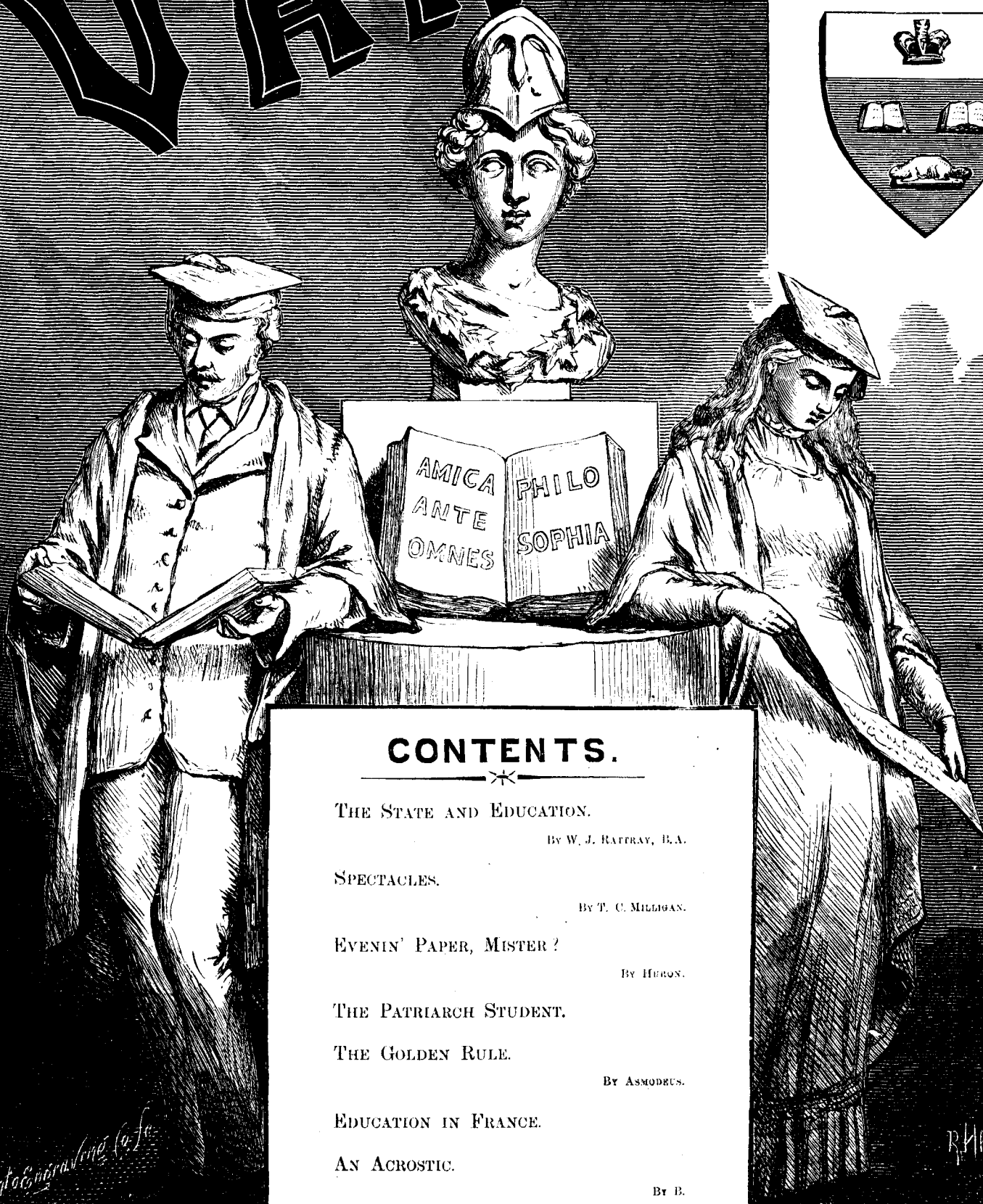
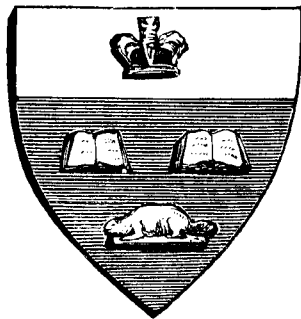


THE WARSTICY



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Toronto, - - March 5, 1831.

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THE ' VARSITY:

A WEEKLY REVIEW OF

EDUCATION, UNIVERSITY POLITICS AND EVENTS.

Vol. 1. No. 20.

March 5, 1881.

Price 5 cts.

THE STATE AND EDUCATION.

The vexed questions regarding the true function of Government in the matter of popular culture are still *sub judice* in one form or another. Popular education, it is generally admitted, comes within the scope of intelligent legislation. The welfare of any nation, even in the primary matters of law and order, depends so much upon the instruction of the masses, that no one doubts the propriety of state intervention on the subject. Especially in a free country like ours, where the franchise is practically universal, it appears to be of paramount importance that the masses shall at all events be equipped with the necessary means of gaining sound knowledge, and, with it, the opportunity of gauging their individual responsibility. The problem of educating the people is one which is not to be shirked by statesmanship. It is not necessary to go all the way with the deceased "philosopher of Chelsea" in stating the question thus: "Given a world of knaves and fools, to make honest and intelligent communities." Evidently, however, where the constitution is eminently democratic in character, it is above all things essential that the electorate shall have the means of self-instruction within its reach. We have the poor always with us, and unless it be in contemplation to keep them in practical serfdom, or what is worse, to drive them by the spur of self-interest to the polls in herds, the state must place the facilities for self-improvement within their reach. The same fiat which has declared them constituent members of the body politic, carries with it an obligation to place within the grasp of all the chance of becoming intelligent, as well as nominal, citizens. Either the privilege of voting should have been withheld from the masses—and as it cannot now be withdrawn there is no need for discussing the alternative—or the Government, even for its own sake, was at once bound to do its part in their elevation. To most of us it appears clear that the widening of the electoral basis strengthens the entire national fabric. The state is no longer a congeries of insignificant human atoms ruled by an autocrat or an oligarchy of privileged beings, but a corporate organism in which each toiler, either with head or hand, contributes his part, lofty or lowly, to the vitality of the whole. The *laudator temporis acti* forgets that while the result of a caste system of government may pass muster in historical perspective, it will not bear inspection beneath the surface. It is unquestionably better that the people should rule, even blindly and mistakenly at times, rather than that their concerns should be attended to by even the *élite* of the cultured class without their intelligent concurrence. So far everybody is, at all events in Canada, perfectly agreed.

