

VARSITY

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CONTENTS.

TOPICS OF THE HOUR—	PAGE
Grammatical Purists	175
Colonialism	175
Monday Popular Concert	175
Mr. Doward's Concert	176
Mr. Kingsford's Critic	176
Dr. Abbott E. Kitt-edge	173
A Canadian Institution of Engineers	176
The Literary Society	176
LEADING ARTICLE—	
The English Curriculum	J. McW. 177
LITERATURE—	
United Empire Loyalists	W. J. Healy 178
The New Canadian Drama (I)	G. Mercer Adam 178
Ad Myrrhem Absentem	W. H. C. K. 180
Catullus Ave Atque Vale	R. 180
UNIVERSITY AND COLLEGE NEWS—	
Notice—Y.M.C.A.—Modern Language Club—Natural Science Association—Mathematical and Physical Society	180
COMMUNICATIONS—	
The New Protestantism	R. Balmer 181
" " "	R. Haddow 182
A University Club	J. H. Burnham 182
DI-VARSITIES	183

THE VARSITY.

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Topics of the Hour.

A great deal of attention is being paid at present in educational journals and in our high and public schools, to the criticism and "correction" of English sentences, either quoted from authors or manufactured for the purpose. The purists and the pedants affirm that this a very important branch of education, and one to which much time should be devoted. And so our schools are flooded with books on "Errors in English," and "Exercises in False Syntax," just as if our forms of expression had been absolutely settled for all time by the rules of grammarians, or the usages of any or all writers. It is not so. For a language is a living thing—an organism, and, like other organisms, it lives and grows, and can only

live and grow by changing. A single entire generation of purists (from which may every country be preserved!) would kill any language. What a miserable substitute for genuine language study is this petty quibbling criticism! If our schools, aye, and colleges too, could only succeed in arousing our youth to an enthusiastic interest in good literature, these and other trivial matters might be very profitably given over to the purists.

We have protested more than once against the too common tendency of Canadians to refuse recognition of native art talent, and to rush off to Buffalo or Boston or New York for artistes in our musical entertainments. And now the news comes to us from Edinburgh that a young Torontonion has carried the city by storm with her wonderful powers as a vocalist. But while Miss Arthurs and Albani and Miss Thompson are good enough for Milan and Paris and Edinburgh, we venture to say they would not have been good enough for Toronto without their foreign reputation. This should not be. Let us assert ourselves. How much longer are we to go in the leading strings of Europe and the United States? Since we have the ability to walk alone we should also have the courage. This neglect and this belittling of ourselves is weak and foolish. It is our estimate of ourselves that keeps us in insignificance among the nations of the earth. Like Dogberry, we write ourselves down asses and all the world takes us at our own valuation. The name "colonial" is odious to us, but we deserve it. And we shall continue to deserve it until we develop more individuality and independence of judgment than we have hitherto shown.

The ninth Monday Popular Concert took place in the Pavilion on the evening of the 22nd instant. The audience was large and appreciative. The solo vocalist was Miss Juliette Corden, Col. Henry Mapleson's *prima donna* for the forthcoming London season. Miss Corden is possessed of natural gifts which ensure for her a bright future. She has a pretty face and figure, an excellently trained and powerful, though very sweet voice. She sang "Ernani, involami" (Verdi), two ballads by Bischoff—"Marguerite," and "Supposing,"—besides encores after each number. Miss Corden is one of the best singers who have appeared at these concerts, and we hope to hear her again in Toronto. The Quartette Club played their numbers in excellent style. Their selections included—Mozart's Quartette in C Major, No. 6; and two movements from Haydn's Quartette in C Major, No. 3. Herr Jacobsen contributed two violin solos—Rode's "Air in G," and the "Minuetto and Trio," from Mozart's "Divertimento," No. 1. Herr Jacobsen played with his usual taste and skill. The directors announce that at their concert on the 28th of March the following artists will appear: Lilli Lehmann, soprano; Ovide Musin, violinist, and Franz Rummei, pianist. They very justly claim that the attraction thus offered is one of the strongest that has been announced in Toronto for many a year. All three artists stand among the first in their profession.

Among the numerous musical events occurring at this time of the year, the concert given recently in the Jarvis Street Baptist Church, under the direction of Mr. Edgar R. Doward, is especially worthy of comment. Dr Stainer's sacred cantata, "St. Mary Magdalen," was presented by a chorus of 75 voices to an audience which filled the church to its utmost capacity. The exquisite beauty of the softer passages is the great merit of the work. The *fortissimo* passages seem to lack the power of a great creation. In the interpretation of the former the chorus distinguished themselves, evincing thorough training and a careful appreciation of the lights and shades of the music. The first part is fortunate in having in it the three most attractive numbers of the work: "Ab, woe is me!" "Happy art thou, Magdalen," and "Come, ye sin-defiled and weary." The libretto is good, and in some instances, notably in the chorus "Come, ye sin-defiled and weary," poetical and musical. The solos were carefully and artistically sung by Mrs. Bradley (soprano), Miss Palen (alto), Mr. Richards (tenor), and Mr. Warrington (bass). A miscellaneous concert followed, in which the above artists were assisted by Miss Patterson. Mr. Doward is to be congratulated upon the fine singing of the chorus and for the able manner in which he discharged his onerous duties as organist and conductor.

An ingenious letter appeared the other day in the *Mail* over the pen-name "Liberal." The letter purported to be a reply to Mr. Kingsford's recent communication to the same journal, in which a severe reflection was incidentally made upon the manner in which the recent new chair in University College was created and filled. "Liberal" misses the main point at issue and launches forth into a eulogy of the Oriental languages and literature as a means of liberal culture. With his remarks as to the capabilities of the subject in this respect we readily agree, although it is to be remembered that as yet Orientals have been taken in University College only as a professional subject. But this is not the question at all. Whatever may be the merits of Hebrew as a liberal study, there can be no question that the claims of Political Science and English upon our attention are incomparably greater. Hitherto these claims have been shamefully neglected. The University Senate recognized this defect and made provision for a reform. The Senate were officially informed that the changes agreed upon could not be carried out for lack of funds. Yet, in spite of the resolutions of the Senate, and notwithstanding the alleged lack of funds, an entirely new position was created for which neither the Senate nor any other body had openly asked. This looks very much like machine management somewhere. And what the graduates of Toronto University and their representatives on the Senate want to know is who runs this machine. They will not be diverted from pressing this question by the raising of side issues.

