

# VARSITY

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## THE VARSITY.

THE VARSITY is published in the University of Toronto every Saturday during the Academic Year, October to May inclusive.

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

## Topics of the Hour.

At this juncture we desire to repeat what we have previously distinctly stated, that all our articles, by whomsoever they may be written, must stand or fall on their own merits. We do not undertake responsibility for any of them. "We invite criticism and discussion of all topics touched on by the editors, as well as on the articles of contributors or correspondents. The VARSITY is maintained simply as an organ for the free expression of University thought and opinion." But in return we must insist upon it that our correspondents refrain from the use of irrelevant and abusive personal allusions. It is a time-worn expression that abuse is not argument. We would recommend that disputants confine them-

selves to the principles advanced by a writer rather than to his personality. We regret that all of our present correspondents have not seen fit to follow this course. If there is to be a continuation of this discussion by one or two of these writers we hope that a different tone will be adopted.

As the history and characteristics of our Canadian aboriginal races will always furnish the richest background of our own national history, romance and poetry, it must be gratifying to all genuine Canadians to observe the increased interest which is being manifested in the study of Indian ethnology and philology. Among recent contributions to this subject we note a series of three papers by Dr. Daniel Wilson, which appear in the published reports of the Royal Society of Canada. The first is a general article on "Pre-Aryan American Man"; the second, a longer paper, partly philological, is entitled "The Huron-Iroquois of Canada: a typical race of American Aborigines"; the third paper is chiefly philological, and treats of language as applied to the development of the æsthetic faculty among the aboriginal races. We have received also an exceedingly interesting pamphlet, written by Mr. Horatio Hale, of Clinton, Ontario, on the language, religion, customs, and present condition of the Blackfoot tribes of North-western Canada. Mr. Hale is widely known both in America and Europe as the translator and annotator of "The Iroquois Book of Rites," which is certainly one of the most valuable contributions to aboriginal study that has appeared for many years. A full notice of this book will appear in a future number of the VARSITY.

The changes and chances of political fortune have brought Mr. Gladstone into power. The Marquis of Salisbury was turned out of office upon a side issue, just as Mr. Gladstone was, five months previously. It is very uncertain at the present time, how long the "grand old man's" supremacy will last. If, as there seems to be reason to suppose, he is in favor of Home Rule, it is very probable that an appeal to the country will ensue, and a grave crisis in the history of Great Britain will be encountered. It is almost impossible to conjecture the result of such an appeal, but there are indications that the influence of Royalty and of such moderate Liberals as Lord Hartington, G. J. Goschen, W. E. Forster, and some others will be thrown into the scale opposed to Home Rule. In any event the contest will be very bitter, and the ultimate supreme triumph of either party, at present, is as uncertain as it would be disastrous.

Mr. Gladstone's task is a difficult one. And in the present crisis he is unusually unfortunate. His lieutenant, the Marquis of Hartington is at variance with him, Sir Charles Dilke, is under a social cloud, Mr. Goschen and Mr. Forster side with Lord Hartington, Mr. Chamberlain is envious of the Premiership, the Parnellites are treacherous, and last but by no means least, the Queen openly shows her repugnance and distrust of the liberal leader. To re-organize, re-animate, and weld together into one unanimous whole.

all these conflicting elements is a task which few men but Gladstone could hope to accomplish. How far he will succeed, it will be interesting to see. Few will envy him his position.

In accordance with a requisition from a number of graduates of the University of Toronto, the executive committee of Convocation has called a meeting of that body, to be held in Moss Hall, on the evening of Friday, the 12th instant. The main object of the signers of the requisition seems to be the adoption of such measures as will secure a large increase in the number of graduate representatives upon the Senate of the University. There are two special reasons why our graduates should at once take vigorous action upon this matter. The Ontario statutes are about to be consolidated, and it would be well if such an important amendment to the University Acts could be made during the present session of the Legislature and before the consolidation takes place. In the second place, the desire of graduates for increased representation finds full justification in the fact that since the number of their representatives was last fixed, now thirteen years since, the equilibrium in the Senate, which was then established, has been very seriously disturbed by the admission of five new members representing affiliated institutions. Besides this matter of increased representation, there are other questions which we hope to see taken up by Convocation. There should be some change in the system of calling the meetings of the Senate. These meetings are now held on all imaginable and unimaginable occasions, and it is said that the notices are so imperfectly served that members of the Senate residing at a distance sometimes know nothing of the meeting until a day or two after it is over. Then, there is a very strong desire on the part of University men that more publicity should be given to the proceedings of the Senate. If it is considered injudicious to admit reporters to the meetings, there seems to be no sufficient reason why a full official report should be not given to the public through the University journal. Projects of the greatest importance to the welfare of the University have been frequently put through in such a star chamber fashion as to be known only to the prime movers (and who are they?) until the fact was accomplished. It is only a very short time since we were called upon to notice an occurrence of this kind. The African which we then declared to be concealed about the premises somewhere has not yet been discovered, and the University public are anxious to get a peep at him. These and other matters are well worthy of the serious attention of Convocation, and it is to be hoped that they will receive ample discussion.

