



UNIVERSITY

OF

TORONTO

MARCH 21, 1885

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A WEEKLY REVIEW OF

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THE 'VARSITY.

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Editorial Notes.

THERE is no one more deserving of those honors which it is in the power of the students of University College to bestow, than Mr. William Houston, M.A., the President-elect of the Literary and Scientific Society. Mr. Houston has ever been an active and staunch friend of his Alma Mater, and has always been found on the side of reform and progress in matters regarding her real advancement and welfare. Mr. Houston brings with him experience, culture, and an intimate acquaintance with the practical workings of the Literary Society, having held the offices of Vice-President in 1870, and of President in 1875, to which latter position he has been again called. We are sure that under the presidency of Mr. Houston the Literary Society has the promise of a year of great usefulness before it.

THE graduates of Oxford University residing in Canada recently received a circular asking them to vote at the next Convocation against a measure which would sanction the practice of vivisection within the new physiological laboratory in connection with the university. There are certain statutory regulations requiring the use of anæsthetics in such cases, but the opponents of the measure fear that these regulations may be evaded. Among others who oppose the measure, and whose names appear in the circular, we notice Professors Ruskin and Edward Freeman. It was only by the determined and persistent efforts of such men as these that the barbarous continental custom of vivisection without anæsthetics was not permitted to gain a general foothold in England. Whatever hardened physiologists may say to the contrary, there can be no doubt that it is a most pernicious notion that the increase of human knowledge is a thing to be desired at any cost. That knowledge which is only to be gained by debasing and deadening all the finer sensibilities of our nature is bought at too high a price. It is not a sufficient defence for the infliction of the most exquisite tortures on the lower animals that a certain amount of human suffering may thereby be alleviated. No mere physical good can fully justify the commission of a great and revolting moral evil.

PRESIDENT Seelye, of Amherst, approves of the formation of Greek letter societies on the ground that they tend to

elevate the morals of the whole student body. He reaches this conclusion by the very singular reasoning that the societies must demand a high moral tone from their members in order to be popular. But, as the stream cannot rise higher than its source, it is easy to see that the learned president's argument runs in a circle. It is the moral tone of the undergraduate body in general that preserves the morals of the Greek letter societies, and not the opposite, as the friends of these secret organizations would have us believe. For ourselves, we believe that this matter of college societies is entirely overdone. The success of any society requires a certain degree of unanimity of opinion among its members, and when a student belongs to several of them at once there is a risk that he will sink his academical individuality entirely and become a mere section of a large and complicated series of machines. The time which should be occupied in close thinking on many subjects and in arriving at an intelligent individual opinion on them will be frittered away in finding something definite, however shallow, to say on it when next his society meets, or in listening to the opinions of others no better informed than himself. The very highest type of university education is that which encourages the greatest and most energetic development of individual minds in every possible direction, and not that which tends to restrict the student within the confines of academical faculties and societies. Let us have less talking about things and more thinking, fewer societies and more vigorous private thought and original research apart from the control of either text books, lectures, or society discussions.

IN an article on confederation in a city journal recently, Mr. G. Mercer Adam makes incidentally an earnest appeal for a more generous recognition by the Canadian public of healthy native literature. Apart from the intellectual benefit resulting to our embryotic nation from such a development, the writer correctly argues that if it were only for social and political reasons greater encouragement should be given to Canadian writers, since literature and the literary spirit are the most effective means for "the infusion of patriotic feeling and the diffusion of national sentiment." No man has done more noble work in the encouragement of this potent influence than Mr. Adam himself. Many are the words of kindly appreciation and sympathy he has given to literary aspirants from all parts of the Province. *The Canadian Monthly* was ably conducted by him for many years in the face of obstacles which would have discouraged any one but an enthusiast. And it is much to be regretted in the behalf of Canadian literature that this magazine was starved to death by the public whose higher interests it was so well fitted to serve. We have nothing to fill its place. If *The Week* was projected for that purpose the execution has fallen far short of the intention. Critical articles in all variety and of all degrees of merit and demerit *The Week* gives us in more than abundance, but it is creation and not criticism that is necessary if we are ever to have a national literature. For the lighter and finer kinds of writing *The Week* cannot find room. Much of the alleged poetry which alone suits the taste of the editor appears in the main to be produced by the very simple process of chopping intolerable prose into irregular lengths. And even in its critical capacity it is sufficiently well known, in spite of all protestations to the contrary, that only a certain class of opinions can receive a fair expression through the columns of this journal. During the past year Canadian writers have furnished various excellent poetical and prose contributions to American magazines, which is sadly

sufficient evidence that among the editors and publishers of their own country such writing does not meet with the kindly recognition to which its merits entitle it. What the struggling young literary spirit of our country most needs, then, is a medium by which it may find adequate expression. Is there no one with hope enough in the future of our country and with aims far enough above the common level to establish and carry on such a patriotic enterprise?

Editorial and Contributed.

UNIVERSITY REVENUES.

THE expediency of the maintenance of universities from the public funds, rests upon the supposition that these institutions minister in some definite way to the public advantage. The fact that the benefits arising from their existence are not acknowledged universally does not justify a government in withholding support from them. Those demagogues who declaim against the expenditure of public money on universities, are either insincere in their utterances, or else their objections spring from ignorance of the processes by which the public are affected by this agency, and from inability to appreciate the often delicate but no less beneficial results of a public university system. In either case they are incapable of forming a correct judgment of the matter, and a wise government will ignore any objections from such a source. Demagogues may say that, whatever benefits students may themselves receive, the great body of those who are taxed to pay for their education are none the better off for the expenditure. But the slightest reflection shows that the results of higher education, as of education at all stages, are of such a nature that they cannot be retained or monopolized by individuals, but will ultimately diffuse themselves over the entire society.

Moreover, the very continuance of the existence of a political society, depending as it does frequently upon the possession of superior intelligence by many of its members, will best be secured by some extensive public system of higher education, to the advantages of which all may have equal access, and by which means alone the greatest intellects of the nation, which often appear among the classes too poor to educate themselves, may be discovered and developed.

Universities have often been the means of national regeneration when all other political and social agencies had apparently exhausted themselves. The unification and extraordinary development of the new German empire has been traced by many directly to the influence of its universities. At the present moment the despotic government of Russia shows its fear of the intelligent, patriotic spirit which is developed in her universities, by drafting hundreds of students into penal regiments for military service in remote quarters of the empire. Whatever we may think of the chances of the ultimate success of the Russian student nationalist movement, all will agree as to the justice of their cause. In our own hemisphere a notable instance of the direct influence of universities upon the public welfare is the achievement of the independence of Brazil. The agitation which finally resulted in the overthrow of Portuguese domination in that country began in a small coterie of university students.