The Rev. Dr. Abbott E. Kittredge, pastor of the largest Presbyterian church in Chicago, is being sued for \$27,000 damages because he had the manliness and courage to denounce the vice of the city and the gross laxity which characterizes the administration of justice there. The occasion which called forth Dr. Kittredge's denunciation was a shameful miscarriage of justice in the case of some noted gamblers. The justice who let them go has entered the suit for damages. We understand that Dr. Kittredge is warmly supported by his congregation and that the trial will be particularly lively. This case is one which we think calls for comment, as we are of opinion that in questions which concern the moral welfare of the community the Church has a right which it is bound to exercise,—to criticize, direct and, if need be, denounce. There is more need of preaching morality in these days than there is for harping on denominational strings. We do not mean to be misunderstood in this matter. We do not advocate the churches or even individual ministers becoming political machines or agents.

The pulpit should never be turned into a hustings. But upon social and moral questions the minister of God is doing no more than his duty when he denounces violations of the moral code and the maladministration of justice when it affects the social and moral well-being of the community. Those who know Dr. Kittredge are assured that he has not made his charges upon insufficient evidence. We wish him every success, and tender to him an assurance of sympathy and respect.

Last Tuesday evening a meeting was held in the Canadian Institute which, it is to be hoped, will inaugurate a new era in the profession of Civil Engineering in Canada. The meeting was convened by Mr. Allan MacDougall, to whom great credit must be given for his energy in this affair. About twenty-five members of the profession were present, including Prof. Galbraith, Kivas Tully, Messrs. Gibson, Stokes and Spry. There were also several graduates of the School of Practical Science present. The object of the meeting was to discuss the advisability of having the profession a closed one, and to form an association among Canadian engineers similar to existing ones in Great Britain and the United States. The opinion of the older engineers assembled was against making the profession a closed one, though all were in favor of the formation of an association. This was accordingly done, and a committee appointed to draft a constitution. Mr. MacDougall will endeavor to hold meetings in Montreal and Quebec early next month, and it is to be hoped that before long an institution will be formed containing among its members the leading minds of the profession in Canada. That the School of Science men will take a keen interest in its affairs may be surmised from the interest and enthusiasm manifested in their own Society. As it is at present, a civil engineer is as much recognized in the eyes of the law as a bricklayer or a plasterer, though not so much so as a plumber. It seems strange that, although the other professions, Law, Medicine, Pharmacy and Land Surveying, are closed ones, and have recognition in the eyes of the law and of the public, Engineers do not wish to have themselves put on an equal footing.

It is admitted on all hands that the Literary Society has reached what must be a crisis in its career. If Party did not kill the society it did worse than that. It destroyed its usefulness, and encouraged false aims and unworthy associations. This we clearly see, for, this injurious stimulating spirit being removed, the venerable structure sinks into helpless and rapid decay. But how restore it? The answer is easy to find. Try to place again before it its old-time aims, and arouse again that feeling of loyalty to our institution whose interests ought to be those of every undergraduate. But to be more practical. The "Literary" Society. Wherefore "Literary"? In past years what have members done to make it deserve that title? The Modern Language men, not finding what they want at the "Literary," have started a Literary far more worthy of the name. From the latter comes a suggestion which bids fair to be the very medicine required by the Literary Society. It has been suggested that the Modern Language Club hand over to the Literary Society their English meetings, and devote their time exclusively to the other languages on their course. The Modern Language men for the most part feel that under proper management the English meetings, which have been held with such marked success this winter, would awaken even more wide-spread interest if held on Friday evenings by the Literary Society. They feel that they have undertaken too much, and that where the English meetings have been in every way satisfactory, the German meetings have been quite the contrary. More time is needed if students are to become practically acquainted with the French and German languages, and to gain this time the majority of the members are, we judge, willing to relinquish the most attractive part of their work. Whatever difference of opinion there may be as to the advisability of the Modern Language Club making the proposal, there surely can be none as

to the advisability of the Literary Society's accepting the proposal if it is made. Those who have hitherto taken an active interest in the English meetings of the Modern Language Club would transfer it to the Literary Society. The Literary discussions might be held one week, and the ordinary debate the next, and so the two objects of the Society might be fulfilled. The programme might be drawn out (as last year for the Modern Language Society) before the end of March, so that the work might be prepared during the vacation. Let us try the plan, if agreeable to all parties, at least next Michaelmas term, and then perhaps we shall have a "Literary Society" which will indeed justify its existence.

Leading Article.

THE ENGLISH CURRICULUM.

For *Matriculation*, two or three works of one of the easier and more attractive writers of our own generation, or in any case of this century, might be prescribed; and these should be understood to afford material, not for grammatical and rhetorical drudgery, as has been the case with texts in the past, but for the cultivation of a healthy appetite for wholesome literature and for the development of correctness, taste and independence in the expression of thought and feeling. Careful reading of these texts and constant practice in composition on themes drawn from them, would be the student's work of preparation, and the test of his strength at examinations would be his ability to deal with themes selected from the same texts by the examiner. Grammar and rhetoric should be required only in a most general way. Both are strictly formal studies and can have value only when they systematize knowledge already possessed. Instead of studying grammar and rhetoric in order to speak and write our mother-tongue correctly, we must be able to understand and use our English well before we can understand its grammar and rhetoric. Prosody, for similar reasons, should be prescribed only in its broadest outlines.

For the *First Year* the literary work should centre in two authors representative of the best simple prose and poetical literature of to-day in England and America. Each work of these authors, carefully read, would furnish themes for an infinite variety of oral and written discussions, so that every opportunity would be afforded for improvement on the practical side.

