenth Century* for March.

The devil does not care for your dialectics, and eclectic homilectics, or Germanic objectives and subjectives; but pelt him with Anglo-Saxon in the name of God, and he will shift his quarters.—C. H. SPURGEON'S advice to young preachers.

ORPHEUS.

Each Orpheus must to the depths descend,—
 For only thus the poet can be wise;
 Must make the sad Persephone his friend,
 And buried love to second life arise;
 Again his love must lose through too much love,
 Must lose his life by living life too true,
 For what he sought below is passed above,
 Already done is all that he would do;
 Must tune all beings with his single lyre,
 Must melt all rocks free from their primal pain,
 Must search all nature with his one soul's fire,
 Must bind anew all forms in heavenly chain.
 If he already sees what he must do,
 Well may he shade his eyes from the far-shining view.

—THE MARCHESA D'OSSOLI (*Margaret Fuller*).

Too many examinations from outside are to every competent teacher an interruption, grief and nuisance. The examination system in our schools and colleges, when in the hands of the teachers themselves, is, so far as I am qualified to give an opinion, straightforward, helpful, and judicious, but outside this, from the University down to the combined examinations of our public schools in Toronto, the system, if in any worthy sense it may be called a system at all, is—to my mind—delusive and profoundly unsatisfactory.—Rev. SEPTIMUS JONES, in *Educational Monthly*.

We see a household brought up well. A mother who took alone the burden of life when her husband laid it down, without much property, out of her penury, by her planning and industry night and day, by her fullness of love, by her fidelity, bring up her children; and life has six men, all of whom are like pillars in the temple of God. And O, do not read to me of the campaigns of Cæsar, tell me nothing about Napoleon's wonderful exploits. I tell you that as God and angels look down upon the silent history of that woman, no outward development of kingdoms, no empire-buildings, can compare with what she has done.—HENRY WARD BECHER.

IN SEPARATION.

The bliss that happy lovers dream will bloom
 Forever new, shall scarce outlast the year;
 Their calmer kisses wake nor smile nor tear;
 Love's resting place already is its tomb.

Since sated eyes grow weary of their prey,
 And constant vows their own best hopes betray,
 And love's June lily, marred but by a breath,
 Falls where the other lilies lie in death.

Therefore the doom of land and sea that bar
 My life from hers I do accept. At least
 No passion will rise jaded from the feast,

My pure respect no passing fires can stain;
 So without hope I love her, without pain,
 Without desire, as one might love a star.

—From the French of SULLY PRUDHOMME.

Do you know that every man has a religious belief peculiar to himself? Smith is always a Smithite. He takes in exactly Smith's-worth of knowledge, Smith's-worth of truth, of beauty, of divinity. And Brown has from time immemorial been trying to burn him, to excommunicate him, to anonymous-article him, because he did not take in Brown's-worth of knowledge, truth, beauty, divinity. He cannot do it, any more than a pint pot can hold a quart, or a quart pot be filled by a pint. Iron is essentially the same thing everywhere and always; but the sulphate of iron is never the same as the carbonate of iron. Truth is invariable; but the *Smithite* of truth must always differ from the *Brownate* of truth.—OLIVER WENDELL HOLMES, in *The Professor at the Breakfast-Table*.

Editor's Table.

"PRUE AND I."

Mr. G. W. Curtis has attracted more attention recently as a political reformer than as a litterateur. It is probable that as the recognized leader of the Independent party he contributed more than any other single person to the successful issue of the reform agitation in connection with the late United States elections. He is a man of clear views, undoubted integrity of purpose, and of great moral courage and determination. A revival of interest is then to be expected both in the man and in his writings.

Several years ago Mr. Curtis contributed a number of delightful sketches under the title of "Prue and I," to *Putnam's Monthly Magazine*. These have recently appeared as a dainty little volume in the shilling series issued by David Douglas, Edinburgh.

"Prue and I" is without exception the most charming book we have read for a long time. Its excellence is of that rare nature that does not admit of description; and we shall not attempt the impossible. The pure ideality, the exquisite richness and delicacy of imagination, the delightful naïveté of expression, are too subtle and ethereal to be transferred to our columns. We hope, however, through the following extracts to induce our readers to seek the acquaintance of "Prue and I" for themselves.

In the preface "I," an old bookkeeper, whose only journey is from his house to his office, in reflecting on the pleasures of foreign travel, finally consoles himself with the reflection that

"A man need not be a vagabond to enjoy the sweetest charm of travel; all countries and all times repeat themselves in his experience. I have not found that travellers always bring back with them the sunshine of Italy or the elegance of Greece. . . . So that I begin to suspect a man must have Italy and Greece in his heart and mind if he would ever see them with his eyes."

The old bookkeeper ascribes his fondness to the sea to the fact that he was born by it. Now, confined within the musty walls of a city warehouse, his mind reverts to his boyhood's days, when it was his chief delight to play on the old docks of his native town. It was a great day for him when an occasional East Indiaman arrived in port with rusty, seamed and blistered sides and great flapping of dingy sails. When the great ship was chained and cabled to the dock, and

"Sailors chanting cabalistic strains that had to my ear a shrill and monotonous pathos, like the uniform rising and falling of an autumn wind, turned cranks that lifted the bales and boxes and crates and swung them ashore. But to my mind the spell of their singing raised the fragrant freight, and not the crank. Madagascar and Ceylon appeared at the mystic bidding of their song. The placid sunshine of the docks was perfumed with India. The universal calm of southern seas poured from the bosom of the ship over the quiet, decaying old northern port."

At other times the old bookkeeper takes us into his confidence concerning certain great possessions of his which lie somewhere in Spain, *chateaux en Espagne*:

"The sun always shines upon them. They stand lofty and fair in a luminous golden atmosphere, a little hazy and dreamy, perhaps, like the Indian summer, but in which no gales blow and there are no tempests. . . .