But after the general expediency of granting liberal support to universities has been allowed, the question still remains as to the form in which the support shall be given. Hitherto the custom has been the bestowal of permanent public endowments. It has been urged against this custom, and with some show of reason, that fixed endowments are injurious to the cause of liberal education on account of the conservative and obstructive spirit thereby induced in the management of these institutions. But in the United States and Canada this danger is not so much to be feared as in Europe, owing in part to the publicity which is given to all university matters through the medium of the college press, and to the fearless criticism of the faculty and the university management from the same quarter. The regard for ancient custom and the superstitious reverence for precedent which exercise so pernicious an influence upon the expenditure of university revenues in Europe, have neither place nor power

in America, and the tendency of university activities here will effectively prevent their development.

Moreover, the financial independence of a university does much to preserve intellectual individuality throughout a nation. A system of liberal education, dependent for its support upon the annual vote of a popular government would itself tend to become popular, and the national modes of education would tend to conform throughout to a single type, and to fluctuate in accordance with popular caprice—results undoubtedly prejudicial to the highest intellectual culture. It is further to be feared that there would be little security for the continuance of a university system maintained in this way under the exigencies to which party governments sometimes find themselves reduced, at least so long as the starving of universities continues to be in any degree a popular measure.

It is in the youth of a nation that its universities most urgently need direct financial aid from the government. As the wealth of the society increases there will usually be found among its members those who are patriotic and liberal enough to contribute their surplus to these institutions, although it is to be regretted that our own university has not been fortunate in this particular. It is still wise to provide against all possible deficiencies of revenue in the future by the grant of large endowments of land in new sections, which, though valueless now, would in time become the source of a very comfortable revenue. This plan is widely followed in the western states of the American union, and we know of no better use which could be made of a few thousand acres of the once disputed territory of Ontario than that it should be granted to the Provincial University.

Meanwhile, we are sadly in need of ready money, and it is a pitiable fact that, in the conflict of party and the advancement of innumerable private interests, our great need has been so far in this session entirely lost sight of in the legislature. We could wish most ardently for the presence in the legislature of a graduate earnest enough and determined enough to bring this question before the House, and keep it there until some definite answer would be given; and that this answer would be favorable there seems little room to doubt.

TO M—

DEAR other self, whose love is more to me
Than to a fevered soul are sudden gleams,
In desert wastes, of swiftly-running streams;
In this drear land my spirit faints for thee;
Far off across the barren miles I see
Thy radiant face; its tender yearning seems
A moon-lit river that, within my dreams,
Flows on and on into eternity.
My glad soul hastens to the river side,
And launches forth. O, joy beyond compare!
To feel the heavenly winds that, blowing wide,
Fill the white sail with an ethereal air,
To see within the tremulous, deep tide
That all the stars of God are mirrored there!

St. Paul, Minn.

A. E. W.

CLERGYMEN AND SCIENCE.

THE gigantic strides which modern science has made during the last twenty years; the new light which discovery and experiment have thrown upon almost every subject; the apparent disregard displayed by men of science for the ordinarily received doctrines and facts of revelation; and the extraordinary interest awakened in behalf of popular science, have given occasion for a strong counter current on behalf of theology and its dogmatic assertions. Nor is this to be altogether wondered at. The scientist complains of bigotry and blindness, and the theologian of laxity and charlatany.

Attacks and replies, rejoinders and surrejoinders, charges and vindications, appear from time to time on either side, many of which display real knowledge, keen critical and analytical power and courteous consideration; while a vast proportion, it is to be regretted, are wanting in many of these most necessary and invaluable characteristics.

The difficulty between the scientist and the theologian is thus admirably stated by Professor Drummond, to whose work, "The Natural

Law in the Spiritual World,"—from which we quote—reference was made some time ago in your columns. Prof. Drummond says:—

"Science cannot overthrow faith, but it shakes it. Its own doctrines, grounded in nature, are so certain, that the truths of religion, *resting to most men on authority, are felt to be strangely insecure*. The difficulty, therefore, which men of science feel about religion is real and inevitable, and in so far as doubt is a conscientious tribute to the inviolability of nature, it is entitled to respect."

The sentence we have italicized puts the difficulty in a nutshell. The theologian, when asked why he believes certain things to be so, replies: "Because the Bible says so," or, "Because the Church says so." The scientist, when asked why he believes certain things to be so, replies by giving actual demonstration of the verity of what he holds to be true. To the ordinary mind the scientist would appear to have the stronger claim to credence. Certainly the theologian should have less cause for objecting to the onward march of science than almost anyone else. The theologian believes that God inspired the Bible and that He made the world of nature. Then, surely He would not have made His written record stultify His created work? If the testimony of the inspired book did not bear out what Mr. Hugh Miller has very beautifully called the "Testimony of the Rocks," or, in other words, Nature, then He could not have been the author of both. One or other must be a forgery. But the theologian admits God to have been the author of the Bible and of Nature. Then, why should objection be raised to the fullest and most searching investigation of one or the other. If both are from the same hand, then they will not belie one another. Misinterpretations of both may possibly—nay, do occur; inferences may be drawn wrongly or illogically. And that is where the real difficulty arises. As Prof. Drummond very truthfully says:—

"Science is tired of reconciliations between two things which never should have been contrasted; religion is offended by the patronage of an ally which it professes not to need; and the critics have rightly discovered that, in most cases where science is either pitted against religion or fused with it, there is some fatal misconception to begin with as to the scope and province of either."

The position of the scientist may be fairly drawn from the following remarks made by Professor Huxley in his essay on "Animal Automatism," where he draws the logical conclusion that human beings are automata largely and that our free will has been greatly curtailed by the law of heredity. Speaking of the logical conclusions of this theory, Prof. Huxley says:—

"So that if the view I have taken did really and logically lead to fatalism, materialism, and atheism, I should profess myself a fatalist, materialist, and atheist; and I should look upon those who, while they believed in my honesty of purpose and intellectual competency, should raise a hue and cry against me, as people who by their own admission preferred lying to truth, and whose opinions therefore were unworthy of the smallest attention. But, as I have endeavoured to explain on other occasions, I really have no claim to rank myself among fatalists, materialists, or atheistic philosophers. Not among fatalists, for I take the conception of necessity to have a logical and not a physical foundation; not among materialists, for I am utterly incapable of conceiving the existence of matter if there is no mind in which to picture that existence; not among atheists, for the problem of the ultimate cause of existence is one which seems to me to be hopelessly out of reach of my poor powers. Of all the senseless babble I have had occasion to read, the demonstrations of those philosophers who undertake to tell us all about the nature of God would be the worst if they were not surpassed by the still greater absurdities of the philosophers who try to prove that there is no God."