These authors, too, with whom the student can be in perfect sympathy, should be made the basis for early studies in prosody, in classes of literary composition, and in the subtleties of style. For the first year's study on the scientific side there are many questions which might be discussed by way of clearing the ground for future study; what language is; change and persistence of its forms; what constitutes grammar; grammatical terms and divisions broadly considered; presentive and symbolic words; nature and value of dialects; principles of modern scientific etymology; elementary study of sounds, etc.

In the first half of the *Second Year* the chief literary work might centre in a leading author of the 18th or 17th century, and in the second half-year in Shakespeare's easier plays, while one or two authors of the 19th century, more difficult than those of the first year, could be carried as minor literary work for purposes of comparison, linguistic and literary, with the older works. An attempt might now also be made to trace great literary influences from Shakespeare's time to the present. As in the first year, there would be unbounded opportunities for composition and criticism. For the scientific work there might be a further discussion of some of the topics mentioned for the first year, together with similar ones, while at the same time a practical acquaintance might be made with one or two English dialects by a study of Burns and

other less noted dialect writers—from a purely linguistic point of view.

In the first half of the *Third Year*, Shakespeare should be continued for the main literary study, and at the same time Chaucer might be introduced, to be continued along with "Piers Plowman" as the chief literary work of the second half-year, during which a beginning should also be made in Anglo-Saxon. Throughout the year half a dozen authors, representative of periods from Chaucer to the present, could be taken as minor literary work for purposes of comparison, as in the second year. In the third year, too, literary influences, foreign as well as domestic, might be traced somewhat carefully. For scientific purposes, Chaucer, "Piers Plowman," and the first lessons in Anglo-Saxon would furnish a great deal of interesting material in new word and phrase forms. Books, too, like those of Whitney, Sayce, Max Muller and Schleicher, might be discussed in lectures and conferences, while a practical acquaintance might be made with additional English dialects.

For the *Fourth Year* the main literary work should centre in English prior to Chaucer—the Ormulum, Brut and Anglo-Saxon prose and poetry—while a broader and more critical treatment of great representative works of all the later literary periods (forgetting by no means those of our own century and continent) might be expected of the student. Each candidate for degree might also be required to hand in at the close of the year a well-written essay of reasonable length on some serious literary topic. In this year, too, might be traced minutely the development of English literature from the earliest times to the present—all kinds of literary influence being noticed; and now for the first time would it be possible to enter upon the systematic study of English philology. Philological study is strictly comparative, and necessarily implies a first-hand acquaintance with several cognate languages—the more the better—and hence the first work of the student must be to obtain a knowledge of such languages, in the study of which, however, many interesting and important principles may be introduced incidentally, but only in so far as they bear upon the languages in question or others already known by the student. In this way only can philological study be anything but a drudgery. Now, according to the plan outlined above, a student of the fourth year would have a more or less thorough acquaintance with English in all its stages, as well as with three or four of its more important modern dialects. By this time, also, in the department of German he would have a pretty thorough knowledge of the modern language and literature, together with some practical acquaintance with Old and Middle High German and Gothic. Latin, and possibly Greek, would also be within his reach. Here, then, is a tolerably satisfactory basis for the systematic study of English philology, for the student is prepared to trace out intelligently many of the general and special laws of linguistic growth.

The fourth year, again, when the student fully realizes the continuity of the language, would be the proper time for a special course of lectures on historical English grammar, not necessarily embodying anything new to the student after his extended course of reading, but simply for the purpose of systematizing his knowledge.

This, then, roughly expressed, would be my plan for the detailed distribution of work for an undergraduate course in English. In scope and general principles, as stated in the introduction, it agrees with Mr. Houston's scheme. The results aimed at are the same, but the way chosen to reach these results is in many respects very different.

From first to last the student's interest in the work would be regarded as of prime importance; and because the student does not see things through Chaucer's or Shakespeare's or Milton's spectacles, but in the light of the 19th century, he would be introduced to the serious study of literature and language through contempor-

ary writers ; for if he cannot catch the literary or linguistic spirit from a study of these it would be hopeless to lead him to the past for inspiration. The study would be chronological in order, though in a backward direction—which is, after all, the only natural direction, since it is more difficult to render familiar what is more remote in time—and no student would be supposed to proceed to the consideration of the older literature and language until he gave evidence of familiarity with the later. Each period of literature and language would be kept before the student from the time when its study is begun until graduation, and thus throughout his course the later forms would always be more familiar than the earlier. Classification, statement of general laws and detailed criticism would come, not at the beginning, but at the close of every study, and philology would be studied only incidentally until a firm foundation could be laid for its systematic treatment. Remembering, too, that a student's undergraduate years are limited to four, and that the best part of his life and consequently his most earnest study are to come when college days are over, it would seem wiser for the present to let the second, third and fourth rate authors rest in peace, except in so far as they specially influence the authors chosen for study.

I have thus far made no distinction between pass and honor courses, which might be determined by different percentages of the same work for the first half of the course, and in the second half both by difference in percentage and in the class of work prescribed. Pass men, for instance, should not be required to take the Anglo-Saxon and systematic philology.

For want of space it will be impossible here to outline a post-graduate course, but no one will say that material would be wanting for three additional years of earnest study in the department of English alone. The undergraduate would find it impossible to explore thoroughly even the highways of English literature, and besides, there still remain the by-ways and hedges. The study of philology, only begun in the undergraduate course, could now be pushed forward with real satisfaction. The aid of Old Saxon, Old Norse, and if time permitted, of Sanscrit also, would have to be sought ; for the study of English philology means first the study of Teutonic and then of Indo-Germanic philology.

J. McW.

Literature.

THE UNITED EMPIRE LOYALIST.*

*Then the poet, little urged,
But with some prelude of disparagement,—
Saying, "Of late the theme has been set forth,
And all the college warblers, mellower-voiced,
With their melodious bursts of song will fill
Our spacious halls, and put my rhyme to shame."—
Read, mouthing out the hollow sounding oes,
His late-penned verses, and to this result :*

BALLADE.

When all a land was stirred,
Before the great birth-throe,
By him that bell unheard,
Clanging LIBERTY, to and fro ;
When men toiled on in the row,
With their tilth overhung by night-mist,
With their trust in God's weather—no seed did he sow,
THE U. E. LOYALIST.