If, then, the franchise be conferred thus broadly, as it is in England, in Canada, and in the United States, does not the necessary corollary follow that the State is bound to "level up" its citizens by placing the means of intellectual and moral elevation within their reach? In America we had all thought the question had been definitively settled; but it would appear, from a paper read before a Nebraska Teachers' Convention, to be found in the March number of the *Popular Science Monthly*, that there is still room for debate upon it. The writer complains, perhaps with some show of plausibility, that there is a tendency in America to enlarge the sphere of government unduly. He urges that before any state enterprize can be justified, "it must be shown, first, that the thing to be done is necessary either for the maintenance of its own existence or for the protection of persons and property," and then that the state can effect the purpose better than it can be effected by voluntary effort.

Clearly, however, if the education of the people, whether elementary or special, be found essential, not so much to the bare existence but to the progress of a nation, the second inquiry is irrelevant, because so soon as the duty is admitted it becomes imperative. The argument that the municipalities need not organize a police force, since the instinct of self-protection will secure life and property by combination, even the writer of this paper would reject without consideration even for a moment. He would answer, however—in fact, he does so in advance—that it is not so much state education, in this modest form, that he objects to, as the teaching of any branches of learning which will facilitate the technical instruction of the physician and the lawyer. Now, apart from the fact that it is of supreme importance to have trustworthy doctors and lawyers, as far as education can make them so, the crucial question remains, what is the real motive for state education at all? Surely to elevate each man in his social sphere, and make him a better citizen. To secure this object, you must provide, in an ascending scale, facilities for education, for all classes. A man destined to be a day-laborer, with the prospect of rising some day to the dignity of a city alderman, would probably need little more than the three R's. With these his equipment, so far as the government can help him, is complete. In point of fact, he would not thank it for carrying him any farther. He can read and store his mind, he can make estimates, and add up columns of figures, and put on paper what he requires to put there for the purposes either of friendship or business. The whole field of English literature, in all its varied richness, lies open to him, should his inclinations lead him in that direction. The Government has surrendered to his keeping a key to the temple of knowledge with which he may enter at will, and go in and out, and find intellectual pasture.

Now why should these advantages be given to the lower classes alone? If the state gives one man the means by which he can educate himself, why should not the strata above be raised also by governmental co-operation? Nobody proposes that the state shall educate professionally; all that is asked is that what is admittedly necessary for all citizens should be conceded also to those who may rise to be leaders of men. In a new country it is not elementary but superior education which needs encouragement, more especially those branches which, at a superficial glance, seem less practical than others. It cannot be too widely proclaimed that study, whether of living or dead languages—no literature is dead—of science or philosophy, is, without invaluable practical use, not merely disciplinary but pointed and direct. The object of education is not cramming, but the formation of character and of an intellectual habit. Whether a man prefer mathematics, physics, natural science, or *literas humaniores*, is of no special importance to the world—or whether he design ultimately to avail himself of the knowledge he has gained for professional purposes. The great point of supreme importance to society is that he has been enabled to secure a liberal education, assisted by the intelligent liberality of government. In his inaugural address at St. Andrew's University Mr. John Stuart Mill, who certainly did not imagine he was unfaithful to the principle of *laissez faire* in any degree, refers to one aspect of the educational question which once again cropped up in the Ontario Legislature the other day. "Whether we should be taught classics or the sciences," he said, "seems to me, I confess, very like a dispute whether painters should cultivate drawing or coloring, or, to use a more homely illustration, whether a tailor should make coats or trousers. I can only reply to the question,

Why not both? Can anything deserve the name of a good education which does not include literature and science too?" Classical studies, against which so many people inveigh in these days, ought to have its due place in the national system. That is all that one would think of claiming for them; but there is a danger that their inestimable value, not as ends, but as means, may be rated too low in a practical country where both are mistakenly compounded together. It is quite true that nine out of ten who undergo classical training may not find any direct use for their learning; but the same is true of mathematics, physics, and natural science. It is not the store of learning that must be taken into account, but the education of the intellect and the heart—the evolution of all that may prove beneficial to the future member of society. It is discipline and culture that is needed especially in a new country, and therefore it may be fairly contended that if the elementary education of the masses is a just object of concern to the state, liberal, not professional, education is equally so. The Government is interested in the mental elevation of every citizen, and it is morally bound to promote higher, as well as rudimentary instruction. Of course, proportion ought to be observed in the distribution of state aid; yet the obligation, unless it be disclaimed altogether, is practically the same from the foundation to the apex of the structure.

WILLIAM J. RATRAY.

SPECTACLES.