A year since the VARSITY had occasion to call attention to the partial absence in the life about University College of one of the real elements of college life, the cultivation by means of social intercourse of the acquaintance and friendship of one's fellow students. This is something to be regretted for itself. It is to be regretted, too, for its effects, for to it, regarding it as having been the state of things for some time back, is undoubtedly attributable an existing lack of interest on the part of our University men throughout the country in their fellow University men, and a lack of interest on both sides in the institution which is the source of the relationship existing between them. We pointed out at that time the necessity, in or about the College, of proper apartments, where the men might meet during leisure hours free from restraints of lecture or reading-room. We mention these things as introductory to a proposal which certainly deserves the attention and consideration which this note would ask for it. The proposal is this: To procure for such purposes as indicated, and also for such purposes as Moss Hall at present serves, though in a very inadequate way, the old King's College building on the east side of the Park. The structure would in the interior require re-building. But the walls are good, the floor joisting is good, the timbers of the roof are

good. By far the best and more expensive portion of the building is there. In the reconstructed interior might be situated, on the ground floor, the gymnasium, a large room for general recreation purposes, and smaller rooms for the different societies. On the upper floor might be a large hall, with a smaller one at the end, these to be connected by a removable wooden partition. This hall would suffice for public debates, for public lectures, when the course is founded, and might be occasionally loaned to the University authorities for examination or Convocation purposes, and might be used also for the holding of the annual dinner. As regards expenditure, what does such a plan mean? It means an outlay of between three and four thousand dollars. Not an overwhelming amount. If in a short time the Y. M. C. A., a portion only of the student body, were able to raise almost twice the amount, surely the entire body should not quail before it. But the voluntary subscription plan we would not suggest. We believe that a properly arranged and well managed annual series of public lectures would pay for the building in a very short time. The venture might, however, be more properly made by means of a joint stock concern. Form a company, issue shares at say five dollars per share to the amount of \$4,000. Meet this yearly on the sinking fund basis or guarantee a respectable interest and redeem the stock by degrees as it became possible. A small nominal fee for general membership, an assessment on the special societies, and an annual grant from the Council equal to that at present given for the expenses of Moss Hall, would easily meet running expenses and provide for the interest. The principal might be met in the way above indicated. The scheme is not visionary, it is essentially practicable.

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## Leading Article.

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### THE DEPARTMENT OF LAW.

Propositions have from time to time been made with a view to placing our Law Department upon an efficient working basis. These propositions have generally been received with favor by all true friends of liberal education, but after being proposed and discussed and approved, they have been allowed to drop, owing, it is presumed, to the lack of funds which so seriously hampers our University, and prevents it in great measure from performing the proper functions of a State University for this Province.

The necessity for some organized system of legal education in this Province must be apparent to any person who takes the trouble to consider the matter.

It is true that the Law Society has prescribed a long list of books which must be read by the Law students, and upon which all candidates for admission to the Bar must pass an examination. It is equally true that the Senate has prescribed another list of books for the Law Department of the University, an examination upon which leads to a degree in Law. In the University no attempt whatever is made to give instruction in Law, while the poor attempt at instruction made under the auspices of the Law Society is wholly unworthy that body.

Our present empirical system of learning law may produce sharp lawyers, keen solicitors, and able counsel, but if it ever produces great lawyers, fitted to make judges and statesmen, it is because the individuals have in them that which will not be suppressed, and not because their budding talent has in any measure been nurtured by the system.

It is not alone the lawyer who requires a knowledge of the law; every system of liberal education should include instruction in the principles of law, just as every such system should include instruction in physiology, but it is no more necessary to include the prac-

tice of the law in such a course than it is to include the practice of medicine.

Blackstone, in opening his course of lectures to the students at Oxford, which lectures were afterwards consolidated into the well-known Commentaries on the Laws of England, gave many reasons why a knowledge of those laws was indispensable to a man of liberal education, and from among these we extract the following paragraph as having a peculiar significance at the present day:—

“Most gentlemen of considerable property at some period or other in their lives, are ambitious of representing their country in parliament, and those, who are ambitious of receiving so high a trust, would also do well to remember its nature and importance. They are not thus honorably distinguished from the rest of their fellow subjects, merely that they may privilege their persons, their estates, or their domestics; that they may list under party banners; may grant or withhold supplies; may vote with or against a popular or unpopular administration; but upon considerations far more interesting and important. They are the guardians of the English constitution, the repealers and interpreters of the English laws, delegated to watch, to check, and to avert every dangerous innovation, to propose, to adopt, and to cherish any solid and well weighed improvement; bound by every tie of nature, of honor, and of religion, to transmit that constitution and those laws to their posterity, amended if possible, at least without any derogation. And how unbecoming must it appear in a member of the legislature, to vote for a new law, who is utterly ignorant of the old! what kind of interpretation can he be enabled to give, who is a stranger to the text, upon which he comments! Indeed, it is perfectly amazing that there should be no other state of life, no other occupation, art or science, in which some method of instruction is not looked upon as requisite, except only the science of legislation, the noblest and most difficult of any. Apprenticeships are held necessary to almost every art, commercial or mechanical; a long course of reading and study must form the divine, the physician, and the practical professor of the laws; but every man of superior fortune thinks himself *born* a legislator.”

It is at once admitted that the course of legal instruction in an ideal university would differ considerably from the course in an ideal law school established for the training of lawyers, but the course of the latter would entirely overlap the course of the former.

The suggestion is offered that the most feasible method of establishing an efficient system of legal education in this Province is to bring about a union of purpose and of forces between the University and the Law Society.

Such a scheme might properly include the establishment of a Law School to be affiliated to the University, and a Faculty of Law in the University, to be treated as one of the departments in Arts.

In such a Department instruction might properly be given in Public International Law, Civic Law, Constitutional Law, Constitutional History, the History of Law and of its Development, and Political Economy.

In such a Law School, instruction might properly be given in the Principles of Equity, the Law of Property, the Law of the Domestic Relations, Mercantile Law, the Principles of the Law of Contracts and of Torts, Private International Law and Criminal Law.

Such a Law School should be put upon the same footing with regard to the University as the Divinity and Medical Schools, which are at present affiliated to the University.

The certificate of the Law School that a student has passed its examinations should entitle that student to have his time of service under articles substantially shortened; while a degree in Law, obtained after passing the examinations of both the Law School and the Law Department of the University, should entitle the holder of such degree to be called to the Bar without further examination and without further fees. The fees which are now paid by the Law students to the Law Society should be devoted to the expenses of

the scheme, and all financial requirements of the Law Society caused by such diversion of their present income, should be made good by assessment upon its members.