But there is a stranger magic than this in my Spanish estates. The lawn slopes on which when a child I played in my father's old country place are all there, and not a flower faded nor a blade of grass sere. . . . From the windows of those castles look the beautiful women whom I have never seen, whose portraits the poets have painted. They wait for me there, and chiefly that fair-haired child lost to my eyes so long ago, now bloomed into an impossible beauty. . . . When I meditate on my Spanish castles, I see Prue in them as my heart saw her standing by her father's door. . . . There is wonderful music there; sometimes I awake at night and hear it. It is full of the sweetness of youth and love and a new world. I lie and listen and I seem to arrive at the great gates of my estates."

These extracts are undoubtedly beautiful in themselves, yet they give but little better idea of the whole book than does a spot of paint of a great picture. Such works of art must be *experienced* before a correct idea can be formed of them.

Unfortunately, examinations are too great an all-present dread to allow students to read even the best works outside of their course just now, but we cannot recommend to our readers a more pleasant book for the coming holiday season than "Prue and I."

BOOKS ADDED TO THE LIBRARY.

The following books have been received in the Library since the 13th instant:—

- Rhode Island Public School Report, 1885.
- Statesman's Year Book, 1885.
- Comparative Grammar of Anglo-Saxon. By F. A. March.

Jephthah's Daughter. By Chas. Heavyside.
 Homeric Dictionary. By G. Autenrieth. Translated by R. P. Keep.
 John Bascom, Works of; 9 vols.
 John Fiske, Works of; 6 vols.
 Congressional Government. By Woodrow Wilson.
 Religions of Mexico and Peru. By A. Réville (Hibbert Lectures, 1884.)
 Method of Least Squares. By W. Chauvenet.
 The New Physics. By John Trowbridge.
 Naturalist's Directory, 1884. By S. E. Cassino.
 Prehistoric America. By Marquis de Nadaillac (translation).
 Indian Myths, &c. By Ellen R. Emerson.
 Ibdatsa Grammar and Dictionary. By Wash. Matthews; 2 vols in one.
 Dictionnaire François-Orantagué. By J. M. Shea.
 American Palæozoic Fossils. By S. A. Miller.
 Washington Irving, Works of; 18 vols.
 Short Studies on Great Subjects. B. J. A. Froude; third series.
 History of American Literature. By M. C. Tyler.
 H. W. Longfellow, Poetical Works of; 1 vol.
 Christus: A Mystery. By H. W. Longfellow.
 American Catalogue, 1876-1884.
 Captain John Smith, Works of, 1608-31. Ed. Arber.

Communications.

THE DOMINION CHURCHMAN.

To the Editor of THE 'Varsity.

SIR,—In several issues of late, editorials have appeared in your columns criticising the statements and opinions of the *Dominion Churchman*; for this reason I would ask your indulgence to add a word or two with regard to this paper from a different standpoint.

Without bringing into the question the position that Trinity College has assumed towards University Federation or University College, it may be stated that the utterances of the *Dominion Churchman* are not the expression of the authorities of Trinity College and its supporters.

For several years past, on account of the imbecile, erratic and vacillating policy of its editor, this paper has ceased to be the organ or to represent the views of the High Church party in Canada, or in any official manner to be recognized by them. Most Churchmen are aware that this self-instituted organ does more harm than good, and all will allow that as a newspaper it is worse than useless. It is, therefore, important to bear in mind, when perusing its spicy effusions, that it is a private enterprise, and not the mouthpiece of the High Church party.

HIGH CHURCHMAN.

University College, March 24.

THE Y. M. C. A. BUILDING.

To the Editor of THE 'Varsity.

SIR,—In the issue of your paper of March 14, "J. H. B.," an active worker in Y.M.C.A.'s, questioned whether the present movement in our college association was as liberal as it might be. This needs a word of explanation. Let us briefly look at the situation of affairs. Some years ago the need of suitable rooms was felt by our college Y.M.C.A.; some months ago it was agitated. Before anything could result from this agitation, the authorities of the University must be consulted. The Senate being so far favourable to the scheme as to set apart a site for the purpose, the next movement was to submit the project to the graduates, undergraduates, and friends of the University. In this way the committee came to an active canvass, and report that up to date over one-third of the requisite sum has been subscribed. Success appears to be guaranteed.

Another scheme is now mooted. Let there be a union building, for all the societies need comfortable quarters. The promoters of the union project cannot reasonably expect the initiative of any such action to rest with the Y. M. C. A., whose aim was defined weeks ago, and whose canvass has been conducted on that basis. Would it not be a vacillating policy at this stage of the proceedings, to invite the co-operation and assistance of the other societies?

Whether the scheme can be called a "policy of isolation" depends on the way we understand the phrase. If the problem be the ultimate good of the association, then our method must consist in an appeal to experience—not our own experience, however, for Ann Arbor and Indiana, having the same right to the title "godless" as we ourselves, anticipated us and erected suitable rooms. They pronounce the result satisfactory in the highest degree. We are striving after more comfortable quarters than Moss Hall can afford, and surely it stands to reason that comfort has nothing repelling or isolating in its nature.

It is plain that the form an agitation for union buildings may take might be one of procrastination—one requesting the Y.M.C.A. to defer operations till next term. Let us hope this, at any rate, will not be mooted. For in such a case Moss Hall may continue to be the home of every college society for another generation.

A. J. McLEOD.

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The Directors of THE 'Varsity Publishing Co. are hereby notified that there will be a meeting of the Board of Directors at the 'Varsity Rooms, on Wednesday, April 1st, at 8 p.m., to discuss matters of importance.

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