A scientific paper of some interest might be based on the focal properties of spectacles, the manner in which oculists determine the focal lengths suited to different eyes, the different refractive powers of the different kinds of glasses, and an account of the process of manufacture. Again, the history of spectacles might be traced, beginning with the old-fashioned horn-rimmed common glass spectacles which straddled the nose and were secured by a string tied behind the head, and ending with a dainty little pebble-stone eye-glass which would scarcely condescend to recognize its clumsy and plebeian ancestor, and which, fastened to the button hole by a piece of silk string, is held in the eye by a contraction of the orbicular muscle. A friend told me not long ago that since he had begun to wear spectacles he found that he had more difficulty in making friends, and thus, as a writer in the *Saturday Review* lately did, the effects of spectacles in the opinions which other people form of us might be considered.

However, I do not mean to say anything about spectacles in any of these aspects. It is rather of those mental spectacles through which we look at persons and things that I wish to speak. These spectacles are of a variety of color and powers. We all use at least one pair; some of us, perhaps, have half-a-dozen.

Here in our little college world we have our different glasses. The higher years have green goggles through which they see the first year, and accordingly the first year seems green to them. The lower years have magnifying glasses through which they see the upper years, and the upper years seem big to them. For these notions there is but little foundation in reality, it is all on account of the spectacles. There are also other sets of glasses through which we students are accustomed to look. The Honor courses put on their gold-rimmed glasses, and calmly try to stare the unblushing Pass course out of countenance. When they are not doing this they are glowering at each other. The classical man cannot see how culture can be got out of precise mathematics, uncertain metaphysics, parvenu moderns, or those vulgarly-presumptuous sciences. The science man may admit the worth of mathematics, he may recognize the value of moderns as an instrument; metaphysics are not so bad, when purified by science; but as for classics, even admitting that culture may be got from them and from them alone, what is culture as compared with science. The mathematician puts on his precisely constructed glasses and surveys the rest. Moderns are very well if you confine yourself to a study of French and German mathematical books; classics and mathematics have gone hand in hand so long that we can endure them—do we not aid the sciences—therefore, let them be, only let them be careful not to build too much on hypotheses. But as for metaphysics, and here bending his piercing glasses on her quivering form he stops, words will not fill up the measure of his contempt. Thus we continue our one-sided views, notwithstanding that it has come to us from the gods that "there is a soul of good in all things, evil if men will but diligently seek it out." Hath not Professor Clifford predicted that the time shall come when "Latin prose and biology will lie down together, and mathematics and metaphysics kiss each other?"

Again, there is the old quarrel between the specialists and the

generalists. The specialist thinks that education should be deep; the generalist thinks it should be broad. The specialist says, cultivate thoroughly one faculty; the generalist says, exercise and develop your whole being. Both may be right. It is said of a certain German specialist that, after having devoted his whole life to the study of the Latin, Dative and Accusative cases, he on his death-bed regretted that he had not confined himself to the Dative case alone. Even this specialist of specialists would have been ashamed of the general ignorance of many so-called specialists. Can you understand the function of the arm without knowing something, if but in a general way, about the whole body? Can there be a good oculist who doesn't understand the general physiology of the body, and that too pretty thoroughly? Hasn't comparative physiology thrown much light on special physiology? Will not human psychology become plainer in the light of comparative psychology? Division of labor is undoubtedly necessary—some must be generalists and some must be specialists. The specialist should, to be of use, know the place which the object of his studies fills in the general scheme of the universe; while the generalist must acknowledge that he depends on the deep scrutiny of the specialist for the facts on which he bases his generalizations. Are not such men as Spencer and Darwin equally necessary with our friend the German? Does not the one supplement the other? Why then should they waste their energies in wondering at the stupidity of each other?

On the borderland between the university and the world we are very apt to put on our spectacles with the letters B.A. written large upon them, and wonder how the uncultured crowd can endure their uncultured existence. Be not so hasty, friend! Is it such a great difference after all that separates you from the stupidest amongst men? In an infinity of ignorance finite differences make little count. Do you think that the infinite universe knows which one of us has a B.A. and which one has not? Haven't Shakespeare's fools taught the world wisdom? Didn't Dogberry persist in being written down an ass? From every man and woman in this world you can learn something, and it is the worse both for you and them if all that they can teach you is that there are such men and women. The prayer of Ajax was for light, by all means let the world have light. Light is, however, not necessarily spelt B.A.

Carlyle has said that 'to sit as a passive bucket and be pumped into, whether you consent or not, can in the long run be exhilarating to no creature.' However, though not exhilarating to the bucket, it may be to the pump. After being particularly pleased with a young friend, I asked myself what in him had pleased me so much that day, and when I came to find out, I had done most of the talking and he had listened well. However, friendship cannot be all on one side; it may exhilarate the pump to pump into the bucket, but the pump will want priming often, and the bucket will be only too glad to do it. Whatever may lie at the root of friendship, its existence is undoubted, and that it is apt to bias us in our judgments is almost equally certain. Who can judge properly when a friend is in the case? The other fellow must have been to blame! As with Cowper, All bishops are bad but the bishop who is our friend; all sinecure offices should be abolished but the one on which our friend depends. We are also apt to be biased by dislike. If any one has offended us we are apt to leave some out of the inventory of his good qualities. What is the remedy? Have no friends? No! Rather have all the world our friends.

There are some men in the world who look at everything through an essentially-practical and business-like medium, while some look at it through a theoretical, and others through the 'dim religious light' of a poetical medium. The practical man who prides himself on being practical is shunned by the others. Theory is to him not worth much, and poetry is all moonshine; neither will get a man along in the world. And what is the use of being in the world unless you get along in it? To the theoretical man the sphere of the practical man's vision seems to be but a narrow one, of which he himself is the centre. To the poetical soul he is a contaminating vulgarity. Was not Polonius, the worldly-wise, a practical man? And did not Hamlet, the poet, slay him? Shakespeare, who saw the value of both, created both.

