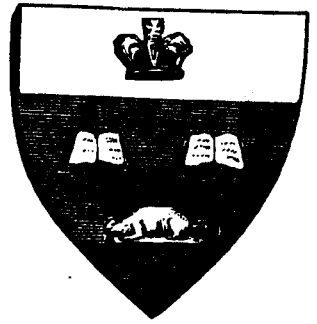


# THE UNIVERSITY



## CONTENTS.

UNIVERSITY ENDOWMENT.

By W. J. Rattray, B.A.

LINEN DUSTERS.

By T. C. Milligan

TRANSLATIONS FROM GERMAN POETS.

By W. H. v. d. S.

THE PATRIARCH STUDENT.

HORACE ODES I. 8.

By G. R. C.

FREE-WILL AND NECESSARIANISM.

By E. P. Davis.

THE SONG AT EVENING.

By D. B. Kerr.

COMMUNICATIONS.

Toronto, - December 4.

*Toronto University Press*

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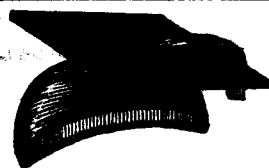
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# THE ' VARSITY:

A WEEKLY REVIEW OF

EDUCATION, UNIVERSITY POLITICS AND EVENTS.

Vol. 1. No. 8.

December 4, 1880.

Price 5 cts.

## UNIVERSITY ENDOWMENT.

Of the many vital questions which have arisen touching higher education in Ontario, none is more important and pressing than that of adequate, substantial endowment. To a visitor from England or the United States nothing can appear stranger or more anomalous than the general apathy of the wealthier class in this Province to the fortunes of its University and College. The benefactions which flow into the academic institutions of other countries are conspicuous with us by their absence. Elsewhere, either by gift or bequest, Colleges arise, or their usefulness is extended, under the magic touch of private munificence. The University of Toronto and University College, unhappily, are left to shift for themselves. We have only to turn to the history of University education elsewhere to be convinced of the extent of our shortcomings, and, if there be a spark of patriotism in us, to be ashamed of it. In England, even the older Universities, richly endowed as they were by the wise prescience of our forefathers, receive new life from private sources. Owen's College, at Manchester, the new Mison College at Birmingham, and others which will readily occur to the reader, are instances of what British liberality has done for higher education. In the United States, there are numerous examples of the same patriotic spirit. The John Hopkins' University, the Cornell University, the Vassar Female College, and others, were all founded and endowed by the wealth of private individuals. Nor does the matter rest there. There is hardly an institution of the kind in the United States without endowments of Chairs, Fellowships or Scholarships, from outside sources.

In Canada, a few gifts have fallen to the share of the Toronto University and College, bestowed by men connected with these institutions, or interested in them; but no generous liberality has yet gone the length of endowing a Chair, or subscribing a fund to place our provincial system of culture firmly upon its feet. Denominational institutions have appealed to those chiefly responsible for their maintenance, and their calls have been responded to with alacrity. Trinity, Victoria and Queen's Universities, especially, have been placed beyond all chance of failure. The Baptists, chiefly by the munificence of a Dominion Senator, have secured their College, and the list might be extended. Why is it that the institutions, which are peculiarly the whole people's, are not endowed on a substantial basis by the people? If the University and College were self-sustaining, as some men apparently expect them to be, the case would wear a different aspect; but they are not, and, in the nature of things, cannot be. On this point it may not be out of place to quote from an address delivered before the Educational Association of Virginia, by President Dreher, of Roanoke College. The pertinency of the quotation will be evident when it is mentioned that the condition of higher education in the South much resembles that of Ontario, at least so far as the provincial establishments are concerned. There as here, the State Colleges and Universities were endowed by the State once for all, and, when expansion is required, they can only look for relief to voluntary assistance. The President puts the matter thus, plainly:—"As no College can, by charging reasonable fees, have a sufficient income to support an adequate number of competent professors, meet current expenses, and make improvements, rendered necessary by general educational progress, it follows that an endowment fund is essential to the efficiency and permanency of a literary institution. . . . The experience of centuries teaches that to this form of relief and support, every College, worthy of the name, must come at last."

Now, how stands the case as regards the University of Tor-

onto and University College? There is no useful purpose to be served by concealing facts, and, therefore, it may be plainly and distinctly stated that what is left of the endowment is not sufficient to maintain these institutions without aid from outside. Of course, it may be urged that the endowment was originally ample; so it was. But there are some important considerations not to be overlooked. No institution has suffered more from political manipulation than the Provincial University. For many a long year it was under the harrow, and suffered alternately from its friends and from its enemies. When finally the institution was settled upon the existing basis, although it could boast of a name, it had no local habitation. Sent from the Park to the Parliament Buildings, and thence to the Park again, where it was housed in two separate edifices, our Alma Mater had no rest for the sole of her foot. For a long time the University seemed to be the missing link between politics and insanity, for the buildings occupied had been sacred either before or afterwards to one or both.