* "The United Empire Loyalists" is the subject announced for the Toronto University Prize Poem.

But it thrilled as a God-spoken word,
That loud-clanging bell, long ago ;
And its voice, like a storm-tossed bird,
Shrilled o'er them when fighting the foe.
Now the bell's voice is cracked and snow,
And the LOYALIST dead ; and unwist
To him was its meaning, which thrilled all men so,
THE U. E. LOYALIST,

For when a great people was stirred,
(Now the greatest of peoples, I trow !)
He with himself conferred,
Thought " 'twould be prudent to go,
" All were rebels there, high and low,
" And . . . things had a nasty twist." . . .
And to speed him all true men were not overslow,—
THE U. E. LOYALIST.

L'Evvoi.

Prince, they said, like Ko Ko,
" He never will be missed."
And how much he missed—and was missed—we know :
THE U. E. LOYALIST !

W. J. HEALY.

THE NEW CANADIAN DRAMA.*

(FIRST NOTICE.)

The two most notable Canadian dramas that have seen the light unfortunately do not deal with Canadian subjects. Mr. Hevysege's "Saul," as its title indicates, is a Biblical subject, while Mr. Watson's "Ravlan" is a story of Druid rites in the time of the early tribal kings of Britain. The present production has for its theme, not only a Canadian subject, but a subject of the highest national interest to the Canadian people. It is one, moreover, that peculiarly lends itself to dramatic treatment ; and, in the incidents description, and dialogues, as well as in the portrayal of heroism and passion, puts to the test the finest qualities of the poet. In Mr. Mair's "Tecumseh," not only has he achieved a great and complete success, but in the choice and handling of a grand Canadian theme he has amply justified the poet's function and art, and done more for the future study and appreciation of Anglo-Canadian history than it is possible at present to realize. To many Canadian minds, it is to be feared, Tecumseh is but a name : henceforth—thanks to the author of "Dreamland,"—the noble Shawnee chief will stand forth, and deservedly, as one of those grand figures in Canadian annals whose deeds go far to make the British period of our history dramatic, and whose services to Canada and the Empire at a critical epoch in their history deserve to be forever enshrined in the peoples' memory. Looking at the subject in the light of expectant popular favor, it is perhaps a pity that Mr. Mair did not write a novel rather than a drama ; for dramatic verse, admittedly, addresses the reading taste and sympathies of the few. But the few,—the "fit few"—will be the more grateful that our author, instead of resorting to fiction, has wooed the Muses, and given to native literature a work of higher literary art than his genius was likely to give us in fiction, while, at the same time, he has shown us what may be accomplished, in dealing with a purely Canadian subject, in a department in which it is confessedly difficult to achieve success.

But whatever the vehicle in which the story is presented, it is important that the heroic deeds of the faithful Indian allies of Britain, in the struggle to plant and maintain the flag of the Empire on this continent, should be treasured, and a fitting memory preserved of their loyal services and staunch friendship. Nor should gratitude be lacking, particularly in the Canadian nation, which owes so much to the Indian tribes for the heritage it now

* "Tecumseh : a Drama," By Charles Mair, author of "Dreamland, and other Poems." Toronto : Hunter, Rose & Co., and Williamson & Co., 1886.

peacefully enjoys, and from which it has rudely dispossessed the children of the woods, and done much to make them what they now are,—a poor, emasculated, vanishing race. To perpetuate the memory of these services, and outline on the poet-painter's canvas the grand figure of an Indian ally of Britain in the early struggle, on Canadian soil, with the invader of the western peninsula of this Province, is the work Mr. Mair has set himself to do; and skilfully and artistically he has accomplished his task, and indisputably put the hall-mark of genius upon one more production of Canadian verse.

Within the limits of a brief criticism we can only succinctly indicate the plot and chief incidents in Mr. Mair's drama of "Tecumseh." Closely following the history of the time, these include the disaster to the Indian cause at Tippecanoe; the American invasion of the western peninsula; the surrender to British arms of Fort Detroit; the rallying of the Canadian militia to drive the invaders from the Niagara frontier and the Western province; and the fatal field by the banks of the Thames, with the death, at Moravian Town, of the Indian chief, Tecumseh. With the materials drawn from these stirring historic events, and the introduction of a romantic adventure between an Indian maiden and an English poet-artist, "enamoured of Indian life,"—the two latter, creations of the author's brain—Mr. Mair has constructed a story full of dramatic situations, which is related with a large knowledge of the dramatist's art. The passages are innumerable that manifest the author's constructive skill, his felicity of language, and his sympathy with his subject; and there are many lines, also, that indicate the fire of his genius, and the tenderness which bespeaks the poet's heart. Most noticeable, perhaps, of all, is the author's faculty of concentrated expression, which gives force and dignity to the narrative, and enshrines in epigrammatic terseness many a familiar, homely thought. How many and fine, for instance, are the poetic beauties in the following lines, extracted at random from the book:—

"Twelve infant moons

Have swung in silver cradles o'er these woods,
And still no tidings of his enterprise."

"Long ere the white man tripped his anchors cold,
To cast them by the glowing western isles."

"From the hot gulf up to those confines rude,
Where summer's sides are pierced with icicles."

"I care not for your cruel law! The heart
Hath statutes of its own which make for love."

"The jarring needs of harvest-time and war,
'Twixt whose necessities grave hazards lay."

"Rashness is the wind of enterprise
And blows its banners out."

"No more

Our 'leaden birds' will sing amongst your corn."

"Till withered cheeks ran o'er with feeble smiles,
And tongues, long silent, babbled of their prime."

"My father's God is wise enough for me,
And wise enough this grey world's wisest men."

"How still the night!

Here peace has let her silvery tresses down
And falls asleep beside the lapping wave."