Hath not sacred Art her different schools? Do they not often look at each other through a distorting medium? Fancy a pre-Raffaellite saying that the production of a Raffaellite was of the highest! To him the figures in 'The Transfiguration' are but 'kicking gracefulnesses.' Do not the Romantic, and the Classic, and the Realistic novelists quarrel amongst each other? Is a Zola just to a Hugo, or even a Hugo unbiased in his judgment of a Zola? The war between Realism and Idealism seems likely to continue for some time. Happily the contention is, for the most part, confined to the workers in the different schools. Are we not the better for Burns and Keats, Hogarth and Raffaele?

Religion also has her many spectacles. Not religion as I mean, but the creeds, which are generally called religion. They look at each

other, and they see plenty of errors—in creed. They all look at him who dares to deny them, and he is condemned already. They quarrel over which has done most good to humanity, and forget that it is not they that have done the good, but what of religions they have not concealed under their forms.

If asked for England's most religious man, whom shall we say? Shakespeare! Hear Carlyle: "Nature seemed to this man also divine; unspeakable, deep as Tophet, high as Heaven: 'We are such stuff as Dreams are made of.' That scroll in Westminster Abbey, which few read with understanding, is of the depth of any seer. But the man sang, did not preach, except musically. We called Dante the melodious Priest of Middle-Age Catholicism. May we not call Shakespeare the still more melodious Priest of a *truer* Catholicism, the 'Universal Church' of the Future and of all times? No narrow superstition, harsh asceticism, intolerance, fanatical fierceness, or perversion: a revelation, so far as it goes, that such a thousand-fold hidden beauty and divineness dwells in all nature; which let all men worship as they can! . . . I cannot call this Shakespeare a 'sceptic' as some do; his indifference to the creeds and theological quarrels of his time misleading them. No: neither unpatriotic, though he says little about his Patriotism; nor sceptic, though he says little about his Faith. Such 'indifference' was the fruit of his greatness withal; his whole heart was in his own grand sphere of worship (we may call it such); these other controversies, vitally important to other men, were not vital to him."

Through what dark spectacles does the pessimist see the world! To him there seems little hope for humanity after all. Alas! there is in him something of the nature of Mephistopheles—he can see the bad and the evil in man's lot, but he seems utterly incapable of seeing the good in it. He will refer you back to the 'Golden Age,' and point out where we have degenerated; there is no hope in your telephones and your howling, screeching locomotives. You have arrived at the triumph of ugliness with your perambulating bill-stickers defacing God's beautiful world. You have arrived at the triumph of nastiness in your 'new philosophy of dirt.' The smoke from a thousand chimneys obscures his vision, and the din from a thousand workshops absorbs his whole attention—there is for him nothing but din and smoke and ugliness. The good old times were the best. Now he sees nothing but wars which generate cowardice, improvements which effeminate men, and politicians bidding for the votes of the hydra-headed mob.

And thus we come to the bias of Conservatism, with its opposite, that of Radicalism. Is the man whose deepest interests are involved in maintaining things as they are very apt to think that change can in any way benefit humanity? The Irish landlord is as incapable of seeing any hope for Ireland in the establishment of peasant-proprietorship as the tenant is incapable of seeing that even if peasant-proprietorship were established it would not at once make him prudent and thrifty. Is the man who is always looking back able to see light ahead. Is the man who is always looking ahead capable of knowing the value of dragging "at each remove a lengthening chain?" It is only by the conjoint action of Conservatism and Radicalism that the world moves on safely. If one preponderates stagnation is the result; if the other, revolution. The Radical is scarcely capable of appreciating the good that has resulted from squirearchy, while the Conservative sees nothing in Democracy but vulgarity.

Thus while to Lord Lytton vulgar Dick Avenel was the type of American Democracy, and the incendiary peddler with his inflammatory tracts was the type of English Radicalism, the honest good Squire Hazelden was the type of English squirearchy. Even granting that the one is an adequate representative of Radicalism, and that the other is a fitting type of Squirearchy, the problem is not settled by a comparison of the two. Dick Avenel, with his vulgar delight in the display of his wealth, was only, from a purely English point of view, a representative production of American Democracy.

And thus, finally comes the bias of Patriotism. An Englishman is very apt to think slightly of a Frenchman, and there is a lingering notion in many parts of England that an ordinary Englishman can beat as many Frenchmen as you like to mention. Biased by this prejudice, the petty writers of those so-called histories which dwell on battles and on the number of heroes slain, are very apt to attribute all the honor and all the bravery to their countrymen. Even Victor Hugo, in his description of the Battle of Waterloo, has not been uninfluenced by this biasing feeling. Many of us know how aggravating it is to meet an Englishman who compares everything here with what they have 'at home,' and whose universal verdict is that it is nothing like what they have in England. Attributing every good thing to 'the glorious climate of California' is but little ruder than regarding the only institutions and customs that are of any value in the world as those to which we are accustomed, and those only. Thus Englishmen have always shown a disposition to foist their constitution, with the accompanying King, Lords and Commons, or some

imitation of these, upon those people whom they may have under their control.

Again, the French, and indeed some Englishmen, are very apt to harp on the fact that the English are not at all permeable by ideas. Even granting that there is some truth in this, they do not seem to see that the English thus enjoy a certain safety from revolutions to which a people who are easily influenced by an idea can lay no claim.