Again, with fine irony, Prof. Huxley says: "There are so few interesting questions which one is, at present, allowed to think out scientifically—to go as far as reason leads, and stay where evidence comes to an end—without speedily being deafened by the tattoo of 'the drum ecclesiastic.'"

Speaking of those who stretch and twist and distort every statement made by scientists, and then shriek about the atheistic and materialistic tendency of modern science, he says:

"Logical consequences are the scarecrows of fools, and the beacons of wise men. The only question which any wise man can ask himself, and which any honest man will ask himself, is whether a doctrine is true or false. Consequences will take care of themselves; at most their importance can only justify us in testing with extra care the reasoning process from which they result."

One more quotation from Mr. Huxley will suffice. Its aptness, truthfulness and peculiar force will furnish ample excuse for insertion in this article:

"Seeing how large a share of this clamour (about logical conclusions) is raised by the clergy of one denomination or another, may I say . . . that it really would be well if ecclesiastical persons would reflect that ordination, whatever deep-seated graces it may confer, has never been

observed to be followed by any visible increase in the learning or logic of its subject. Making a man a bishop, or entrusting him with the office of ministering to even the largest Presbyterian congregations, or setting him up to lecture to a church congress, really does not in the smallest degree augment such title to respect as his opinions may intrinsically possess. And, when such a man presumes on an authority conferred upon him for other purposes, to sit in judgment upon matters his incompetence to deal with which is patent, it is permissible to ignore his sacerdotal pretensions, and to tell him, as one would tell a mere common, unconsecrated layman, that it is not necessary for any man to occupy himself with problems of this kind unless he so choose; life is filled full enough by the performance of its ordinary and obvious duties. But that, if a man elect to become a judge of these grave questions; still more, if he assume the responsibility of attaching praise or blame to his fellow-men for the conclusions at which they arrive touching them, he will commit a sin more grievous than most breaches of the Decalogue, unless he avoid a lazy reliance upon the information that is gathered by prejudice and filtered through passion, unless he go back to the prime sources of knowledge—the facts of nature, and the thoughts of those wise men who for generations past have been her best interpreters."

Strong language, surely! Stinging rebuke and keen sarcasm, truly! But we really do not wonder at such an earnest seeker after truth, such a noble master-mind as Mr. Huxley, being goaded into writing such an indignant and well-merited rebuke to young fledglings in Divinity, who think because they have received ordination they have received eternal and unassailable wisdom and knowledge.

In this connection it may be well to listen to what a clergyman says. Rev. W. H. Dallinger, LL.D., F.R.S., F.L.S., a scientist of more than local repute, said in his Montreal address:

"It is our highest vocation as Christians—from the very nature of Christian morality—to seek truth and to receive it, *come from whence, and lead to where it may*. . . . If in a search for some visible and rational basis for the most ennobling beliefs of our lives, we can make congruous and fair deductions from the very deepest truths of science, it becomes our most elevated duty to do so. The Theologian, as such, forfeits all right to the ear of science, when he dares to usurp dominion over its facts, its deductions, or even its hypotheses."

And again, Dr. Dallinger is courageous enough to affirm the following:

"I speak from no cursory knowledge when I say, that foremost amongst the noblest truth-seekers on this earth, are the leaders in the work and thought of science to-day. And can there be any nobler work? Is it not better to follow truth, though it lead to the grave of our hopes, than to be cushioned with lustful indolence upon the Delilah-lap of falsehood?" This coincides exactly with Mr. Huxley's position. But it must be borne in mind that Dr. Dallinger is not one of those clergymen of whom we wish more directly to speak. He is a thoroughly informed, capable, and liberal-minded man. It may be well to remember that he is President of Wesley College, Sheffield, England.

Those clergymen to whom we wish to refer more fully, are well represented by a Dr. Wainwright, the author of a volume called "Scientific Sophisms"—published by Funk and Wagnalls in their "Standard Library" series. This book is filled with nothing but smart and captious objections; attempted, but very feeble, witticisms; sarcastic, and very often illogical, deductions. It is altogether unworthy of attention by those who desire to discuss scientific questions in a reasonable and sympathetic spirit. It smacks of the dabbler in science, who, finding its truths either too subtle for comprehension, or too startling for belief, thereupon instantly denounces them as untrue and illogical. Facts, the investigation and substantiation of which cost Mr. Darwin forty long years, are dismissed with an airy wave of the hand by our fledgling curate as unworthy of even a passing notice. Such expressions as: "All I feel justified in affirming is," "I see no reason for believing," "I should expect to witness," "I can imagine," "I am led to believe," "the weight of evidence would warrant me in believing," and like phrases, act as a red rag to Dr. Wainwright and those of his school of thinking. Suggested as they were by the extreme modesty of such men as Darwin, Huxley, and Tyndall, they should be accepted in the spirit in which they were uttered, and not, as they almost always are, as feeble and unworthy excuses for positive assertions. When scientists are dogmatic, they are called impudent, arrogant and defiant. When they are modest and deferential, they are abused for lack of courage, lack of candour, and want of confidence in their own opinions, and all other kinds of iniquities. In fact, there is very little hope of the scientist ever satisfying his theological critic. Of course it must not be supposed that the scientist is never guilty of any offence. If he is, we may rest pretty well assured that it is only in retaliation. But I do say that in the great majority of cases the scientist is not the bigot, not the sneering fault-finder, not the iconoclastic critic, but the patient investigator, and the earnest, conscientious seeker after Truth. ALTIORA.

GENERAL GORDON

FELL AT KHARTOUM JAN. 26, MDCCCLXXXV.

THE winter wind inhospitably drear,
In measure wild and moan impetuous,
Re-echoes dolefully the dirge, low sung
By Afric's winds, careering 'mid the sands
Where Gordon lies, low laid,—we know not where.
A shadow dark has fallen on our land,
Around there reigns an atmosphere of gloom,
And wintry silence well befits the time.
Our lips are dumb, though pulsing high with hope,
We thought with bay or laurel bright to wreath
His brow, when once again on English shores
He stepped, his mission high achieved—and now
A cypress wreath, we fain would reverent lay,
Entwined with laurel, on a martyr's grave.
But will the desert yield to us our dead,
Or will the walls of Khartoum jealous guard
The sacred dust? He sleeps, perchance, as sweet
'Neath desert sands as 'neath an English yew,
Amid whose branches sings a sweet-voiced thrush.
We fain had laid him 'mong his peers to rest,
In transept aisle or gray cathedral nave,
Where tributary tear and polished ode
Alike bear homage to the glorious dead.