The drama opens with the return to the Prophet's town on the Tippecanoe (a tributary of the Ohio) of the Prophet's brother, Tecumseh, who had been long absent, rousing the tribes from the Gulf to the Lakes to resist "the fraudulent treaties of Fort Wayne." These treaties unscrupulous American traders had wrung from irresponsible Indian chiefs, and conveyed the surrender to the en-

croaching whites in Delaware and Ohio of the rich hunting-grounds of the Indians in the immense wilderness region west of the Alleghanies. In this region, fifty years before the story opens, Pontiac, whom Parkman calls "the Satan of the forest Paradise," had leagued the tribes to fall upon the intruding English, who, after the Conquest, had taken possession of the West. Tecumseh, as a native of the Ohio valley, had inherited Pontiac's dislike of the American traders who had settled in the region; but, unlike Pontiac, he desired to right his people's wrongs with reason and diplomacy rather than with the tomahawk and the hatchet. His noble nature recoiled from bloodshed; but the crafty ambition of his brother, the Prophet, taking advantage of Tecumseh's absence, precipitated hostilities, and brought disaster to the tribes whom Tecumseh wished peacefully to confederate for their common weal, and the restoration of the land of which they had been so cruelly and wrongfully despoiled. In a fine monologue, occurring early in the first Act, Tecumseh thus soliloquizes, and the passage furnishes a key to the character and purposes of the great Shawnee chief:

"What is there in my nature so supine
That I must ever quarrel with revenge?
From vales and rivers which were once our own
The pale hounds, who uproot our ancient graves,
Come whining for our lands, with fawning tongues,
And schemes and subterfuge and subtleties.
O for a Pontiac to drive them back,
And whoop them to their shuddering villages!
O for an age of valour like to his,
When freedom clothed herself with solitude,
And one in heart the scattered nations stood,
And one in hand. It comes! and mine shall be
The lofty task to teach them to be free—
To knit the nations, bind them into one,
And end the task great Pontiac begun!"

Earlier in the book, occur some spirited passages-at-arms, between Tecumseh and the Prophet, over the means by which the one desires to secure justice for his people and the other revenge. Bitterness is intensified between the brothers by the Prophet's capture of the poet-artist, Lefroy, who is enamoured of Tecumseh's niece, Iena. Lefroy, the Prophet wishes, if not to kill, to prevent from marrying his kinswoman; and he does all he can to poison Tecumseh's mind against him. Tecumseh, though he recognizes in Lefroy a friend and lover of his people, desires that his maidens shall maintain their tribal independence, and refuses to give Iena's hand in marriage to the artist, adding that "red shall not marry white—such is our law." This decision, which Iena, at least, dutifully respects, gives a heightened interest to the book, and keeps the reader on the tenter-hooks of anxiety and suspense until the pathetic close of the drama. The strain of tenderness in the lines which describe the frequent meetings of the lovers is exquisite, while the beauty and melody of some of the love songs introduced are hardly surpassed by the best of England's lyric poets. Take this as an example, which is sung by Iena, when urging her lover to leave her, though, at the same time, she calls on heaven to

"help a weak untutored maid,
Whose head is warring 'gainst a heart that tells,
With every throb, I love you. Leave me! Fly!

"Fly far from me,
Even as the daylight flies,
And leave me in the darkness of my pain!
Some earlier love will come to thee again,
And sweet new moons will rise,
And smile on it and thee.

"Fly far from me,
Even whilst the daylight wastes—
Ere thy lips burn me in thy last caress;

Ere fancy quickens, and my longings press,
And my weak spirit hastes
For shelter unto thee!

"Fly far from me,
Even whilst the daylight pales—
So shall we never, never meet again!
Fly! for my senses swim—Oh, Love! Oh, Pain!—
Help! for my spirit fails— [Iena sinks into Lefroy's
I cannot fly from thee!" (arms.

This love-wrapt scene is of course broken in upon by inopportune intruders, one of whom is Tecumseh, who accuses his niece of perfidy, "traversed by alien love." Iena replies:

"Tecumseh ne'er was cruel until now.
Call not love alien which includes our race—
Love for our people, pity for their wrongs;
He loves our race because his heart is here—
And mine is in his breast, Oh, ask him there,
And he will tell you."

Lefroy here breaks in, not altogether apologetically, and advances reasons to Tecumseh for his love for Iena, and urges his admission into the tribe as her husband.

LEFROY] . . . "I know not what you think,
And care not for your favour or your love,
Save as desert may crown me. . . .
Yet Iena loves me, and I love her.
Be merciful! I ask not Iena
To leave her race; I rather would engage
These willing arms in her defence and yours,
Heap obligations up, conditions stern—
But send not your cold 'nay' athwart our lives."

But other passages, connected with the historical narrative and with the scenery introduced, claim attention and merit notice in this brief review of Mr. Mair's work. On page 24 there is a charming description of the continent, ere the white man came to disturb its solitudes, which Lefroy recites in a forest-glade, whither he had come to keep tryst with Iena. The author's keen sympathy with nature is lovingly expressed in the passage (which we regret we are unable to quote), while it affords a fine specimen of his imaginative powers, his command of a chaste diction, and a strength and melody of expression, almost unexampled among writers of modern verse.

G. MERCER ADAM.

(To be concluded in our next.)

AD MYRRHAM ABSENTEM.

(From Shelley.)

Melos modulaminis
Manet mente memoris:

Vix virentes violæ
Vivunt vi volatile;

Halant hyacinthi odorem
Languescens suavio rem.

Flos rosarum, quum marcessit,
Suis frondibus quiescit;

Te absente, voces tuas
Amor revocat amicas.

W. H. C. K.

CATULLUS' AVE ATQUE VALE.*

By many lands, o'er many a sea I come,
To pay thee, brother, these sad burial dues,
To offer those last gifts we give our dead,
And call in vain upon thy silent dust:
For fate has robbed me of thine own true self.
Oh hapless brother, lost to me so soon.
Still take these gifts, that, as our sires were wont
Of old, I bring in sadness to thy grave,
Take them, all dripping with thy brother's tears—
And, brother, now farewell for ever more.

R.

University and College News.

NOTICE.