We may often hear people speak of the foolish customs of other nations, at the same time ignoring the fact that we may have customs equally foolish. The 'Letters from a Citizen of the World' have not, as yet, lost all their significance. Cosmopolitanism is gradually becoming commoner. Increased facilities for intercourse between peoples is gradually teaching men that there is some good in other nations. Thus the view which, to primitive men, was confined to the limits of their tribes is gradually stretching out and embracing the whole of humanity. The greatest amongst men have been cosmopolitans; and what the greatest have been the whole of humanity may be.

And now I may say that we owe it to sacred truth to try and see as clearly as we can into things, not on one side or on the other side, but on all sides, if not to the heart. May it at length be said of every man, as a great man has said of a greater, that he was "Great as the world? No twisted, poor convex-concave mirror, reflecting all objects with its own convexities and concavities; a perfectly level mirror; that is to say, if we will understand it, a man justly related to all things and men, a good man." It is the duty of every man with whatsoever of strength and whatsoever of talent he may possess to strive to reach this just relation to all things and men.

T. C. MILLIGAN.

EVENIN' PAPER, MISTER?

"O please, sir, buy my papers"—
And the little breast seemed to throb,
And the baby mouth puckered and trembled
With something that seemed like a sob.

But no person seemed to bother
Or care for the poor little child—
"Move on!" said the stern policeman,
And the night grew bitter and wild.

Far over house tops and steeples
The cold snow came down with the night,
And the little limbs trembled and shivered,
And the pinched little face grew white.

Under a low arched doorway
He nestled his tired wee form;
Cold and bleak in the midnight
Down came the blustering storm.

But God was not a policeman,
And He tenderly took him in,
And the pinched little face grew paler,
And the tired eyes strangely dim.

And the cold night winds seemed sobbing,
And the snow-flakes whispered soft,
As out from that great cold city
The baby-soul floated aloft.

But there, in the still gray morning,
A policeman found in his tread
The strange little form of a baby
With its arms nestled under its head.

HURON.

OBSERVATIONS BY THE PATRIARCH STUDENT.

A FEW people claim the little 'Varsity to be chosen from the vocabulary of English slang words. Some stop here, while others go still further and infer that such a selection is an indication of a tendency to copy the university model of the mother country, and is an evidence of a want of self-reliance. Odd as this inference may seem I have been surfeited on it more than once. That migrating students do take with them the characteristics of their universities is undoubted, and that they show a disposition to revert to early learned lessons is equally true,

but that *The 'Varsity* is alone of this susceptible nature, and that it has the vilest of names is, I have at last discovered, not the case. A number of Russian students expelled from the National University in 1865, published at Heidelberg a Nihilistic journal, entitled, "A tout venant je crache." Spitting plays a great part in Muscovite superstition. They spit as a mark of astonishment, and they spit as a sign of annoyance. Of course *The 'Varsity* doesn't spit because Oxonians don't, but in choosing between slang words and exhortation, it inclines to the former.

* * *
 'SLIGHTLY MIXED.'—Lady (to gentleman acquaintance): "Have you received a letter from George lately?"
 Gentleman: "Well, what do you call lately?"
 Lady (after much thought): "Well, since the last one?"
 G. (smiling): "No, not since the last one."
 L.: "Well, you know what I mean." (Then slowly, after great deliberation): "Have you received one since the one before last?"
 G. (decidedly): "No, I certainly have not."

* * *
 A GIRL in Vassar College claims that Phtholognyrrh should be pronounced Turner, and gives this little table to explain her theory: First, Phth (as in phthisis) is T; second, olo (as in colonel) is UR; third, gn (as in gnat) is N; fourth, yrrh (as in myrrh) is ER.

* * *
 TINY little letters,
 On a little card,
 Help the jolly student
 Answer questions hard. *Ex.*

* * *
 HE was terribly clumsy, and his room-mate was a pattern of patience, but while overhauling the mantelpiece for a package of cigarettes he dropped a bunch of matches into the milk jug and knocked a cup containing a linseed poultice on the floor—it was decided that in future they should live apart.

* * *
 THOSE who have not yet sent in their subscriptions will please forward them to the Treasurer.

* * *
 AT the spring examinations last year, in answer to the question "What is Chemistry?" a freshman wrote, "Chemistry is that which raises civilization above barbarism."

* * *
 SOME aggrieved law student calls out against the injustice of examiners in awarding scholarships to men who have taken more than the minimum time for preparation. The idea in creating these prizes was undoubtedly to excite competition among the candidates, and a closer attention to mastering the details of law. Without such an object in view scholarships are better out of existence. Two or three additional years of preparation, instead of months, as complained of, would have the effect of producing a more widely spread efficiency among the profession than at present exists. Why then, because lack of time prohibits the competition, or an equal footing, of a few, should a cramp be put upon the function of these scholarships.

* * *
 THE Irish University Bill provides that the honors and degrees of the new Irish University shall be open to women as well as men.

* * *
 ONE hundred and seventy colleges in the United States admit both sexes as students.

* * *
 EARLY to ryes and late to bed,
 Makes a man's nose a cardinal red. *Ex.*

* * *
 THE use of tobacco is denied the unfortunate students of the University of Notre Dame with the exception of the members of the senior class, to whom this privilege is extended, as also it is to anyone obtaining a written request from their parents to that effect.

* * *
 "W—N— was brought into court, charged with being of unsound mind." This, says one of our newspapers of March 3rd, is a serious charge indeed! Professor Calderwood in his lecture in this city last September, on the "Relation of Mind and Brain," adverted to the strange custom of dragging lunatics before a police court, and charging them with "being of unsound mind." As well summon a cow before a legal tribunal and accuse her of trespass. It may be said that answer is given, not by the victim but by his friends. This involves

a double fallacy; either the friends have to answer to the accusation of lunacy, or the victim is accused and punished without a fair defence. The physician, not the magistrate, is the proper judge in the beginning of such a case.