The new buildings were erected almost by stealth, lest the foes of the University should agitate for a suspension of the works. As the Rev. Dr. McCaul remarked, when the coping-stone was raised, there had been no laying of the foundation-stone. Like the first temple, he observed, though for a different reason, this magnificent building of stone was silently reared, so that it might almost have been said, "that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building." Meanwhile, the vicissitudes of fortune through which the University had passed told upon it. When the writer, matriculated in Arts, he was one of only thirteen. All this time the professional staff, the apparatus and library were kept up, whilst the fees were a mere trifle.

And, now, when the storm has passed, and sunshine pours down upon its head; when the popularity of the University is permanently established and the number of students in the College has increased beyond the most sanguine hopes of by-gone years, the institution finds in its crippled resources the result of struggles past and overcome. With its growth in popularity and success, the machinery of the College has not advanced. The Faculty should be enlarged, the library and museums extended, and the apparatus made more and more adequate to the exigencies of the age. Where are those who feel an interest in culture to look for relief if not to the people? The University is not a factory, applying for a bonus, nor a concern of any other description established to make money for its managers. It exists purely for the benefit of the people, for their children and their children's children, to the remotest generation, and, therefore, should be generously and liberally endowed by the people.

It may be said that the Government of the Province should come to its aid. The Government has supplemented its income in various ways, and there is no justice in the charge of parsimony made against them. But there is every objection to the plan of legislative grants. In the first place, there is a plausible objection against the theory upon which these grants are based, and, in the next place, there is the insuperable objection that they are unstable and precarious, and that of necessity. The University and College, if they are to be permanently assured of a fixed income, must not depend upon the hazard of an election, or the changeful temper of a legislature. What is wanted is an endowment fund, subscribed by the wealthy—and there are many of them all over the Province—for the benefit of their fellows and for an unborn posterity. No nobler channel for private liberality could be found than this. The man who endows a Chair in Uni-

versity College, leaves by will, or bestows by gift, a handsome sum to the fund, is distinctly a public benefactor in the highest sense, because his munificence will spread its fruitful and fertilizing influence over all the land, without respect of persons, locality, creed, color or nationality. Let the people of Ontario emulate the example of Englishmen and Americans, and do their duty to their country as others across the lines and across the ocean do theirs.

It is almost certain that want of knowledge as to the true position of affairs has alone kept our liberal fellow-citizens from doing their duty in this important respect. They require information, and there seems no reason why the Senate, the College Council and Convocation should not make a joint effort to lay the facts before the people and at once make an earnest attempt to secure an endowment fund. There are graduates in every county in Ontario, and in each of these and in every city and town the work might be conducted entirely by local agencies. Public meetings held throughout the Province would serve to awaken those whom it is important to shake out of their slumbers. At some of these, the Chancellor, Mr. Blake, who is always ready to spend and be spent in the cause of Alma Mater, Dr. Wilson, the new President, with his persuasive words, and others whose names will readily suggest themselves, might assist advantageously. At all events, let us University men make up our minds that an endowment fund must be raised, and set about the work earnestly and promptly, and there is no fear of failure.

WILLIAM J. RATTRAY.

#### LINEN DUSTERS.

The tide of American travel, which during the summer months rolled so many and so large waves of pleasure-seekers and business-men upon Canadian shores, has turned. Of the abundant food for reflexion offered by these flying visits from our neighbors nothing can be more suggestive than the "inevitable duster." To the British-Canadian who is yet in love with those legitimate twins of aristocratic feudalism—a paternal squirearchy and classification by pedigree—nothing can be more appalling. But, from the very fact that Americans are known to many Canadians but as travellers, we may easily come to erroneous conclusions on the subject. There are, in fact, vague rumors current to the effect that these same linen dusters which are so common on the street during the day are at night used as bed-gowns, and we have heard of a complete outfit consisting of a linen duster, a straw hat and a pair of top boots; but, taking these reports for what they are worth, the linen duster is, nevertheless, a great reality. Its causes as well as its effects are social and political; nor are these causes and effects of an unimportant nature.