At the request of the Modern Language Society, Dr. Wilson has consented to deliver two public lectures on the poetry of Robert Browning. The first lecture will be given on Saturday, the 27th inst., at 11 o'clock, in the east lecture-room of University College, and the second a fortnight afterwards. The lectures are open to all students and their friends and a large attendance is expected. Professor Hutton lectures in Trinity College on Saturday afternoon at 4 o'clock, and would doubtless be pleased to see Toronto University men in his audience.

Y. M. C. A.

The regular weekly meeting was held in Moss Hall, on Thursday, Feb. 18th. The meeting was conducted by Mr. J. G. Hume, who took for his subject "Substitution," basing his remarks on Isaiah 53: 6, "And the Lord hath laid upon Him the iniquity of us all." There were not quite as many as usual present.

On Tuesday, March 2nd, the new Y. M. C. A. building is to be opened. The Minister of Education, Mayor Howland, Mr. Studd, of Cambridge, and Mr. Wishard, of New York, will all be present. This meeting will be for the students. On the following Thursday it is the intention to hold another meeting, to which all the friends of the Association are invited.

Mr. C. T. Studd was considered the best all-round cricketer in England. He gave his fortune of £50,000 for missionary work. His two brothers were first-class cricketers and very popular at Cambridge University.

In connection with the building fund, it may be stated that as the committee consider it advisable to have all the money collected at an early date, they would be greatly aided if those of the undergraduates who have subscribed would forward their subscriptions as soon as possible.

The weekly meeting was held on Thursday, Feb. 25th. The leader was Mr. R. R. McKay. His subject was "A Great God," Exodus 15: 11. Mr. McKay said the greatness of God was shown by His love to His people. It was also shown by the deliverance of His people. As the Israelites were in bondage, so are all men in bondage to sin. God has shown His love to us in delivering us from this bondage by His Son's sacrifice. The enemies of the Israelites were slain. So does the power of Christ slay our spiritual foes. The redemption from the power of sin is complete and eternal. "Ye were redeemed . . . with the precious blood of Christ." Some reports were received from the delegates to the Hamilton Convention. After this the meeting adjourned.

* Catullus' brother died and was buried in the Troad. Some years after the poet, being in the East, visited his tomb.

MODERN LANGUAGE CLUB.

A well-attended meeting of the Society was held on Monday afternoon, in Moss Hall, the President, Mr. T. A. Rowan, in the chair. The work was carried on entirely in French. Essays were read on the Life and Chief Works of Dumas Pere.

Mr. A. H. Young gave a good essay on the life and influence of Dumas, while Mr. J. E. Jones read an excellent paper on Monte Christo. Great progress in the method of reading the essays has been a marked feature in the programmes during the year. Mr. Jones then led the Society in singing some French songs, after which a very successful practice in conversation was carried on, Mr. Squair, Mr. Cameron, and Mr. Rouse encouraging. An exciting meeting is expected next Monday afternoon, when Modern Language interests in general will be discussed. Subjects bearing on the relation of History, Ethnology, etc., to Modern Languages will be discussed. Mr. Houston will also introduce the subject in its relation to the curriculum.

NATURAL SCIENCE ASSOCIATION.

On Tuesday evening, the society met as usual in the School of Science, Prof. R. Ramsay Wright, in the chair. Dr. Ellis, Prof. Chapman and Prof. Wright, were appointed a committee to examine the essays sent in for the McMurrich medal. The programme was commenced by Mr. Clarke, with an elaborate and interesting paper on the Spermatogenesis of the rat. After some discussion of this essay, the President gave a short account of the nature and working of the German Universities.

MATHEMATICAL AND PHYSICAL SOCIETY.

The University College Mathematical and Physical Society held its usual meeting Tuesday evening, Feb. 16, in the Lecture-room, No. 8, the President, J. M. Clark, M.A., in the chair. Mr. Bowerman read an able paper on the "Study of Physics." After defining the term, and classifying the different subjects that come under the head of Physical Science, he showed the benefits derived from the training received in the pursuit of these studies, their adaptability to educate the logical faculties, to cultivate powers of observation, to promote executive skill, and to refine the senses of touch, sight and hearing, the latter acquired more particularly by the great number of indispensable experiments in the laboratory. He pointed out the great number of employments which the recent discoveries and advances in the knowledge of the different departments of science and its application in engineering, telegraphing, telephoning, photographing, electric lighting, etc., have opened to those only who have acquired a knowledge of these subjects.

After some discussion on the paper, Mr. W. J. Loudon, B.A., presented a number of experiments in electricity with instruments recently procured from Paris.

A paper received from Mr. J. C. Fields, B.A., of Johns Hopkins University, was laid over until the next meeting.

On motion of I. E. Martin, seconded by L. H. Bowerman, W. J. Loudon, B.A., Prof. Galbraith and the President were appointed to act as examiners for the Mathematical and Physical Society medal. Papers for competition have to be handed to the Secretary before the 15th of March.

Problems were laid over until next meeting.

Mr. J. C. Stuart will read a paper at the next meeting.

Communications.

THE NEW PROTESTANTISM.

To the Editor of the VARSITY:
SIR,—Will you kindly allow me a few words in the grave dis-

cussion which, advisedly or not, has been opened in your columns. The debate seems to centre round the one question as to the desirability of the system of denominational colleges as a means for the attainment of religious truth. It may easily be foreseen that the discussion will have a tendency to spread over into other well-known fields of religious polemics. But we earnestly hope that, first of all, this important preliminary question will be thoroughly argued, and serious, honest endeavour made to arrive at some agreement.

I shall waste no words in maintaining the all-importance to man of religious knowledge, of having clear conceptions of duty here and of the prospects and conditions of life hereafter, and finally of attaining to an ever better apprehension of the presence and attributes of his God. Light, certain light, on these matters is what we are crying for. All through history and the world over we have the piteous spectacle of warring religions and of blindly wandering and suffering humanity. Is this to continue? Are we adopting the best means of putting an end to it? Physical science is working hard and with single eye to make us better acquainted with many duties and their accomplishment, and with the grandeur of God and his works. Is religious science working thus hard and single-eyed? Are the hundreds who go forth to instruct us in religious truth trained to correct habits of thought, and are the institutions in which they are trained the best calculated to give them the highest possible conceptions of religious truth? To this double question the advocates of denominational religious training answer yea, and to it I beg to answer nay.