Again has England given of her best
And brightest for the cause of truth and right—
A priceless gift, how dear she knew not, till
Her strong heart quivered in a sob of pain
When he, whom all alike loved and revered,
Whose life was sacred from assassin's hand,
Or black-dyed treachery, we fondly thought,
Fell with the city he essayed to save.
How manfully and with how stout a heart
'Gainst odds o'erwhelming strove he, and endured,
The storied chronicles of Time will tell.

As when God's messenger, the prophet laid
To rest on Pisgah's Mount, ere yet his feet
Had trod that Israelitish Promised Land
His soul oft yearned for, then his eyes beheld
With sight apocalyptic the desire
Of patient years in view before him spread—
Our martyred Gordon needs no Nemesis,
For, with a broader and a keener gaze,
O'erbridging swift the yawning stream of Time,
He saw the thick'ning war-cloud disappear
In the forgotten past, and joyed to see
The shackles fall from an enslaved race,
Who, basking in the light of Freedom, learn
The arts of peace, and reverently speak
His name, who died to save them, who now lives
The glorious life of immortality.

M. E. H.

OUR PARIS LETTER.

DEAR 'VARSITY,—*Terre et Liberté* is dead, died last week. Its editorial soul fled to Switzerland or Purgatory, about the same time. *Terre et Liberté* died young, hadn't finished its first year, only four months old; poor thing! young, very young. And yet you'll be astonished withal at its vigor when you come to look at it.

This plucky, belligerent infant supported the Communist-Anarchist party, and round its head it carried five appropriate devices: "Our enemy is our master"—La Fontaine; "Anarchy is the future of humanity"—Blanqui; "Neither God nor master"—Blanqui; "Property is robbery"—Proudhon; "Insurrection is the most sacred of duties." Rather audacious you think? I suspect we'll soon be thinking them insidiously moderate in tone.

Let us examine the few papers we find about the remains.

First one we open—let me read it through—contains a dying request to give our favours to a little fellow "Audace," who expects to be born somewhere about the 7th of March. A foolish kind of document. Evidently the last one written. The farewell words are "Salut à tous. Vive l'Anarchie et la Révolution sociale!"

The next piece of writing, which I have just read through, is a rather puzzling one. Headed "Merci! au revoir!" Hopes to see us again, not in the happy land, but here on terra firma. That looks illogical. Was written during fever probably, or does it indicate belief in resurrection? Doubtful point. Give it up.

"Appel suprême" is marked on the next piece. Seems to be the largest of all. We are told that for some time past a "manifesto to the army" has been circulating in the garrisons of the larger cities of France, and that at the risk of persecution by a "venal magistracy and a san-

guinary police," *Terre et Liberté* dares to publish it. What can an Anarchist manifesto be like, anyhow? Let us read a bit here and there:—

"TO THE ARMY.

"SOLDIERS,—The incessant plots which are being laid against the public liberty, by the parties of authority of every stamp, even in the government itself, oblige us to appeal again to your reason and to your courage.

"We must repeat to you that your real interests are in complete opposition to those of the chiefs who think to use you in oppressing the mass of the workers, in which are your families and your old comrades in work.

"Do not lose sight of what we have already told you, that sooner or later you must return to the workshop. Would you dare to return with your hands stained with the blood of the people?

"Understand that you are preparing, yourselves, your enslavement in the future, if you consent to aid the bourgeoisie in its work of oppression and exploitation of the proletariat.

"It is always horrible to exercise the trade of *killer of men*, but especially with regard to the deluded and oppressed; he who accepts so cruel and repugnant a business is no soldier—he is an executioner.

"Are you not tired of being treated like pariahs, condemned to live outside of society?

"They isolate you from the mass of the people so as to prepare you more easily for the massacres which the government have need for their authority by terror; the State acts with respect to you as the Catholic Church acts with respect to her priests, whom she wishes without family, in order that they may be the better disposed to sacrifice everything for her.

"You, they would have you vile in obedience, ferocious in fight, but, above all, against the toilers who are hostile to power.

"That is why they submit you to a special code, the rigors of which are worse than the penal laws applied to the proletariat.

"And, strange to say, you are ultimately the real supports of their iniquitous régime; it is behind your breasts that are sheltered your oppressors, who are also ours.

"What, indeed, would become of them if you should refuse them the succour of your arms?

"Reduced to impotence, they would flee before the just wrath of their victims.

"Therefore, turn against these cowardly oppressors the arms which they gave you to butcher your brothers."

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"Being the most enslaved, you should be the first to revolt. Imitate in that the soldiers of Spain, you who, more than they, have the advantage of being able to count upon the aid of the popular masses.

"Yes, since you have in hand the arms and ammunition, which are lacking to us, take the initiative of the Revolution.

"Have your chiefs the audacity to offer to pretenders the sword entrusted to them?

"Why, then, should you not dare to offer your arms to the people?

"But if you do not dare to take this generous initiative, at least repulse the idea of fighting against those who will take it. Remember they rise as much in your interest as in their own.

"Your brothers of the workshop count upon you; they hope that you do no longer wish to serve as adjuncts to the police and gendarmerie.

"No, you do not wish to draw upon your heads the maledictions which weigh upon the soldiers who took part in the butcheries of June, 1848; December, 1851, and May, 1871.

"When you hear resound about your barracks the cry of *liberty*, you will set fire to these dens of tyranny and you will join yourselves to the people to put an end to all governmental domination."

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"Soldiers,—Whether you take the initiative of the revolution, or whether you simply join a popular insurrection,—here are efficacious means for finishing promptly with our common enemies:

"(1) Set fire to your barracks.

"In order to start the fire open the gas pipes in the corridors and in the rooms. You can also use a mixture in equal parts of petroleum and alcohol, the action of which is quicker than that of petroleum alone.

"(2) In the midst of the confusion produced, kill pitilessly all those among your chiefs who are known as enemies of the people.

"(3) On leaving your barracks, bring with you your arms and ammunition to aid the people in crushing the forces of the police.

"(4) United with the crowd, turn the murderous training which has been given you to the service of the insurrection. Set fire to the Prefecture and to all the posts of police, as well as to all edifices liable to serve as rallying points to the government agents and to the forces of which they might dispose.

"(5) Thick bottles and tin or zinc boxes, surrounded with cloth bands, coated with pitch, to give them greater resistance and to prevent them from breaking if they fall, form excellent bombs for street fights; for projectiles it is better to use grape-shot, which, by scattering, can put whole squads *hors de combat*. Grape-shot employed with ordinary guns has good results at short range; in aiming at the level of the eyes, with one discharge you can cripple several adversaries.