Although we may not be willing to go so far as to say that man's earthly interests "are all hooked and buttoned and held up by clothes," still few will deny that what a man wears has an important influence on his life. Man is the creature of circumstances. And the clothes that he wears are not the least important of these circumstances. They affect him directly as well as indirectly in going to shape the estimate which other men make of him. The very clothes-instinct is deeply implanted in man. Mark the proud step of the little boy when he first gets out of petticoats and dons his knickerbockers! Mark the ladylike swing of the young miss in her first long dress! If the influence on the individual be thus important, what must be the influence on a whole people? If it be true, as some assert, that the difference in color between races is to be traced to clothes, then stop and reflect on their importance. Think of the slavery in the Southern States; think of the American Civil War; think of the "Bloody Shirt" which is still being waved in the breeze of American politics; think of the warriors who were first made heroes, then politicians and presidents; think of these and then say whether clothes are important or not. It is not, however, with the general aspect of clothes that we have to do but with a special development. The linen duster is a comparatively modern contrivance, and is generally regarded as a peculiarly American institution. It could not be otherwise.

American Democracy is founded on the supposition that "all men are born equal." To this assertion English jurists have taken exception on the question of fact; and they are right. Although for the most part Americans are, comparatively speaking, born equal, this is not the case in England. There, some are born before others and this makes a great difference; some are the first-born of these and the difference becomes greater still. Although all men may not be born equal we can see no reason why they should become stereotyped in their inequality.

It is the virtue of democracies that they invent institutions which do not impose impassable barriers to a man's progress because of the circumstances of his birth. A democracy abolishes all forms which would mark out one man as being superior to his fellows. It has no porphyrogenital. The purple robe of the aristocracy gives place to the linen-duster of the democracy.

Who that has read it can ever forget Professor Teufelsdröckh's wonderful discussion on the value of clothes? Undoubtedly many have shuddered when they came to that passage in which the effects of a sudden loss of clothes at a state-banquet is depicted—waiters and cabinet ministers reduced to a level. Little did the professor think that the time would come when practically the same effect would be produced, not by the total absence of clothes but by the universality of cheap dusters. "Lives the man that can figure a naked Duke of Windlestraw addressing a naked House of Lords?" This we may supplement by: lives the man that can figure a Duke of Windlestraw in a linen-duster addressing a House of Lords in linen-dusters? The one is as impossible as the other. But who would have the slightest difficulty in imagining a Congressman in a linen-duster addressing a House of Congress in linen-dusters? Linen-dusters are cheap. They can be worn by everybody. But it is only in a democracy that they could be so universally used as they are in the United States. Where but in a democracy could you imagine men and women, rich and poor, employers and employees,—in fact, everybody—brought to a level by a uniformity of appearance? Dusters are of the same origin as the three great principles of Liberty, Equality and Fraternity. Being thus noble in their origin they cannot but be important in their effects. They tend to perfect the great principle that makes them possible. They tend to make the social millennium—the age of universal brotherhood—more and more of a reality.

To the contact of man with man evil as well as good is to be traced. From it springs civilization, that is, the division of labor, and, ultimately, fraternity. Anything that makes this contact more free and unrestrained is a spoke in the wheel of progress. Railroads and steamboats are not civilization, they are not fraternity, but they are important causes of these. To them are to be traced the length and quickness of the strides that democracy has taken in England during the last thirty years. It has been said that the English travel as if their travelling-companions to whom they have not been introduced were all would-be thieves or murderers. Perhaps this reserve is a survival from the time when the feudal barons traversed the land, accompanied by their following, on their guard against attacks from every hand.

This is not the case with Americans. They fraternize on the cars and on the steamboats. They brush against one another and talk politics. They ballot to see which candidate has the most supporters on the train or on the boat. They are patriotic, they are brothers, they are Americans, this is introduction enough, why should they not talk to one another? The linen duster cannot but have something to do with this. It puts the clerk at ease when conversing with the rich merchant. The artisan looks as respectable as the professional man and the probability is that his conversation does not belie his looks. The ladies are affable. This freedom cannot but elevate a whole people. It may drag down some but the total gain is enormous. Its good results far more than counteract its bad results. Sharpers may impose on it but it goes to develop the national integrity.

Some may think that undue importance has been attached to but a minor matter. However, it is straws that show the way the wind blows. In the history of the future—perhaps it would be better to say the "Descriptive Sociology" as the word "History" has for so long a time meant nothing but biographical accounts of kings and parliaments, sketches of diplomatic intrigues and royal marriages, and descriptions of battles, that a new name is requisite—even the clothes of a people will not be considered as unimportant data for the comparative sociologist. Then the description of the evolution of clothes from the colored earth with which primitive man in his desire for ornament painted himself, will throw light upon his social advance. Then, the uniformity in dress which is now prevalent, together with its evident lack of picturesqueness will be, to some extent, regarded as indicative of the stage on which we now stand, and in the description of man's social progress from tribal paternity to cosmopolitan fraternity, the linen-duster may not be altogether without a place.