Ordinary university students having no intention of entering into law as a profession might be allowed to take advantage of a system of options in the department of law as they are now allowed to do in the other departments, and it is confidently predicted that such department would be the most popular one in the University.

We cannot more appropriately close these suggestions than by giving an extract from an address delivered by Lord Moncrieff to the Edinburgh Juridical Society:

“Themis has never been a very well-appreciated divinity by the outer world. She is supposed to be somewhat hard featured and strong-minded, and to bestow an unusual amount of benefits upon her votaries, to the exclusion of all others. But if she is looked at nearer, and by those that are admitted within the charmed circle, she is not dull and crabbed, as vain fools suppose. The science of law is, in truth, the science of living. There is nothing so minute, there is nothing so great, there is nothing so simple in the social relation of man to man, there is nothing so mighty in the relations of nation to nation, that is not ruled by her and subject to her sway. You find her influence everywhere; at kirk and market, at births and burials, at the coronation of princes, at the funerals of paupers, her footsteps are found; and although she may be repellant in the first aspect, still she can, on occasion, bear with becoming dignity ornaments culled from the whole pantheon of the muses. There is nothing in social, in political, in scientific life, which may not be subservient to her ritual, and tend to the pomp and the power of her culture. The student of law, therefore, ought to bring to the porch of the temple a full armory of general knowledge.”

A. H. MARSH.

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## Literature.

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### TO MY HEART.

Love not, O heart of mine,  
For love is slighted;  
Love, though it be divine,  
Is ill requited.

Beat not with pulse so strong  
Against my breast;  
Better for bliss to long  
Than be half-blest.

Hearts should be one—instead,  
Hands are united;  
Tears are the oftenest shed  
When troths are plighted.

Sweeter to live, my heart,  
With love unguessed,  
Than die—alone, apart,  
When 'tis confessed.

A coal glows brightest when  
The fierce winds sigh;  
It blushes deep—but then  
'Twill sooner die.

So Love, by Passion led  
In wanton ways,  
May glow—but soon lies dead  
In its young days.

Better in silence stray  
Under Hope's star;  
Than court response that may  
Thy future mar.

Always let love to thee  
Be fond desire;  
Happy art thou while free;  
Passion will tire.

"Yes," as a fetter binds,  
"No," is a blight;  
Love, fickle as the winds,  
Lasts but a night.

Love not, then, heart of mine,  
Love brings not peace;  
Why should'st thou fret and pine,  
Bound, for release?

FREDERIC B. HODGINS,

### THE WHITE STONE CANOE.

A LEGEND OF THE OTTAWAS, BY J. D. EDGAR.

Whilst students and scholars of America are busy poring over Latin and Greek mythology, the great field of Indian life and legend is left almost unexplored. Yet nowhere can the student find in the byways of history such delightful pastures. Here are legends replete with noble thoughts, heroism, and virtue, embodying poetic fancy of the highest and most adventurous flight. Religious ceremonies which refer to things unseen with a directness which shows how bold are the conceptions of the imaginative. Religious thoughts marvellously pure—purer than Homer ascribes to Hector or Achilles—but still quaintly mixed with gross ideas.

The old notion that the American Indian is and has always been an untutored savage, rapidly gives way before a calm inquiry into the history and legends of this strange people.

Schoolcraft has collected a number of their floating stories, many of which Longfellow immortalized in his "Hiawatha." The legend of "The White Stone Canoe" he did not use, except by borrowing from it a picture, where Chibiabos

"In the Stone Canoe was carried  
To the Islands of the Blessed,  
To the Land of ghosts and shadows."

Mr. J. D. Edgar, in a little work recently published (the Toronto News Co.), has woven this interesting legend into verse. The metre used is that adopted by Longfellow from the Scandinavian, a metre which seems especially suited to hold in custody the breathings and workings alike of the roving Norseman and the wandering Indian. It savours of free limbs and boundless sward, and is instinct with the odour of the bush and the message of the wild boundings of unfettered waters. Muskoka is the scene of the legend, and the people are the Dacotahs.

The story is simple. An Indian maiden dies on the day appointed for her marriage. Her disconsolate lover, determined to find her, journeys in quest of the Spirit Land. Tradition bids him look southward. He finds the place, being directed thither by an aged man, who bids him leave his body behind, ere he enters the Shadow Land. At the edge of the Stormy Lake, whose waters he must needs cross to reach the Happy Island, his lost bride gains him, and they paddle across in safety in canoes of dazzling white stone. A short sojourn, then he is sent back to train his people for the future life.

In the interests of Canadian literature it is well that we take notice of that which a writer deems worthy of the publisher's art, and in criticism to remember that it is a duty to find virtues, if there are any, as well as to point out defects, should they exist.

Throughout the poem there are quiet touches which mark a studied observance of nature. In the passage, for instance, where the rabbit

"Paused, and full of timid wonder  
Fixed its two soft eyes upon him."

Again, where Abeka discovered the southward direction,

"For the topmost boughs of hemlock  
Bent before the fierce north-west wind."

The line,

"None applauded at their boasting"

Portrays Indian character graphically. The lines on Iagoo in Hiawatha contain the same idea, the Indian's love of boasting and of the plaudits of his hearers.

Speaking of the forest "all its charms and all its secrets" conveys a deep meaning, and sends a flood of thoughts and memories into the soul of the man who can converse with the "quiet spirit in these woods." The lines referring to the souls crossing the stormy lake contain a good thought, whose only fault is, that it is not Indian. The Indian's great spirit is not one to whom he is responsible for a life spent, but rather one who is willing at all times to help if he is able and only surrenders his charge when compelled to do so by adverse fates. Some of the psychological thoughts interwoven, although beautiful, are too advanced and are really not Indian, any more than the thoughts in the Light of Asia are of Buddha. But Longfellow has erred in the same and Mr. Edgar may be pardoned. A few unconscious imitations of Hiawatha are noticeable which it would have been well to avoid.