"Inflammatory liquids, as essences of petroleum and of turpentine, can be projected by means of thin bottles surrounded with powder-matches, which inflame the essences as soon as the bottle breaks. The mixture of white phosphorus and sulphide of carbon is good for use against cavalry; the burns caused to the horses exasperate them and put them in disorder. But this mixture is not strong enough to set on fire.

"We cannot better terminate this new manifesto than by repeating what we said at the end of the preceding:—

"If, after having read what precedes, any son of a bourgeois affects to utter cries of horror,—we reply to him that M. Thiers did not hesitate to give Paris over to fire and sword, and the whole bourgeoisie loudly applauded the conflagrations and massacres ordered in its interests.

"The remembrance of the 35,000 shot in the bloody week has steeled our hearts to the crocodile tears and affected indignations of those who were pitiless in 1871. M. Thiers and the bourgeoisie with him dared to say then: "Paris must be crushed." We, on our side, have the right to reply to these savage words: "The tyrannisers and exploiters of the people must disappear."

"All means are legitimate for the triumph of justice: woe to him who will oppose its advent."

"When the hour of reprisals sounds, let there be no pity nor mercy.

"THE EXECUTIVE COMMITTEE."

Up from foul lurid caverns beneath our fair civilization come with increasing loudness in our day sounds of cries and tumults and dreadful preparations. Blind efforts of a wretched people to avenge their misery and enjoy a short relief are a great and present danger. Calm, clear-minded men are alarmed and have sounded forth the danger far and wide. Kings, emperors, and privileged classes are aware of the presence of their enemy, and are doing their cruel best to crush it; while mild, wise men, with their eyes fixed farther into the future than either of these combatants, are apprehensively leaguings together to search if there be not some cause at the bottom of it all which might be removed and all the hard language and the rivers of blood and the downfall of our fair civilization averted.

Henry George gives strong, timely words: "Whence shall come the new barbarians? Go through the squalid quarters of great cities, and you may see, even now, their gathering hordes. How shall learning perish? Men will cease to read, and books will kindle fires and be turned into cartridges!

"It is startling to think how slight the traces which would be left of our civilization, did it pass through the throes which have accompanied the decline of every previous civilization. Paper will not last like parchment, nor are our most massive buildings and monuments to be compared in solidity with the rock-hewn temples and titanic edifices of the old civilizations. And invention has given us, not merely the steam engine and the printing press, but petroleum, nitro-glycerine and dynamite."

The harsh measures of governments are too well known to need any illustration. On the other hand, I like to point to facts such as the following; they shine like a rain-bow of promise: An International Socialist League has recently formed in England, and at its head I see the respected names of Wm. Morris and Dr. Aveling, the former of whom is editor of a new journal propagating discussion on social problems; and it is significant that Scott Holland, canon of St. Paul's Cathedral, thought it not improper to preside at a meeting on "Christian Socialism," held in the cultured city of Oxford. Such facts, I repeat, are to me full of promise and blessed hope. A noble phalanx taking stand to fight for our dying civilization; and they fight with the only arms that can save her. Speed the good work!

But returning to *Terre et Liberté* let us make one more selection and then have done. I send the paper to your editor and if he sees fit he may put it within the reach of those curious to read more of it. We are not half-way through, and yet it is all full of interest.

From the "Strike of the Army" I cull the following short story and moral:

"One day in a province of Russia, the peasants revolted against a new tax; the authorities sent for troops, as they do in France, against the strikers, or rather against the citizens using their natural right to hold meetings in open air. The peasants showed themselves disposed to resist and even threw stones. The general ordered the arms to be charged; the soldiers obeyed,—but at the command of *fire!* they remained motionless. The general, furious, dashed forward crying: *fire! fire!* The soldiers raised the barrels of their guns and fired *into the air*. The general had to give up the execution of the barbarous orders he had received and did not even dare to punish the soldiers.

"There is an example for you to follow, French soldiers. But it is not all for you to abstain: the hour has come for you to range yourself on the side of the poor who are persecuted and exploited. Be able even to take the initiative. It is the France of the future that demands of you the peace of the world,—disarmament.

"If our word is oftentimes bitter and violent, it is because it is the echo of the women and old men and children who are dying of hunger—the echo also of the prisons and the gibbets.

"In the name of universal peace: Soldiers, down with your arms!"

And now a word to my old University friends. We are all of us interested in the crisis which is developing in Europe and also on our own continent. The dearest interest we have in the future is there. Far more than our gold and our silver, more than acres of land and volumes of various lore. Society is the inheritance of our children. "Can we even say 'après nous le déluge'?" Nay; the pillars of the

state are trembling even now, and the very foundations of society begin to quiver with pent-up forces that glow underneath. The struggle that must either revivify or convulse in ruin is near at hand, if it be not already begun." The part that young generous natures will take on learning even the full desperateness of the crisis will of course be hopeful, earnest endeavor to seek and apply the remedy. The future is ours and we will not despair of it. The part to be taken by those who have the directing of the studies which are to help and qualify young men to understand their times and to act in them, is of course equally clear. We shall have somewhere on our curriculum works which give the latest and clearest statement of the problem, with the remedies proposed and under discussion. But better perhaps than that: What do University students say to "Circles for Social Studies," such as the French workmen have everywhere here in Paris?

Yours, &c., R. BALMER.

P. S.—I should like to make some extracts from another curious journal, *L'Ami du Peuple* a "Revolutionnaire-Maratiste," and "the only journal which dares to tell the truth." A report is given weekly of the proceedings of the "Revolutionary Tribunal," a secret society which meets somewhere in Paris at midnight and pronounces judgment on tyrannical landlords and other bourgeois. At the last meeting twenty-four bourgeois, of whom the initials and the street they lived on were given, were "condemned to the penalty of death and will be shot on the day of the approaching revolution. The execution will take place before their door."

Paris, Feb. 27.

MIDSUMMER NIGHTS' DREAMS.

FROM the purple cells
Of the hyacinth bells,
We fly! we fly!
From the stately rose
That sways and blows
'Neath a summer sky;
From the tulip's bowl,
And the golden pole that props the tented lily;
From violet-beds,—
As their fragrance spreads,
When the summer eve is stilly,
And night seems blent
With the dreamy scent of roses breath'd muskly,
With the rich perfume of the daffodil bloom,
And the larkspur nodding duskly,—
From all the flowers,
In their dreamy hours,
When dove-eyed stars are above them,
Showering light through the summer night
On the dews that kiss and love them.
The gracious dews
That kiss the hues on their petals interwreathed,
From all the flowers
We're shed in showers,
The souls from out them breath'd.

W. J. H.

University and College News.

NOTICES.