From the nature of the case and from the facts of the case it is not so.

For the attainment of truth two things are necessary—freedom from prejudice and the freest admission to all fields of information and discussion. Are these conditions realized in denominational colleges? I confess it seems to me that a "denominational college for the search after truth" is a contradiction in terms far greater than the "didactic poetry" against which DeQuincy inveighs. The very term denomination presumes certain truth arrived at and to be maintained; certain truth which it is the peculiar privilege of the institution to possess and to advocate.

We have here a disqualifying prejudice which it is vain to deny; and as for opportunities of securing full information and of benefitting by fair discussion, who will pretend that in the diversity and exclusiveness of denominational colleges any such prerequisites for the discovery of truth are to be found? Zeal in abundance, earnest enthusiasm, no doubt, and a certain restless activity within a limited sphere—but no thoroughly candid, fearless, soul-earnest search after truth.

The history of denominational colleges is unsavory and is not likely to be quoted in defence of their maintenance to-day. The time is past at Oxford and Cambridge when admission to the study of pure mathematics was conditioned by the signing of the articles. The attempt to regulate the acquisition of knowledge in the physical sciences has been abandoned, we may assume. But why is the acquisition of religious truth still so generally restricted? In proof that these conditions still exist, we have only to note the fear of one denomination of another.

What Presbyterian would be content to search for religious truth in an Episcopalian College? Why do they thus distrust each other? When one of your correspondents pleads in behalf of one denominational college, that "its very liberality and extent of theological area has been often a subject of reproach by those outside of her pale," is he not saving his own denomination by a condemnation of the others? I think we may safely leave to the mutual criticism of the colleges themselves the task of exposing the utter unsatisfactoriness of their methods of inquiry. Toronto University, with its meeting of the rival colleges, is most excellently situated for such a concensus of criticism. And here, let me say, is the promise of something better. In such mutual criticism have we not the suggestion of the ideal institution for re-

ligious research? Perhaps the mutual revelation of defects will lead to a mutual purification, and then to a harmonious co-operation in the search of the one object they profess to seek.

It was a pleasure to read the dispassionate communication of your correspondent from Wycliffe College. It was well, however, that another correspondent supplied to his quotation from Dr. Sheraton's address a line or two which he had overlooked. The doctor states that Wycliffe College "wants to send forth men who are loyal to the Church." Dr. Sheraton's italics here signify a good deal; for by loyalty to the Church he says he means, among other things, "loyalty to the history and confession of our Church, loyalty to the methods and rules of our Church." Is this looking with single eye to truth? Is this "independence of thought and fearlessness in the pursuit of truth?"

In the *Knox College Monthly* for January, 1886, there appears a biographical article by Principal Caven on the late Dr. Willis. The Principal speaks of him as "a professor of divinity whose high qualifications were on all hands recognized. . . His mind was polemical. As a theologian he tenaciously held the Calvinistic system in its integrity. . . It need scarcely be said that his teaching was in strict harmony with the standards of the Presbyterian Church."

And so proof will accumulate as to the unfair way in which the search after religious truth is conducted under the denominational system, and increasing impetus given to the new Protestantism. When religious science has been emancipated from the shackles of dogma, a new era may be said to be begun. It has already begun outside of the Church and unawares, within its bosom.

Feb. 17.

R. BALMER.

To the Editor of the VARSITY.

SIR,—In Mr. Stevenson's first article on this subject he declares that the inertia of the clerical body is the great hindrance to the march of truth in our day. It is not my wish to discuss the accuracy of this statement. There are different opinions as to what the great hindrances to the march of truth are, and Mr. Stevenson is at perfect liberty to hold his.

But when we who are theological students are told that the reason for this inertia is our want of proper education; when we are told that we are being contracted and narrowed, that we have prejudged matters which we should investigate, and have placed ourselves in a position in which it is impossible to reach truth; when we are told that we have surrendered our intellectual freedom and the Divine gift of individual judgment, we can hardly be silent. And if we feel that we have been falsely accused of doing that which it is a disgrace and a shame for any man to do, we may surely be pardoned if our denial of the accusation is somewhat warmly expressed.

In a previous letter to the VARSITY I denied that on entering a theological college men virtually affirmed their belief in regard to the matters they should come to investigate, and were precluded from the privilege of individual judgment. I can only repeat this denial now. In support of Mr. Stevenson's sweeping charges not a particle of substantial evidence has yet been produced. Where does the surrender of intellectual freedom begin? As I stated before, all that is required of a student entering theology is that he shall be (to use the ordinary expression) a member of the Church—that he shall have professed in the broadest way a belief in God and Christianity. There is no subscription to articles or confession. If this implies a surrender of judgment, then the charges of intellectual bondage and inertia lie not specially against the clergy but against the whole body of professing Christians.

Is it alleged that intellectual freedom is not enjoyed nor the right of judgment exercised in the studies of the course as to the evidences of Christianity, the special inspiration and divine origin of the Bible and the system of truth which it teaches? This, too, we must deny most emphatically. As Mr. F. B. Hodgins says, it rests

with the student to accept or reject what doctrines he will as they are presented to him. For myself I can speak absolutely, and I know that I speak for others, when I say that my resolve before entering theology was to accept nothing which reason, judgment and conscience would not sanction; and to this resolve I have striven to hold. True, we accept some things we cannot understand, but this is because they are revealed in a book which, from sufficient evidence, we have come to believe is the word of God. And here, I may assure the gentleman who has referred to this matter, that we are not ignorant of the "modern school of criticism," nor are we unable to give reasons for the faith that is in us.

But it is argued that there are a number of theological colleges, and Presbyterian students invariably go to Knox, Episcopalians to Wycliffe, etc., while they all end by professing the theology of their own college. From this it is inferred that each enters and continues his course with a certain amount of prejudice which virtually determines the result. This argument loses its force when we remember that the points of disagreement between these denominations are comparatively few and insignificant. The training for the Anglican Ministry could for the most part be received in a Presbyterian theological college, and *vice versa*. In regard to some of the points of difference it is hard, perhaps impossible, to arrive at absolute certainty. In reaching the conclusion that on the whole the Presbyterian Church is nearest the truth in these matters of dispute, we of Knox may have been guided to some extent by the prejudice from which no man is free. But we have tried to look at the matter honestly, and certainly we have by no means surrendered our intellectual freedom.