Throughout, the poem is graceful and the lines harmonious and the author may be congratulated on his contribution to Canadian verse.

E. C. ACHESON.

### HELLAS.

Jam annis novum aureis  
Nos juvat sæculum;  
Ut anguis, Terra hiemis  
Desquamat vinculum;  
Sub sole puro, ut somnii,  
Fugit imago imperi!

Præstantior Hellas tollit montes  
Mare intra placidum;  
Et Peneus alter volvit fontes  
Juxta Luciferum.  
Quam Tempe magis virides  
Æstate rident Cyclades.

Nunc secat Argo pelagum  
Mercede ditior;  
Nunc cantat Orpheus iterum,  
Flet, amat, moritur;  
Et, linqvens novam Ogygiam,  
Ulysses petit Ithacam.

O moriture! mortuis  
Ne scribas Iliada;  
Nec, liber! misceas tuis  
Thebarum dramata,  
Sphynx vafrior ne vexet te  
Lethaliori ænigmate.

Urbs altera novissimo  
Athenæ tempori,  
Ut coelo Sol occiduo,  
Splendebit prisca vi,  
Datura, id quod Pater dat,  
Omne quod terra occupat.

Saturnus regnum referet  
Resurgens aureum,  
Arasque Divom destruet  
Priorum omnium:  
Hic colitur non victimis,  
Sed floribus et lacrimis.

Heu! Musa, mortem desinas  
Mortali canere!  
O fuge, scire est nefas,  
Sic fata querere!  
Mundus defessus, clade satur,  
Quiescat nunc, vel moriatur!

WM. H. C. KERR.

## A BALLAD OF BURDENS.

*"I remember, when I was in France,  
Young gentlemen would be as sad as night,  
Only for wantonness."* —KING JOHN.

The burden of all Freshmen. Sweet is their spring,  
As rain and wind among the tender trees,  
Taking no thought of sorrows gathering,  
Till they stand in a mist of miseries.  
The haze of Autumn shall come upon all these,  
They shall be clothed with grief as their attire;  
Them the woe of Ixion's vault shall seize;  
This is the end of every man's desire.

The burden of the Sophomore. Woe is me,  
The hours fly out beyond the reach of hands,  
And nought is won from them before they flee,  
Save weeds that summer scatters in waste lands,  
Where no seed is, nor any garner stands!  
And ever, through many a misty wreath and spire  
Woven of smoke, Time's glass lets fall the sands;  
This is the end of every man's desire.

The burden of fair maidens. Let us go,  
Let us go hence, my songs she will not hear;  
Let us rise up and part now, lest they know;  
Lest the *Recluses* know, hath she great fear.  
Yea, though we sang as angels in her ear,  
Unto her love we may not now come nigher,—  
And all the world is bitter as a tear;  
This is the end of every man's desire.

The burden of the Junior. In Autumn days  
He smoketh and sedately drinketh beer,  
And Dignity goeth with him in all his ways,  
Seeming at all his words to say "Hear! Hear!"  
Yet doth his world-worn wisdom lose its cheer,  
And all for love to rhyme he doth aspire,  
And all for love he turneth sonneteer;  
This is the end of every man's desire.

The burden of much Swinburne. Woe legone,  
With fleshly fever and amorous malady,  
Of wind-tossed hair, "sweet faced, wild eyed and wan"—  
He raveth in his sonnet melodiously;  
Of clinging, thrilling kisses raveth he,  
Of soft, sweet eye-lids tremulous like fire;  
He sends his sonnet to the VARSITY,—  
This is the end of every man's desire.

The burden of being a Senior. Thou shalt fear  
Waking, and sleeping mourn upon thy bed;  
For thou shalt feel, as the Exams. draw near,  
Thy fourth year work as coals upon thy head;  
With weary days shalt thou be clothed and fed;  
Translations shall be read to thee for hire,

Till thou cry out "Would God that I were dead!"  
This is the end of every man's desire.

L'ENVOY.

Princes, and ye whom my ballad wearieth,  
Here shall I make an end, before ye tire;  
For life is short—and after life is death.  
This is the end of every man's desire.

W. J. H.

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## University and College News.

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## MATHEMATICAL AND PHYSICAL SOCIETY.

The regular meeting of the above Society was held on Tuesday night. The President, J. M. Clark, occupied the chair. After the ordinary routine business a lengthy discussion ensued on the report of the committee appointed at the last meeting to consider the advisability of conferring a medal for a paper written by an undergraduate in the Faculty of Arts, on any mathematical or physical subject; that it be awarded annually, commencing with the present year. After some slight changes, the report was adopted, and arrangements will be made at the next meeting for the appointment of examiners.

Mr. S. A. Henderson, B.A., then read a very interesting paper on the summation of many frequently-occurring and difficult trigonometrical series. By an ingenious method he reduced these series to general forms.

Mr. L. H. Bowerman performed a number of experiments with the radiometer, explaining the molecular action of gases.

After which Messrs. Martin, Henderson, and the President solved some very difficult problems which had been handed to the Secretary.

At the next meeting of the Society Mr. Bowerman will read a paper on "Reasons why a student should pursue the physical department in his fourth year." Mr. W. J. Loudon, B.A., will present some experiments.

## HISTORICAL AND POLITICAL SCIENCE ASSOCIATION.

Last Tuesday having been chosen by the committee for the discussion of alterations in the constitution, the following changes were made:—No meeting is to exceed an hour and a half in length. Thirty minutes are to be allowed for the reading of papers. The hour of meeting is to be a quarter to five, not four o'clock as formerly. The membership fee is to be seventy-five cents.