* * *
 THE recently organized classes in gymnastics, under Professor Andrews, are well attended.

* * *
 Question for the Honor classic men of the Fourth Year: Who was Apollo's wife?

* * *
 When night time had come and no stars were a-blinking,
 Full of wrathful emotion was William Lincoln;
 Mathematically he, near the round college tower,
 Tried the mechanical advantage of weight over Power.
 Then he hammered the wall (accustomed to paste,
 The granitic formations of Muskokian waste),
 A pet fancy seized him—he pummelled and spilled him,
 A graduate form! Joe, he might have killed him.

* * *
 THE reasoning of childhood is sometimes very poetical. On a cloudy night little Jack looked out of the window and exclaimed, "Hullo, God has blown all the stars out."

* * *
 THE decision of the Dominion Association with regard to the disputed game between the Shamrocks and Torontos has been given in favor of the latter by a vote of thirteen to two.

* * *
 It has been decided to have a Company photograph taken this year, instead of holding the customary annual dinner.

* * *
 AT a land league meeting in Ireland the other day an impassioned speaker was thus declaiming: "Our Creator gave the land to man as his own. He gave it first to Adam—" "Arrah, be aisy about Adam," interrupted a voice from the crowd: "Adam was evicted without compensashin."

* * *
 SPOT says he has never read Paley on Tology, and would like some one who has a copy of the work to lend it to him for a day.

* * *
 AS the Boers are about the best marksmen in the world, never pulling a trigger until they are sure of their victim; and as, according to a high military authority, the honor of England is at present protected by an army of boys, it might be as well perhaps to suspend operations in the Transvaal until we have taught "the young ideas how to shoot."

* * *
 'VARSITY MEN.—There is a little statement going the rounds of the college press to the effect that a man and his wife are both members of the Freshmen class at Wesleyan University, as though that was a remarkable fact, or a freak of nature. Now, much as we are adverse to boasting, we feel it our solemn duty to remark that the University of Minnesota contains not only a man and his wife, but a married man without his wife, and two widows. We trust the papers referred to will give us our just dues. *Ariel.*

* * *
 THE class in political economy at the Johns Hopkins University are engaged in studying the report for 1880 of the secretary of the treasury.

* * *
 A FAIRLY attended meeting of the Harvard Union was held last evening [February 25th] in Sever. The vice-president reported from the executive committee that, as Sever was previously engaged, the next two meetings would be held in Boylston. After the 1st of April the meetings will be held in Sever. He reported also that the committee were in favor of having, if possible, a lecture on Oxford, but, owing to the number of other lectures, thought it would not be advisable to have it until after the 1st of April. The debate on the question of the advisability of co-education was then proceeded with. . . . A vote was then taken on the merits of the arguments. Twenty sustained the affirmative and eight the negative. The secret ballot on the merits of the question was, fifteen for the affirmative and thirty-one for the negative. . . . *Harvard Echo.*

* * *
 MR. J. A. PATULLO, of the Fourth Year, has been laid up with inflammation and congestion of the lungs for the past six weeks.

* * *
 AT the last meeting of the Senate Mr. T. C. Milligan was presented with a gold, and Mr. E. P. Davis with a silver medal, both the gifts of His Excellency the Governor-General. These medals were awarded for general proficiency in the Third and Second Years. On

one side are busts of H.R.H. the Princess Louise and the Marquis of Lorne. On the reverse side are the coats of arms of Great Britain and Canada, surmounted by the crest of the House of Campbell, and surrounded by the motto, *Palatum qui meruit ferat.*

SOME weeks ago I alluded to a vehement protest which had been made by the Bishop of Lincoln against the suppression of his office as Visitor of Lincoln College (he is also Visitor of two other colleges at Oxford). The sensible proposal to substitute the Lord Chancellor for the time being was carried, not only by the College, but also by the Commission the first time of asking; but now it has been revoked, in spite of a unanimous vote of the College in favor of the change. The Visitor forms by himself a court of appeal in disputes or grievances, and has the power to veto any changes that may be proposed; and, as might be expected, Dr. Wordsworth's moves here and elsewhere have always been in the direction of strengthening the clerical element. His principal exercise of authority in twelve years has been the prohibition of the appearance of Bishop Colenso in a College pulpit. It is only fair to add, however, that on the whole he has been an exceptionally good Visitor, and has considered every proposal submitted to him fully and fairly, with a real desire to benefit the College, so long as it in no way affected Church interests; but it is, of course, with him Church first and College second.

It would have been impossible for the University Commissioners to please everybody, but they seem to have succeeded in pleasing nobody. Their principal nostrum has been the suppression of a number of idle fellowships and the creation of a number of idle professorships. The clamor for a change was originally got up by the resident tutors, who were dissatisfied with their position and prospects, but they now find that neither have been improved in any respect. The Colleges are merely to be taxed to support a number of professors who will have no pupils, and whose berths will hardly be looked upon as desirable, as they will have to be re-elected every few years, so that when a man has held his post for some time and has married on the strength of it, he will be liable to be turned out at the end of his term by some pushing junior, or in consequence, perhaps, of some private *pique*, an arrangement which will certainly tend to keep the place in a ferment. The surprise of the Commission has been the attitude of Professor Smith, who not so long since contested the representation of the University in the Liberal interest, and who was placed on the Commission as the representative of the Liberal and reforming element—but his influence has been altogether on the Tory and reactionary side—and while making vast professions of Liberalism, the learned gentleman has gone about throwing cold water on every suggestion for Radical change. "Oh, it's no sort of use proposing *that* to the Commissioners; it's all very well in theory, but they would never listen to you for a moment." Up to the time of his retirement, Lord Selborne entirely swayed the Commission, and it is superfluous to add that *his* views are not of an advanced order. Professor Montague-Bernard is now supposed to be the strong man, but if Professor Smith's right-about-face has exercised a very mischievous influence, at least it has not impeded his prospect of the reversion of the Presidency of Corpus. The only consolation to Oxford reformers is the certainty that the Cambridge Commissioners are even more inefficient.