Now what do the instances which Mr. Stevenson has so laboriously collected for us in his last article prove? Not in the least, the bold statements of his first paper. In regard to some of these instances we join with Mr. Stevenson in his condemnation of what was done. The others prove that the Presbyterian Church (and the same is true of the other churches) requires that when a man in the exercise of his intellectual freedom and individual judgment has decided that her system of doctrine is true and has professed his belief in this system, he shall not teach what is contrary to that doctrine while he continues to call himself a Presbyterian. A medical man may exercise the utmost freedom in deciding what is the best system of medicine, but if he practice allopathy he has no right to call himself a homœopathist.

No man is bound to enter the Presbyterian ministry nor is he bound to stay there if his views are not in accordance with Presbyterian standards. It would not be right for any church or any corporation to give the authority of its name to the teaching of doctrine which it regarded as false and injurious.

ROBERT HADDOW.

[The discussion on this subject is now closed.—EDITOR.]

A UNIVERSITY CLUB.

To the Editor of the VARSITY:

SIR,—Let me urge upon graduates and students alike, the desirability and feasibility of forming a club to be known as the "Toronto University Club." Only such a union can focus the attention of university men to university affairs. Also it will give a concentrated influence and generate an "esprit de corps" now unknown.

Four thousand dollars subscribed by the members of a Joint Stock Company, in shares of ten dollars each, would be an ample start. Students would be ready and in fact delighted to take up boarders' quarters in connection with such an affair. The revenue in this and other ways, would, I am sure, pay a good dividend. To you, Mr. Editor and VARSITY, it remains to call a meeting of likely promoters to discuss the project and to render plain the advantages of such a move.

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Subjects for Sunday, Feb. 28th.

Morning—"How to possess our souls."

Evening—"The Rev. H. M. Parsons on the
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Strangers welcome at both services.

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Subjects for Sunday, Feb. 28th.

11 a.m.—"Going forward—but where?"

7 p.m.—"They know not what they do."

Di-Varsities.

On the avenue :
 Cabby : Hansom, sir, hansom ?
 De Brickbatte : Well—aw—what the dayvil
 if I am ? Cawn't a fellow show himself in
 this blawsted town without being—aw—in-
 sulted ?

A parent writing to the New York *Evening Post*, states that he sent his son to a New England College, and that it cost him \$2,000 a year to keep him there. The net result having hardly justified the expenditure, the father says he feels like exclaiming with the children of Israel, "We put this gold into the furnace, and there came forth this calf."

THE LATEST BON MOT.

Scene—*The Queen's Park, near Toboggan Slide.*

A pet poodle had been run over, and its mangled remains bestrewn the slide: a lady (mistress of the dog) and a gentleman stood alongside lamenting.

LADY.—(Plaintively) : "Ah ! sweet pet ! what a fate to overtake you !"

GENTLEMAN.—(Sympathetically) : "Good dog ! good dog !"

A well-known author, accompanied by a friend, was looking on, and turning away from the scene, he said, quoting a line from George Eliot's well-known poem :

Ah ! "The sweet presence of a good dif-fused."

A bold, bad man has burlesqued the fol-lowing quotation from Longfellow's "Psalm of Life" :

Life insurance men remind us
 We can make our wives sublime,
 And departing leave behind us
 Widows worthy of our time.
 We will give them such a send off
 On the life insurance plan,
 That when we departing end off,
 They can scoop some other man.

Our benedict poet's version of the same is this :—

Wives of poor men all remind us
 If we let our wives dress fine,
 We'll departing leave behind us
 Unpaid bills till end of time.

Bryn Mawr College.—This year sees still another accession to the ranks of the colleges for women. Bryn Mawr College which was founded in 1879 by Dr. Joseph Taylor, was completed and formerly opened to the students at the beginning of the present college year. This institution is situated on the Pennsylvania Railroad about ten miles from Philadelphia. As this is its first year, the college is composed entirely of freshmen, about forty in number. There are thirteen instructors. The requirements for admission are much the same as those for Harvard, although French and German are taken as an equivalent for Greek. The course for the degree of Bachelor of Arts is expected to take four years, and is a combination of the curriculum, group and elective system.

—*Harvard Crimson.*

"A reputashun," says Josh Billings, "once broken may possibly be repaired, but the world will always keep their eyes on the spot where the crack was."

How do we know that Cæsar had an Irish sweetheart ? He went to the Rhine, and pro-posed to Bridget (bridge it).

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TRA-LA.

The papers that come from St. Paul, tra-la, All say that the Inguns will rise ; These papers have got enough gall, tra-la, If they think that their rumors appal, tra-la, They do not cause even surprise. And that's what we mean when we say that they lie, When they say that the Inguns will rise by-and-by.

The papers that come from St. Paul, tra-la, Have nothing to do with the case ; The reporters these stories who scrawl, tra-la, Are liars and cheats one and all, tra-la, They're certainly 'way off their base, And that's what we mean when we say or we sing "You bet that the Inguns won't rise in the spring."

The statement made some time ago that a \$4,000 scholarship had been given to Dartmouth on condition that no student who uses tobacco shall receive any of its benefits, is but an example of one of the many scholarships at that college. It seems that every student who applies for a scholarship at Dartmouth must sign a pledge not to use tobacco in any form while receiving aid from the college.—Harvard *Crimson*.

WOULDN'T WORK.

'Pa,' said Olivia, 'we ought to have a thermometer in the house. We don't—'

'There now!' shouted the old man, with the air of one who closes the discussion, 'I don't want to hear another word about it. If ye had one ye couldn't talk through it. Lem Hoskin had one put in his house nigh a month ago, an' he's hollered himself hoarse and they've nigh about starved to death, tryin' to order their groceries through it. No good, I tell ye.'—*Burdette*

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