THE MODERN LANGUAGE CLUB announces its last meeting of the year for Monday next at 4.15 p.m. Essays and addresses will be given by honorary members of the Club, Messrs. Keys, Squair, Whetham and Stevenson. The officers have expressed a strong desire to have present all members of the graduating class in the Moderns, so that it is hoped there will be a good turnout.

FOOTBALL.—The annual meeting of the Association Club will be held on Wednesday next, March 25th, at 4 p.m. A large meeting is expected.

FOURTH YEAR PHOTO.—Mr. Bryce is ready to go on with the picture. Each individual will be taken separately, at any time from 11 to 4 during the incoming week. The pictures are to be paid for in two instalments, half when the negative is taken and the remaining half when the pictures are finished.

UNIVERSITY COLLEGE LITERARY AND SCIENTIFIC SOCIETY.—The hopes and expectations of the Freshmen have been dashed to the ground! Their eager desire to see and participate in a "genuine Literary Society election"—of which they had all heard so much and so often, has been cruelly frustrated. We deeply sympathize with the members of '88. With one exception—that of Recording Secretary, in which the valiant leader of the Independent party, Mr. J. M. Baldwin, is pitted against Mr. Ivan E. Martin—the officers of the Society for the coming year were elected by acclamation, or, as one member of the Society remarked:

"The outside went in
One by one."

Rev. Father Teefy, M.A., the retiring President, was nominated by Mr. J. G. Holmes.

The following are the officers of the Society for 1885-6:—

President, Mr. William Houston, M.A.
1st Vice-President, Mr. James Ross.
2nd Vice-President, Mr. C. J. Hardie.
3rd Vice-President, Mr. W. H. Hodges.
Corresponding Secretary, Mr. J. McD. Duncan.
Secretary of Committee, Mr. T. A. Gibson.
Curator, Mr. T. Marshall.
Treasurer, Mr. J. A. Duff.
Councillors—Mr. R. Ross, Mr. N. Kent, Mr. E. S. Hogarth.

After a few impromptu songs and speeches by the elect, the meet-broke up.

NATURAL SCIENCE ASSOCIATION.—The Association held its regular meeting in the School of Practical Science on Tuesday evening, March 17th, the President, Prof. R. Ramsay Wright, occupying the chair. A scheme was discussed which, if adopted, will insure the reporting of original papers in Natural Sciences, by members of the association. This abstracting will be of great service and value to those engaged in the work, and benefit the same time the association at large. It is hoped that this recommendation will be followed out in the ensuing year. The nominations for 1885-6 were then made. The literary programme, as follows, was then entered upon. Dr. W. Hodgson Ellis, in a lecture on the Law of Growth in Fishes, showed that there was a very simple relation between the length and weight of fishes. From a large number of observations made by him on Black Bass and Trout he clearly demonstrated that from the length the weight could be accurately calculated. "Theories concerning the origin of Segmentation in Animals," was the title of a paper by Mr. A. B. McCallum, B.A., the Fellow in Biology. It was illustrated by diagrams drawn by him, and was listened to throughout with great pleasure by those present. A contribution from Mr. C. Brent, an undergraduate now resident in Trinidad, on the Mud Volcanoes of that country was read by Mr. J. J. McKenzie. The author had visited these natural phenomena, and had given the society the benefit of his observations. The annual meeting for the election of officers, &c., will be held on March 31st.

UNIVERSITY COLLEGE TEMPERANCE LEAGUE.—The fourth public meeting of the League was held in Moss Hall on Wednesday last, and, considering the proximity of examinations, was fairly attended, some seventy being present. The chair was taken by Dr. Wilson, President of University College, who, after making a few preliminary remarks stating the benefits to be derived by all, but especially by students, from total abstinence, introduced Mr. Cameron, of *The Globe*.

Mr. Cameron expressed his pleasure at being invited to address an Association with whose principles he was so thoroughly in sympathy. The fact that over two hundred of the choice spirits of the land had voluntarily bound themselves to abstain from intoxicating liquors he thought was very significant of the great advance of temperance sentiment, and would be inevitably productive of much good to the country at large. He expressed his sense of the wisdom of the League in having the temperate or non-treating pledge as well as the total abstinence one, since he considered the habit of treating to be the one most productive of intemperance. He was an advocate of legislative repression of the liquor traffic. "Lessening the number of dram shops lessens the amount of liquor sold, and, as is well known, lessening the amount of liquor sold lessens intemperance."

The President of the League then read a report, showing the number of members. The total number is 240, 224 of whom are total abstainers.

The chairman then introduced the Rev. Dr. Wild, who urged on all the necessity of total abstinence as a requisite for success in life, as he had found from his own personal experience. Prohibition, he said, is only a question of time, and of no very

distant time either. He expected to see the day when all public sale of liquor in Canada would be forbidden. The cry of infringement of liberty is baseless; we cannot have perfect liberty unless we prevent men from getting liquor and so acting in an irresponsible manner. The main incentives to drinking are laziness, cowardice and a wish to drown care by any means however reprehensible. The rev. doctor mentioned the wide-spread feeling in favour of prohibition even among those who were not total abstainers themselves. Many business men will not employ in positions of trust those who use intoxicants to any extent whatever; they know that it is risky to place confidence in them. He was glad to see the temperance spirit so strong in Toronto University, an institution of which he had always been proud and which he would use his utmost endeavours to assist in making the grand focus of intellectual activity, not only for Ontario, but for the Dominion of Canada.

Dr. Wilson thanked the speakers in the name of the League, and was glad to see temperance schemes and University College matters generally had such ardent supporters in the prominent members of the pulpit and press present on the occasion. After a hearty vote of thanks had been given to Dr. Wilson for his kindness in acting as chairman, the meeting broke up.

The annual meeting of the League will be held on Tuesday, the 31st inst., at which officers will be elected for the ensuing year and amendments made to the constitution. All nominations for officers must be sent in to the Secretary-Treasurer, signed by the proposer, at least one week before the annual meeting.

Editor's Table.

MR. T. A. HAULTAIN ON THE ILLATIVE SENSE.

MR. Haultain approaches the consideration of Cardinal Newman's Illative Sense with a presentiment similar to that of the German philosopher, who, on the publication of an attempted elucidation of the Law of Nature as understood by Professor Lorimer, called it a "ghost." It is a presentiment probably experienced by all who for the first time seriously read the *Grammar of Assent*, and find this doctrine so cleverly and subtly interwoven with the general plan of the whole work. Mr. Haultain undertakes a justification of his suspicions of the "apparition," examines its "credentials," and finds it a delusion, an "image of the mind." The plan of his criticism is ingenious, and at the same time fair; for, following the Cardinal along his own line of thought, and allowing him to speak for himself on every point, he step by step presents his reasons for disbelieving in the ghost's real existence.