NATURAL SCIENCE ASSOCIATION.—At the meeting of the Natural Science Association, to be held next Wednesday night, the nomination of officers for the ensuing year will be in order.

Mr. S. Stewart will read a paper on "Teeth," Mr. G. R. Cruickshank one on "Otocysts," and Mr. J. L. Rowand is to give an essay on the "History of Chemistry."

THE GOLDEN RULE.

I.

A *Dominie*, called Dennyson McCorkindale St. Clair,
Kept school at sweet Kilandlord, in the County of Kildare,
Where salutary checks are kept on Boycotting gosoons
By troops of horse artillery and squadrons of dragoons.

II.

He taught his boys the higher arts, inculcating with care
The living truth that every day they ought to comb their hair;
He also showed them how to blow, with Grandisonian grace,
The ornamental organ which is fixed on every face.

III.

His soul was gentle, kind, and good; and oft the Golden Rule,
By precept and example, he promoted in his school,

He showed his boys how early worms were ate by early birds,
And oft condemned the latter in the very strongest words.

IV.

He'd say, "In all your actions here from violence refrain!
Avoid the slightest things which might your fellow-creatures pain!
For when you reach maturer years you probably will learn
That even 'worms when trampled on are very apt to turn.'

V.

"And what are we but crawling worms? So guard thy boyish feet?
Crush not thy fellow-creatures on the pathways when you meet!
Their *annelid* descendants soon may have a joyous feed
Upon their fathers' murderers, a vengeance sweet indeed."

VI.

Such was the disposition of McCorkindale St. Clair—
His most uncommon gentleness is very, very rare;
But yet you'll be astonished that the master used the cane,
In spite of all his arguments against inflicting pain.

VII.

One day a shockhead peasant boy played *hooky* from the school;
A bare legged, dirty boy was he, his name was Phelim Toole.
Next day the master spoke and said, "Of course, my duty's plain,
This is a case whose symptoms must be treated with the cane.

VIII.

"But, Phelim, boy, believe me, that the pangs of getting licked
Are nothing to the anguish your rascalities inflict;
Have pity in the future, and from naughtiness abstain—
Pray think of my gratuitous, unnecessary pain.

IX.

"So Phelim, please disrobe yourself, and fetch me down my stick!
And let this fact sustain your soul between each well-earned lick,
The agony you suffer is as naught compared with mine;
My anguish will be fifty times as hard to bear as thine."

X.

But Phelim wasn't satisfied; he sidled out of reach
And said, "Yer honner's actions aren't exactly what you preach;
And sure if you object to yer unnecessary pain,
Jist stherip yersilf, respicted sorr, and hand me o'er the cane.

XI.

"Och, how I'd hate to bate ye, sorr, yer age commands respect,
And every lad would laugh like mad to see yer honner licked;
But still yer honner's bound to mind the Rule 'so swately true,'
Of 'Do to others as ye would that they should do to you.'"

XII.

St. Clair was simply thunderstruck, and stood in mute delight,
For things had never shown themselves in such a glorious light;
And so a martyr to the Rule (so broad and yet so strict),
St. Clair submitted joyfully to getting soundly licked.

XIII.

That evening Mr. Dennyson McCorkindale St. Clair
Was fain to use a cushion in his fav'rite garden chair,
Admitting to his inward self that he had been a fool,
And cursed the Rule, the rod, the school, and lastly Phelim Toole.

XIV.

For many a day thereafter there was ne'er a single word
But talking of the Golden Rule in sweet Kilandlord heard;
And country folks in greeting said, instead of "How d'ye do?"
"Och, do to others as you would that they should do to you."

EDUCATION IN FRANCE.

In France the whole educational system is called the University of France, and is under the immediate supervision of the Minister of Public Instruction and a council of nine members. Twelve inspectors-general visit all parts of the nation to ascertain the condition and wants of the schools. Great pride and enthusiasm are everywhere felt for the secondary schools comprising the lycées and communal colleges. They are principally attended by the middle class, although the upper, and to some extent the lower, class are represented among their students. They gain dignity and efficiency by their intimate relation to the government, and under the republic have received a new impetus. At the annual *concours* of these institutions at the Sorbonne, in Paris, the Minister of Public Instruction presides and presents the prizes, of which several hundred (many of them of great value) are distributed. The learned faculties of the University, numbering five or six hundred, and student-representatives of many institutions from all parts of France, mostly 'honor men,' are present; and, as the prizes are announced, great enthusiasm prevails.

In 1878 this grand *concours* received additional *eclat* from the presence of many distinguished foreigners and its relation to the Exposition. The platform was crowded with official representatives of foreign governments. Huge piles of elegantly-bound books lay immediately in front; the galleries were crowded with the friends of the students, and an orchestra of nearly a hundred pieces furnished the music. The pictures and other decorations of the hall, the showy robes of the learned professors, the uniforms and much coveted badges, the historic associations of the place—all things connected with the occasion seemed adapted powerfully to impress the imagination and fire the ambition of the young Frenchmen who were assembled to receive the rewards of superiority.