As it was understood that Henry George is going to lecture in Canada, but not in Toronto, the corresponding secretary was instructed to find out if it would be possible to get him to lecture here under the auspices of the association. After business, Messrs. J. A. Ferguson and A. H. Gibbard read papers on the Rise of Local Institutions in England, Mr. Ferguson dealing with their Saxon origin, Mr. Gibbard with the influence of the feudal system. The subject for next Tuesday's discussion is "Competition," papers by Messrs. Russell and McNamara.

It is to be hoped that the change in the hour of meeting will enable many Modern Language men to attend.

## MODERN LANGUAGE CLUB.

We wish to remind readers of the VARSITY of the meeting of this Society in Moss Hall, next Monday afternoon, at four o'clock. Mrs. Browning's Life and Works are to form the subject of the meeting. Several brief essays will be read, and readings will be given by the members. Professor Hutton has kindly consented to preside, and the committee hopes the usual large attendance that favours their English meetings will be present.

Y. M. C. A.

The regular weekly meeting was held in Moss Hall on Thursday afternoon at 5 o'clock. Mr. W. G. W. Fortune was the leader. He took for his subject Acts 26 : 28, "Almost thou persuadest me to be a Christian."

Paul's question to Agrippa, "Believest thou the prophets?" shows us that one way in which the Spirit of God works is through His word. The speaker then went on to show the deadening harm that sin, when once it becomes master, acquires. We are to break away from it now, for indifference to it only strengthens its bonds. Keep in mind that "almost" is "not at all."

We have a very similar case when Paul was before Felix. Paul here showed that he was no respecter of persons. He did not fawn upon Felix after the manner of men. The truth he had to tell was too important for him to glose it over, and we see that Felix was convinced from the fact that he took no steps to punish Paul for his boldness. The unreasonableness of the man is brought out also. He had the way of life put plainly before him, he knew it was the right way, and yet he put it off till a more convenient season.

The Bishop of Algoma is to conduct the meeting next Thursday, and it is hoped the hall will be well filled.

The members of our College Y. M. C. A., and, in fact, all the students of University College, must congratulate themselves upon the evidently increasing interest taken in them by the citizens of Toronto. We take the liberal action of the ladies of Toronto in furnishing the new building of the Y. M. C. A. as a sign of awakened interest in the moral and social welfare of the students. Let us hope that this is only a beginning of a more general friendly intercourse between the citizens and ourselves. We have in this new hall a means of showing our city friends practically that we appreciate whatever kindness they may show us. It should become also a powerful medium for the diffusion of a wider and kindlier spirit of sociability and good fellowship which ought to exist in the greatest degree among the students themselves. The size and furnishing of the new hall make it suitable for holding various meetings, to the requirements of which neither Convocation Hall nor Moss Hall are adapted. It is to be hoped that the committee of management will grant the hall readily for such uses.

## PERSONALS.

William Aikenhead, who was seriously injured at a fire in this city last week, was a member of the class of '83.

W. F. W. Creelman has been confined to his residence for some days past with an attack of low fever.

D. J. G. Wishart, B. A. '82, has hung out his M. D. sign at the corner of Yonge and Ann streets, city.

Prof. Hutton entertained very pleasantly the classical men of the different years, at his residence, on Saturday evening last.

E. J. McIntyre, B. A. '83, has been appointed Modern Language Master in St. Catharines Collegiate Institute.

F. H. Sykes, B. A. '84, is Modern Language Master in Port Perry High School.

R. U. MacPherson, B. A. '83, is second scholarship man at the second intermediate law examination.

H. L. Dunn, B. A. '82, is first scholarship man at the first intermediate Law Society examination.

John McBride, M. A., has given up Richmond Hill High School and teaching, to turn his attention to medicine.

T. A. Haultain has accepted the editorship of the *Educational Weekly*, vice John E. Bryant, resigned.

E. F. Gunther, B. A. '82, stands first in the last lot of barristers and solicitors.

W. H. Blake is now a member of the legal firm of Blake & Co.

## Communications.

## A NEW CLUB.

To the Editor of the VARSITY :

SIR,—While making some necessary researches in the alcoves of the Library shortly before the vacation, I dropped into the Ladies' Common Room (of course I would not have dared to do so had it not been vacant at the time, being of a modest, not to say bashful, disposition), and the first thing that met my eye was a document not yet begrimed by the dust of years, but bearing as recent a date as 1885. I unfolded it and read, and for the benefit of my fellow undergraduates, I shall transcribe it *parola per parola* :

## "RULES OF THE RECLUSE CLUB."

1. "The object of the club shall be disdain of undergraduates of the other sex.

2. "Any member of the Club seen speaking to, or walking with, any of the gentlemen undergraduates, within the College Halls, or on the lawn, or within the enclosure of the grounds, shall be subjected to the discipline of the Club as soon as any member shall have laid a complaint before the President of the Club.

3. "No member shall be allowed to walk through the Halls to take down a list of her Lectures, or for any other such purpose, unaccompanied by the Matron."

You thus see that the rules are few in number but severe, falling much more heavily, however, on some members than on others, as I understand some of them were at one time, and even yet, very much inclined to *faire la coquette*.

The most ardent spirits in the new Club are those of the higher years, those who have recently matriculated not having yet inured to the strictness of recluse life.

MUGWUMP.

[Well, Mugwump, what are you going to do about it?—ED.]

## "THE NEW PROTESTANTISM."

To the Editor of the VARSITY.