Newman, recognizing at the same time the impossibility of arriving, by the exercise of the reasoning powers alone, at any certitude with regard to our metaphysical ideas, and the unreasonableness of a denial of any right on the part of reason to investigate into the truth of things hypo-phenomenal, eternal or divine, attempts a compromise in the postulation of a faculty of the mind, by whose exercise, and by that alone, such certitude is made possible. This was a bold and original conception. Let us see if we can find in the result any justification of the ingenuity shown in its construction.

If the discoverer of the Illative Sense had desired to conceal the true character of his discovery, he could have done so in no more effectual way than by surrounding it with all the logomachic subtlety which characterizes the exposition of the doctrine to be found in the eighth and ninth chapters of the *Grammar of Assent*. It does not much illumine our darkness to learn that "certitude is the result of arguments which, taken in the letter, and not in their full implicit sense, are but probabilities;" that "inference comes short of proof in concrete matters;" that "for genuine proof in concrete matter we require an *organon* more delicate, versatile, and elastic than verbal argumentation;" and that "methodical processes of inference, useful as they are, as far as they go, are only instruments of the mind, and need, in order to their due exercise, that real ratiocination and present imagination which gives them a sense beyond their letter, and which, while acting through them, reaches to conclusions above and beyond them." "Such a living *organon* is a personal gift." It is the Illative Sense. A grand faculty! If this sense can be substantiated, man is a nobler, more perfect being than the

Rationalist, bounding his knowledge by the narrow limits of reason, would have him to be. Can Newman explain the nature of this new-found sense in such a way as to leave no doubt in our minds as to the existence of certitude and the manner in which our narrow minds are able to arrive at its possession?

This new-discovered *organon* appears under many names. It is called a "faculty," a "special sense," "good sense," "common sense," a "present imagination," "extra-logical judgment," "natural and spontaneous ratiocination," "judgment in ratiocination," and so on. It is a "divination" which "comes by nature and belongs to all of us in a measure, to women more than to men," and to it "is committed the sole and final judgment on the validity of an inference in concrete matter." This, then, is the faculty which transcends logical processes, and gives us a certitude than reason alone cannot afford. In its reaching-out after this certitude its exercise is peculiar, "hitting or missing, as the case may be, but with a success on the whole sufficient to show that there is a method in it, though it be implicit."

Mr. Haultain's objections to this doctrine are briefly these. The objective existence of this faculty, the Illative Sense, is *prima facie* improbable, because "contrary to all recognized notions of the law of the uniformity of nature." And when we examine its credentials, we find it cannot explain its character and genuineness to "mundane minds;" it is not anticipation, it can show no analogy to *phronesis* or to conscience, it cannot demonstrate its divinity; in short, it cannot explain itself, cannot even prove its existence. Moreover, the actions and results attributed to it are explicable on other grounds, the ordinary powers of reasoning by logical method. And finally, the value of this sense "varies inversely as its employment;" that is, the nearer we come by accumulation of evidence to the attainment of truth, the less do we need the faculty whose very object and purpose it is to give us the only certitude we can attain to.

We agree with the *Week* that Mr. Haultain has achieved an easy and a complete victory. Newman has not proven the existence of an Illative Sense, of a faculty which gives us certitude. His attempted compromise has failed, and we are still left to explain our metaphysical ideas by some other means than through the processes of logic, or to leave them unexplained and unintelligible.

Mr. Haultain has not himself been free from attack. Mr. F. R. Beattie, in the *Educational Weekly*, seems to lay it down that our knowledge is not covered by, and limited to, "logical processes;" and only, he says, on the assumption that it is so limited, can Mr. Haultain be admitted to have succeeded in proving the non-existence of the Illative Sense. If Mr. Haultain has made it clear, as he attempts to do, that by "logical processes" he means the necessary laws of thought, of which logic only pretends to be the explanation and systematization, he is justified in the conclusion, probably not necessary to the overthrow of Newman's doctrine, that the common mind cannot by exercise of reason arrive at certitude. "In deductive reasoning," says Mr. Beattie, "the correctness of the logical process is independent of the truth of the premisses, but the truth of the conclusion depends on the truth of the premisses." And on what does the truth of the premisses depend? "In inductive reasoning we deal with facts which are given us, &c." What do you mean by facts? If you mean certitude, how do you establish it? Is not the whole of induction hypothetical, and the whole system of inductive reasoning dependent upon a *petitio principii*? Truth, humanly speaking, is only relative; absolute truth, certitude, the human mind has not yet been shown to be capable of. It is not inconsistent with this position to hold, with Mr. Beattie, that "there are certain fundamental conditions of thought which must be taken for granted." To hold otherwise would be to hold thought impossible. But to posit conditions, or any particular conditions, of thought, is to suggest, or prove, nothing as to its sphere or extent.

Mr. Beattie goes on:—"That this"—namely, that 'there are certain fundamental conditions of thought which must be taken for granted'—"is the truth, but partly grasped by the Cardinal, is not at all unlikely." If he means that this partly-grasped truth was the object and purpose of Newman's investigations, does he not blind himself to the apparent purpose of the chapter of the *Grammar of Assent* on Religious Inferences? That chapter,

read in connection with the two preceding, shows Newman's aim to have been the establishment, by means of an Illative Sense, of certitude with regard to our metaphysical ideas; the positing by natural means of a ground of belief in the existence and perfection of God and in the Immortality of the Human Soul. That he has not succeeded in this aim, Mr. Haultain has clearly and finally shown.

And here let it be borne in mind that Mr. Haultain's object has not been, as seems by some to have been assumed, to show that knowledge of what Newman calls the divine, eternal, absolute, is impossible; but simply to show that Newman has not established a faculty by which such knowledge can be attained, or made its attainment possible. He has, it would seem, carefully avoided any consideration of the other doctrines which have been advanced for the purpose of establishing that knowledge which Kant has shown cannot be given by reason alone. His attack is directed against Newman, not against religion or theology.

It has been said that this criticism of Cardinal Newman was unnecessary; that the writer was "fighting a shadow," and wasting energy. But surely it is no objection to a critique of a philosophical doctrine, that philosophers have never believed in it. Many grasp at and accept opinions without any understanding of them; and more likely is this to be the case when those opinions are hedged about with religious sanctions or religious fears. That many disciples of Newman believe firmly in the existence of an Illative Sense, simply because he has believed in it, and expounded its character, is an undoubted fact. And that there is a possibility of some such followers being led to think for themselves, by the appearance of a fair and intelligent criticism, is a sufficient justification for the publication of it. Through the Archbishop of Toronto, Mr. Haultain addresses the very class of religious believers whom any attack on the doctrine of Newman must most directly affect.