Each successful competitor was taken by the hand and warmly congratulated by the Minister of Public Instruction, a wreath of laurel placed upon his head, and a package of books placed in his hands, unless, as was sometimes the case, the bundle was too large for one person to carry. Hour after hour attendants brought in new supplies of books, and the presentation of prizes and the enthusiasm and applause continued. In connexion with the award of prizes, various literary exercises were held, among them an address by the Minister of Public Instruction. During the delivery of this address the enthusiasm was intense. Cheer followed cheer, and at times the vast audience, young men of eighteen, gray-haired professors in their robes of dignity, and members of the institute and other learned societies in their embroidered coats, would rise to their feet as by one impulse, and wave their hands and rend the air with cries of 'bravo.' And what were the sentiments which called forth such bursts of applause and wild excitement? Simply neat and effective expressions of the familiar truth that education is the safety of the state; that it is not a personal possession simply enriching its owner, but that the wealth of the nation is the intelligence of its citizens. He said it was 'the function of the University to make citizens worthy of the name,' and expressed the belief that 'it was solving the hitherto unsolved problem of a democracy.' The whole scene was an admirable illustration of French character, and of the interest taken at present in educational affairs.

France has 86 lycées and 252 communal colleges, which, together with 162 normal schools, constitute her means of secondary education. These institutions afford this grade of education to about 140,000 students, of whom the vast majority are young men—all, in fact, except a very limited number in the Art and other special schools. It is noteworthy that while France has for many years had a system of secondary schools for boys, so little effort has been made to provide corresponding advantages for girls. Nothing but the convents and private boarding schools have been available to them. Much interest, however, has recently been aroused in France with reference to the higher education of girls, and a bill is now before the Chamber of Deputies to establish in each of the eighty-eight departments of France one or more higher schools for girls. The proposition is favored by the new Minister of Public Instruction, and is likely to become law.

Frenchmen have long been justly proud of their secondary schools, and at the present time they are exerting a powerful influence upon French society. They furnish the men who fill the positions of influence and responsibility all over the country. The industries of France are prosperous mainly because they are efficiently organized and superintended. Her ability to pay the German war indemnity was due, not to the industry and thrift of her peasantry, for they are both ignorant and poor, but to the shrewdness of her intelligent manufacturers. Mind, not muscle, has earned the money.

The public secondary schools of France are of two kinds—*lycées* or *lycéums* and communal colleges. The *lycées* are maintained by the state; the communal colleges are maintained by the municipalities, but may be aided by the state. The instruction in both is classical and modern, with some tendency in favor of the latter, which is intended

to suit the requirements of practical life, by teaching the natural sciences and modern languages in place of Latin and Greek. In both classes of institutions all the teaching staff have to furnish evidence of their capacity to teach the subjects of instruction confided to them. The guarantee takes generally the form of a university degree, varying in kind and rank according to the post to be filled. *Pennsylvania Journal.*

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"To pay or not to pay—that is the question;
Whether 'tis better for me to refuse
To take a college paper, and deprive
Myself from reading all the news,
Or pay up promptly what the printer asks,
And by such payment cheer him? No pay, no paper;
Then no more shall I be posted on the news
And local hap throughout the country,
And divers topics—'tis a consummation
That I long have feared. To pay or stop?
To stop! perchance to lose; ay, there's the rub,
For in that stop no interest do I take
In any of the affairs which move the school,
And such a shuffling off of all that's good
Must make me pause. There's the respect
Which every editor maintains for those
Who come down with the cash and ne'er delay
To settle up 'that little bill.' For who would bear
The pointed squibs and pungent paragraphs
Which far too oft reflect upon the man
Who fails to settle his subscription bill?
I'll haste me now unto the editor,
And, with my purse plethoric in my hand,
Will settle up in full, one year from date,
By paying to him from my ready cash
The sum which is his due." *Ex.*

GETTING OUT OF A HORSE ALL HE'S WORTH.

YOUNG KEEPITUP was out enjoying the sleighing all yesterday afternoon. When he drove into the stable the man was mad. He roared when he looked at the horse and danced around.

"Look at that hoss," he wailed, "look at that hoss! Ain't a dry hair on him an' he's nigh ready to drop. That's a pretty lookin' way to bring in a hoss. Nice man, you are, to let a good hoss to."

Young Keepitup was fairly astonished. "Man alive," he yelled, picturing his amazement in his voice, "and what did you expect when I hired him? When a horse is costing me an even five dollars an hour, he's got to keep moving, you understand. When I'm paying out more than eight cents every minute, I can't afford to let no horse lean up against an ice box while he figures out the oat crop of the United States for 1881. I did my level best to keep my whip arm warm, and then I couldn't get more than four dollars and twenty-five cents an hour out of him. I didn't hire the horse to rest him. Now, if you had only charged fifteen cents an hour, I would have had the horse fed every thirty minutes while I was out, and I would have rocked him to sleep in my arms, wrapped him up in blankets, and laid him in the sleigh and hauled him back to the stable myself. That is the difference, you see, Mr. Silkeracker. Here's your money, and I want the same horse, or a better one, to-morrow afternoon, if the snow holds on."

And he went away, while Mr. Silkeracker stood looking alternately at the money and the horse, thinking it all over. *Ex.*

AN ACROSTIC.

Youth, full bloomed in sweet perfection,
O, thou type of every grace!
Under angels' proud protection,
Beauty does thy form embrace.
Each sweet lovely modest maiden,
Always her peculiar love;
Under Beauty's treasures laden,
Treads, an angel from above.
Yield, ye heroes! yield to Beauty.

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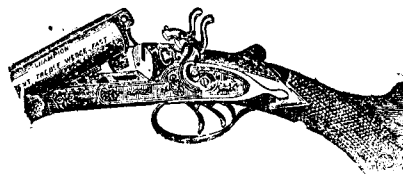
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