SIR,—I have not yet quite read through the last VARSITY, but write now to commend the article on "The New Protestantism," and to promise the writer as strong support as he may wish. I have long been burning with a secret fire on that very matter of the worse than uselessness of theological dogmas. In the tone of an article which I have lying by me there is not only a protest against theological inanities, but the suggestion and assertion of something more positive, far more in accord, I think, with modern science and its methods than Drummond's "Natural Law." I occasionally emerge from a notion of routine to consider what I call a "mysterious physico-moral law divine," which is an attempt to study God's will in nature's laws.

'83.

To the Editor of the VARSITY :

SIR :—As a member of Wycliffe College Council, I desire to say a few words by way of protest against the sweeping assertions which, in the last number of the VARSITY, Mr. Stevenson makes in regard to such a Theological School as I may, in this case, represent. He says :—

"The inertia of the clerical body is the great hindrance to the march of truth in our day. Their peculiar and special education has been too largely one of error to admit of a speedy reform.

"Truth is one, but theological colleges are many. It is quite an open question whether the modern world is the better or worse for the infinite number of rival denominational institutions that cover it. . . . For the greater part it is not education but instruction which is imparted at these colleges. . . . Ordinary theological training does not develop. It contracts and narrows men. . . ."

"It is impossible to reach truth under the systems and methods of theological colleges."

I would multiply extracts simply for the purpose of letting them carry (as I think they do) their own refutation on their face, but I wish to reserve some space for myself.

I have had more or less intimate knowledge of the men who conduct the various theological schools. I have heard them speak on subjects which would give a fair indication of their breadth of culture and large-mindedness. I have listened to expositions of the course of study in their institutions. I have had the pleasure of knowing many of the men educated at these institutions, and I have rejoiced to know that they have reached a high standard of literary and intellectual excellence as the result of their training in the theological colleges which they had attended. Many of them are prominent in the benevolent and social movements of the day, which their large-heartedness and quickened intellects have prompted them to engage in. By these several tests of intellectual development and enlightened Christian sympathy I have formed my judgment. For the test, "by their fruits ye shall know them," can be applied to them, as well as to the individual, daily, Christian life. My experience and my convictions are, therefore, entirely at variance with those of Mr. Stevenson.

I may say, too, that whoever will read with thoughtful candor the valuable address of Rev. Dr. Sheraton at the recent re-opening of Wycliffe College, must come to the conclusion that Mr. Stevenson's sweeping censure of the teaching in that college, amongst others, is extremely unjust. I quote one or two passages from Dr. Sheraton's address. He said: "The culture of the Christian minister should be the broadest, richest, and most complete that God's Providence gives him opportunity to acquire. Gifts differ. Opportunities differ. But with all allowance for this, we want to press upon our students the keeping before them the highest possible ideal. . . . Then he who would minister to man must study man. The phenomena of mind, the history and principles of philosophy, the methods of reasoning, will engage the earnest study of the theologian. . . . The material universe is a continuous manifestation of the wisdom and goodness of the Creator. From it the theologian derives many effective demonstrations rather corroborative of his fundamental theses, and the preacher draws his aptest illustrations of spiritual truths. But there is another and more imperative reason why the claims of physical science should be impressed upon theological students. This is characteristically a scientific age; its spirit, its tendencies and its methods are all scientific. It will take nothing for granted. It will leave nothing unexplored. Doubtless we find exaggerations and perversions. . . . Nevertheless the spirit of science is a truth-loving and truth-seeking spirit. As such it is of God. It behooves every theologian to understand it, and he ought to be in sympathy with it. In fact, he would be the better to learn the lessons it teaches of accuracy, thoroughness, independence of thought and fearlessness in the pursuit of truth. . . . Most emphatically would I re-echo the desire of Charles Kingsley that the day may come 'when it will be considered necessary that every candidate for ordination should be required to have passed creditably in at least one branch of physical science, if it be only to teach him the method of sound scientific thought.'"

There is no mistaking the character of such training as these extracts illustrate and enforce. They have a true and genuine ring about them, and savour of nothing which could "contract and narrow men," as stated in the VARSITY extract.

Again, I had the pleasure of hearing a carefully prepared and interesting address on the history of the advance in theological science and knowledge by the Rev. Dr. Body, at Trinity College, last Saturday. He mentioned the various contributions to theological literature that have been lately made by eminent English and German divines as the product of the ripest scholarship and most patient research—especially those of Bishop Lightfoot,

And, from the facts which he adduced, he showed conclusively that during the last decade theological science has made as decided an advance as has physical science.

Besides, we know well that the extraordinary activity, and even restlessness, in the theological and religious world of to-day is largely the result of the broader and more liberal system of theological training which is pursued everywhere now. It indicates a wonderful advance on the old-time system. What Mr. Stevenson says may have been characteristic of the theological training of many years ago, but it certainly is by no means that of to-day.

In these remarks I desire to confine myself chiefly to the theological training in the schools of my own church. Its very liberality and extent of theological area has been often a subject of reproach by those outside of her pale, but by her sons it is regarded as one of her chief excellences, as it gives a wider range to her theological studies and scholarship.

The very establishment of two recognized Church of England theological colleges in Toronto is an evidence of the extensive area occupied by the various schools of thought which exist in that Church. It not only demonstrates a wide divergence in that religious thought, but it also shows what a wide space is allowable between the two "schools of thought" represented by Trinity and Wycliffe. I need only mention the names of Liddon and Ryle, Knox-Little and Payne Smith, Temple and Tait, Farrar and Fraser, Benson and Bickersteth, Lightfoot and Harold-Brown, Arnold and Alford, Stanley and Ellicott, to show that a theological training which has produced men so eminent and so widely differing from each other in theological views cannot be justly characterized as either "narrow" or "full of error."

It was to maintain the undeniable and historical right of one of the "schools of thought" in the Church of England in this Province to a college (such as Wycliffe) that its friends battled for years in the Diocesan Synod; and it was to assert the prerogative of the Church in that respect that Trinity College was founded by Bishop Strachan. The relations of both may, and should, be of the most friendly character, for each has its own appropriate work to do, which neither can do so well for the other. Even together they can scarcely supply the demand for well trained and devoted ministers. It may still be said, with renewed emphasis—the fields are white unto the harvest, but as yet the labourers are few.