W. F. W. C.

We are in receipt of a communication from Mr. Fred. T. Congdon, of Halifax, attacking the position taken by Mr. Williams, regarding University consolidation in the Maritime Provinces, in its application to the Baptist denomination. With this communication comes another from Mr. Williams, setting forth more clearly his position in the controversy. Under these circumstances the insertion of Mr. Congdon's communication side by side with that of Mr. Williams would scarcely be fair to the former.

Drift.

The public, the public! how many fools does it take to make a public?—CHAMFORT.

Aristotle gives a beautiful, though not complete, definition of poetry when he says: "The historian and the poet differ, not because one writes in prose and the other in verse, but because the historian narrates what has happened, and the poet writes of that which can or should happen. Poetry is therefore more grave and moral than history, because it treats of generalities, while history relates particular facts."

Communications.

UNIVERSITY CONFEDERATION IN THE MARITIME PROVINCES.

To the Editor of THE 'VARSITY.

DEAR SIR,—As a firm supporter of Provincial Universities, it is natural and right that you should look with favor upon any apparent advances in the direction of University Confederation in the Maritime Provinces; and when I penned my former communication, it was far from my intention to appear as the pugnacious champion of the opponents of said Confederation. I merely thought that, since you had referred to the matter editorially, it was but just that the real position of the supporters of Acadia College should be before you; and so I stated it as concisely as possible, and without comment. Nor did I

insinuate that it did at all correspond with the position of *Dalhousie's* supporters. I then had no thought of asking further indulgence; but, in view of Mr. Chas. H. Cahan's communication, I must now do so, else your readers may think that I have either misapprehended or misrepresented.

1. In the first place, then, I must insist that "the Baptists of the Maritime Provinces transferred their theological interests to McMaster Hall, because they forswore this consolidation contest and were determined to preserve their denominational Arts College in its individuality and in increased efficiency." I happen to be in a position to know whereof I speak; and any one who is at all familiar with the workings of the Baptist denomination in Nova Scotia will verify my statement. Mr. Cahan admits that the appointment of Dr. Rand to the chair of Didactics was a step in the direction of this increased efficiency, but considers my assertion invalid, because the appointment was objected to by many upon the ground (so he seems to believe) that the college was unable to meet expenses which had been already incurred. Now every person who is at all well-informed upon the subject knows that the chair of Didactics was objected to, not on account of the impoverished condition of the college treasury, but because some thought the immediate founding of another chair more necessary. Mr. Cahan's misrepresentation of the matter was probably not intentional; but it is none the less "unwarranted and misleading."

2. Since my second statement is admitted, no comment is necessary. Certainly the acknowledged opposition of the majority of Acadia's friends is a "formidable" objection to any steps towards consolidation on the part of this institution, even though it should be granted that "many" favor such steps.

3. As to the probability that Acadia will receive the support of many Methodists and Episcopalians, even though Mt. Allison and King's unite with Dalhousie, my opinion is still unchanged. I think that this probability follows from the fact that it is the *Christian* College, rather than the *Denominational* College, that the opponents of State Universities are so anxious to maintain. That each strong minority should, in such a matter as this, meekly follow the action of a majority means that *might* must necessarily seem *right* to all—a position not at all self-evident.

4. I do not doubt that a university may "try to teach every subject that is in demand." Yet, as a matter of fact, most universities have so concentrated their resources that they have become much stronger in some departments than in others. Acadia does not intend to teach Law or Medicine. She *does intend* to become a finely equipped Arts College.

But our enthusiastic Halifax knight sees a token of the death of Christian Colleges in general, and of Acadia in particular, in the mystic number *thirteen*, as applied to Dalhousie's Faculty of Arts. He compares these "thirteen cultured instructors—each a specialist" with Acadia's six. Now, since all of Acadia's professors devote their entire time to their college, we would, from this comparison, gain the impression that Dalhousie's thirteen do the same. Let us consider the facts. There are only *eight* gentlemen who are exclusively Dalhousie professors,

viz.: Macdonald, Johnson, MacGregor, Schurman, Alexander, Ross, Lyall and Forrest. Of these only the first *five* can be called "specialists," in the sense in which 'VARSITY readers understand the term. But even if, for Mr. Cahan's satisfaction, we apply the term to the remaining three how is the thirteen made up? Well, Mr. Geo. Lawson is added, as professor of Chemistry. This gentleman is a "specialist," but not especially a Dalhousie specialist. In fact, he is a professor in the Halifax Medical College—an institution having no connection whatever with Dalhousie. He also devotes no small share of his time to stock-raising, at Sackville. Yet, this gentleman should certainly be counted; for his presence on the staff enables scholarly Dalhousians to take Botany or Practical Chemistry, instead of *Greek*, during half of their college course! The next professorial dignity is Mr. Liechti, who, in his palmy days, taught French in nearly all the Halifax schools, and now teaches as an itinerant. Still we have but ten, we must count the two young "tutors," who have had no preparation for their work beyond their twenty-four months' undergraduate experience at Dalhousie. These "specialists" are kept principally for the purpose of helping such Dalhousie youth as are not able to keep up with their regular classes—(vide Calendar p. 38, (3), also p. 28.) But where, oh, where shall we find our thirteenth "specialist?" Why, in the person of the soldier from the garrison, who gives instruction in the college gymnasium. He ranketh as the last of the "cultured specialists." All honor, ye wonderous *thirteen*. "When shall their glory fade?" *Noble thirteen!*

C. W. WILLIAMS.

McMaster Hall, March 17th, 1885.

"ADAPTED" EDITIONS.

To the Editor of THE 'VARSITY.

DEAR SIR,—An editorial note in your edition of the 14th inst. has been brought to my notice by a gentleman who thought your remarks about a "pirated American book" referred to the Canadian edition of the "Verbalist" and the "Orthoepist," annotated by me. On reading your note I am not convinced that your strictures were intended for my edition, as the remarks you make are too much at variance with facts to justify such a conclusion.

However, as your note has evidently led some to suppose that you alluded to my edition of those books, published by the Canada Publishing Co., I must ask your permission to explain that this edition is not in any sense "pirated." The Canada Publishing Co. have made special arrangements with Messrs. D. Appleton & Co., the owners of the American copyright, to bring out an edition suitable to Canadian schools. This privilege the Canadian firm paid for as an ordinary business transaction, and the works have been published with the full approbation of the American firm. The adaptation required many changes in the original works, and the introductory chapters have been prepared specially to supply a want in our Canadian school books.

As your note, if referring to this edition, is unfair and erroneous, and if not is apt to mislead, I ask the favor of an insertion of this in THE 'VARSITY.

Toronto, March 10th, 1885.

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