Believe me, very sincerely yours,

Toronto, Feb., 1886.

J. GEORGE HODGINS.

To the Editor of the VARSITY:

SIR,—In the issue of the VARSITY for January 30th there appears an article on "The New Protestantism." The position taken in the article is, briefly, that in our day men have revolted against the bondage too long imposed on them by ecclesiastical corporations, in regard to the matter of their beliefs. Men now sit in judgment on the creeds of their ancestors, rejecting what is false while they hold fast what is true. Thus progress is being made in truth and in the better living to which truth received and acted upon gives rise. But this march of truth is opposed and hindered by the inertia of one class—the clerical body. The position of the clergy is mainly the result of their faulty education. They are not educated, but instructed, and this instruction is not in truth absolute, but in truth relative to certain isms and ologies. It is impossible for theological students to reach absolute truth, because in regard to the received doctrines the case is prejudged. Students for admission virtually affirm a belief already formed concerning the very things they should come to investigate. They agree to believe what they are told to believe.

We have in this article a curious mixture of commonplaceness and falsity. That the age is a critical one, none will deny. It is true that the men of to-day claim the right to reach their own conclusions as to what should be held fast and what rejected. But it is not true that the clergy and theological students of the Protestant

churches at least, stand in a different position from this, as regards truth and their acceptance of it. That students for admission to the theological colleges virtually affirm a belief already formed concerning the things they should come to investigate, that they surrender their intellectual freedom and their right of individual judgment, that they agree to believe what they are told to believe, is simply false. They do affirm their faith in that Christ whose life, Mr. Stevenson tells us, needs no apology. Beyond this they affirm nothing. They may have formed their beliefs on many matters, on what they conceive to be sufficient evidence. Every one who is not an imbecile does this. But they enter the theological hall that they may investigate the claim of the Bible to be a divine revelation. If they find it to be such, they seek to formulate the teachings of this revelation. They do not despise the results of past study, but they review these results in the light of later knowledge and experience. At no stage do they surrender the right of individual judgment as to what is true. Mr. Stevenson knows many of the students in the theological colleges of Toronto, —some of them were classmates of his own and proved themselves no unworthy intellectual opponents. Does he dare to say, of what he knows of these men, that they would hesitate to step out of the ranks of theological students, if they found themselves being led to profess a belief in anything which judgment and conscience refused to recognise as truth?

I have only to say, further, that it is unfortunate for the success of Mr. Stevenson's views, (whose force, if they have any at all, lies in their protest against dogmatic authority) that they should have found an advocate whose tone is one of such insolent superiority and unreasoning, self-confident infallibility.

ROBERT HADDOW.

To the Editor of the VARSITY :

SIR,—I do not want to let a single mail go without thanking the writer of "The New Protestantism" in your last issue. I look upon it as a timely and forcible contribution to progressive thought. It will, I suppose, raise a hubbub, but I hope and trust that it is the expression of what the vast majority of the thoughtful and intelligent young men of the country feel. For my own part, though there are one or two paragraphs I should like to discuss with the writer, I endorse the article as a whole with all my heart. A change must come. Men must find a substitute for what now takes the name of Evangelical Christianity or lose all faith in God and truth whatever. May the awakening soon come all over the land.

GRADUATE.

To the Editor of the VARSITY :

SIR,—Permit me a few lines in reply to the ably written though in my opinion erroneous, article in your issue of January 30th, entitled, "A New Protestantism." The study of metaphysics, I maintain, if not deeply pursued, is apt to make a man impatient of all dogmatic restraint, but if the student goes far enough there is no study which will so thoroughly disgust him with the shallowness, the utter littleness of the human intellect; and the worn out metaphysician, wearied with tracing and retracing the blind lanes of metaphysical fallacy, is glad to take refuge in the soul-satisfying fountain of knowledge which wells up from the revelation of God to man. When the study of the mind and "the pursuit of absolute truth" is begun a sort of golden haze is thrown around the human intellect. Reason is exalted. With proud self-confident step she is going to break down the battlements of Error and enter in triumph the city of Truth. What cannot be logically proved must be rejected, and, in time, despised. The charm of this seems to me to lie in the fact that it flatters the vanity. The student, in his imagination, rises superior to the tens of thousands of people around him, who are grubbing along taking things for granted. Nothing is so repugnant to him as submission to authority. He is wiser than his fathers. "He will not brook dogmatic

dictation." "He asserts the right to think for himself." He is the "heir of the wisdom of the ages and not of their ignorance and folly." He sits in judgment on the hoary generations. He thinks that truth is not the private property of Knox, McMaster, Wycliffe, St. Michael's or any other corporation or college, and forsooth he is right there, but in reality, though perhaps he would not own it to himself, he thinks that there is one person, and a rather clever person, who possesses a large share of it. The remedy for this is study. True learning is always modest. When a man thinks he knows a great deal it is *prima facie* evidence of his ignorance. "Fads" are generally the result of egotistic introspection and superficial reading.

As a matter of fact, I was very sorry to see the article in the VARSITY, and especially to see it signed by a gentleman for whose ability I have always entertained the greatest respect. Space would not permit me to give anything like a fair defence of Dogmatism. No word has been more abused, and rotten-egged by absurd associations of ideas. It has been associated with persecution and intolerance. The word itself seems to derive associations of an unpleasant nature from its apparent resemblance to something canine. But as a matter of fact dogmatism is not harsh and overbearing. We find that the mind of man, his boasted Reason, is like a drop of water in an ocean compared to the infinite mind of God. How conceited of the little drop to set itself up to say what is going on in the thousands of leagues of ocean far away, God has so made the mind of man that the best intellect is as powerless to know His great secrets, the secrets of absolute Truth, as the poorest intellect. All knowledge of eternal truth must come through revelation, and in this way the poorest intelligence will have as good a chance to get to heaven as the greatest intelligence. Here then we find that what shallow thinkers consider the weak side of dogmatism, namely, its unreasoning blind submission, is really a wise provision made by an All-wise and All-merciful Creator. I am really sorry for such wisdom that it should conflict with an authority like that of Mr. Stevenson.

It is hard to answer the charges which are rather obscurely made by the writer against Theological Colleges, because it is not easy to discern how far his condemnation of them is intended to reach. I agree with him that probably there may be some narrowness in some of the colleges owing to sectarian differences. But I believe that this is the day of progress in this respect and not one of clerical inertia as he would have us believe. The spirit of liberality and toleration is growing as rapidly among all denominations as any well-wisher of the cause of Christianity could desire. In the Protestantism of to-day there is the greatest freedom of individual choice; Protestantism in fact being based on this very freedom and having no other excuse for its existence. He says:—"Ordinary theological training does not develop. It contracts and narrows men. Students are not instructed in truth absolute, but in truth relative to certain isms and ologies." A little more thought on this subject would I am sure have induced the writer to draw his pen through it before allowing it to go to the press. He speaks as if persons could be instructed in truth absolute. All instruction must be relative, in fact he has many times I have no doubt, heard a revered professor say with Kant, that all knowledge is relative. Theological as well as all other sensible training goes on the principle, that you must creep before you walk. The study of Theology is the pursuit of absolute truth, through the channels of the much despised isms and ologies.

I understand him to say that Theological Colleges are not necessary. This is equivalent to the statement that it is not necessary to study the Bible, because if it be granted that it is necessary to study the Bible, then he must admit that it is advisable to have places fitted to train men for the study of the Bible.

I have no doubt that the clergy feel deeply grateful to Mr. Stevenson, for his kind admission that there were many noble men among their number. It was very generous of him.

Yours truly,

W. A. FROST.

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**THE MATCHMAKER'S EUCLID.**

**INTRODUCTION.**

The art of match-making and eldest-son hunting having been long since reduced to a science by the mammas of fashionable life, it has been thought desirable to embody the same in writing for the benefit of posterity ; and in accomplishing this task the method of Euclid has been followed, both as one which will be universally understood, and as showing more clearly than any other the connection between the successive steps of the science.

**DEFINITIONS.**

1. An undesirable partner is one who has no town-house, and whose income has no magnitude.
2. A doubtful partner is a title without wealth.
3. The extremities of a ball-room are the best to flirt in.
4. A bad business is the plain inclination of two young people to one another, who meet together, but are not in the same circle.
5. When one fair maiden "sits on" another fair maiden (for "outrageous flirting") so as to make the adjacent company notice her, each of the listeners will call it jealousy, and the fair maiden who sits on the other fair maiden will be called "too particular" by them.
6. An obtuse angler is one who does not hook an eldest son.
7. An acute angler is one who does hook an eldest son.
8. A term of endearment is the extremity of a flirtation.
9. A blue-stocking is a plain figure having one decided line which is called her erudition, and is such that when forming the centre of a circle all young men will be found equally distant from that centre.
10. A figure is that which is compressed by a more or less confined boundary.
11. A good figure is that compressed within an inch of the owner's life.
12. Dull partners are such as, being drawn out ever so well in all directions, do not talk.

**POSTULATES.**

Let it be granted—

1. That an eligible young man may be drawn by skilful management from any one young lady to any other young lady.
2. That an engagement for one dance may be prolonged to any number of dances by a few fibs.
3. That a visiting circle may be extended to any extent from a West-end square, and may be made to include a marquis at any distance from that square.

**AXIOMS.**

1. If your daughter be married to a nobody the match is unequal
2. If your daughter be married to a duke, the match is equal.
3. Elder sons are preferable to younger sons.
4. If wealth be added to younger sons, the two are equal.
5. If wealth be taken from elder sons, the two are equal.
6. Two short lines may enclose a proposal.
7. If one young lady meet with too much attention, so as to make the inferior angels on either side of her equal to tear her eyes out ; this conduct, if continually repeated, shall at length meet with such reprobation at

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the hands of the said angels as shall lead one to believe that they are not quite angels.

**Proposition I.  
Problem.**

To secure an aristocratic partner by the help of a given (finite) number of charms.

Let a talent for dancing A, and a pair of fine eyes B, be the given finite number of charms. Let D be the aristocratic partner.

It is required to secure D with A B.

Bring B to bear on an old gentleman C, whom you know to be acquainted with D. Tell the decided fib E that you are not engaged for this dance. Then, since the decided fib E is equal to a very broad hint, if the aristocratic partner D pass by at that moment, he will be introduced.

Then with your captive D, and to the tune of the last waltz out, describe the circle of the room, and if at any point of the dance you meet the gentleman G, to whom you are really engaged, consoling himself with a new partner H, let that be the point when the dancers cut one another.

Then since it has been shown that your fine eyes B have had a great effect on the old gentleman C, much greater will be their effect on D: and with your charms A B you will have secured an aristocratic partner D.

Wherefore, &c., Q. E. F.  
—A. M. Heathcote, in *Longman's Magazine*.

The President and Fellows of Harvard have voted to establish a Professorship in American Archaeology and Ethnology, and have elected Frederic Ward Betnoric, A.M., professor in that department.

The Providence police have been raiding the students' rooms in Brown University for the purpose of recovering stolen signs.

The Rev. Dr. Henry Norman Hudson, the well-known Shakesperean scholar, died suddenly at his home in Cambridge, Mass., on Saturday, January 15th.

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