T. C. MILLIGAN.

LORD LORNE has gracefully shown the interest he takes in the University of Toronto by offering a gold and a silver medal for competition in the Third and Second Years respectively. The conditions to be fulfilled in order to gain these new and very acceptable prizes exact general and not seclusively-special proficiency. The successful aspirant, besides having taken first-class honors in two departments, will have obtained the highest total of marks in his year. The above conditions were fulfilled at the examinations last May by Mr. MILLIGAN and Mr.

DAVIS, and His Excellency has generously set the ball rolling by making them recipients of the medals. A pleasanter surprise for these gentlemen could not have been contrived, and their gratification will be heightened by the cordial congratulations of fellow-students.

IN our next issue the subject in the biographical series "Varsity Men You Know," will be Professor CROFT.

IN OUR issue of two weeks ago the name of Pte. A. McMurchy (Mr. McMurchy, Rector, Collegiate Institute, Tor.,) was omitted from the list of those members of No. 9 company who were present with the Battalion at Stratford. Mr. McMurchy was present with the Battalion during its stay in Stratford, as well as at the Limeridge engagement.

IF THE Freshman year is possessed to some extent with the desire of seeing the 'Varsity firmly established as an organ of the undergraduates, now is the proper time to show the sincerity of its desire. The announcement on the University Notice Board which has reference to literary contributions is to be interpreted as a reminder or suggestion rather than as a favor asked. In adopting a system which is conducive towards making the paper a rooted institution in the University, we are conscious of acting in the interests of those whose co-operation is needful in order to the working of the system. The staff of the 'Varsity, as of other university papers, is not a permanent one, and if, in the changes it is destined to undergo, no part is taken by the gentlemen who have entered the University in the past Fall, they will have only themselves to blame.

EVIDENCES are already cropping up of good results flowing from the operation of the Lydgate Act. Last year it was sometimes a matter of no inconsiderable difficulty to secure debaters, while lately the supply fairly corresponds to the demand, and, it should be borne in mind, on account of the division of the Debating Society into two parts, the demand is proportionately greater. This alteration for the better might have been, and in fact was, predicted as a certain consequence of any measure sufficiently violent to affect the state of petrification the Society had fallen into. That the present mode of division is the most efficient which could have been adopted is quite another question, and one probably destined to be thoroughly ventilated at the Constitution Meeting next March. In the meantime we may indulge in congratulations in regard to an apparent infusion of vigor in what has been confidently asserted to be 'the most representative institution in the University.' We hail with pleasure the election of Mr. SQUAIR, a gentleman in the Second Year, as third in rank of the Vice-Presidents. Experience has hitherto shown that the Senior Years are less possessed than the younger undergraduates with the spirit of change, which in this instance may be regarded as synonymous with the spirit of progress. The outcry invariably made by a conservative minority, whenever an address is made by a speaker without a gown, failed to induce compliance on the part of the newly-chosen Vice-President. The example so opportunely given will doubtless have its effect by imparting an official tone to the antagonism against the stilted etiquette of the meetings.

TRANSLATIONS FROM GERMAN POETS

IV. THE BROOK.  
(Goethe.)

O silver brook so pure and clear,  
Thou flow'st on in bright career,  
Upon thy shore I pensive stand:  
Whence com'st thou? Whither dost thou wend?

"I from the rock's dark bosom leap,  
And over flow'rs and moss I creep,  
My crystal flood doth catch a gleam  
Of azure sky, and sunny beam.

A child's light spirit is my lot,  
Whither I wend, I know it not;  
Who from the rocks did summon me,  
My faithful guide will surely be."

W. H. v. D. S.

OBSERVATIONS BY THE PATRIARCH STUDENT.

THE present Gymnasium Committee is a living instance of the utter folly of electing popular men for committees when any work is to be done, in preference to those who will exert themselves, and know something

of the business they are undertaking. One of the number has collected from undergraduates one hundred and thirty dollars, and the untiring efforts and constant labors of his co-collectors, have been rewarded by the munificent sum of thirteen dollars. Is this scheme, like all others, to fail for want of energy, just when the goal is so nearly reached? A very pleasant half hour can be spent by following a collector and listening to the concocted excuses of the dunned man. An old hand will stand out for fifteen minutes, and even wrestle with Herbert Spencer on Physical Education, before he refuses point blank to subscribe, while a less initiated one stands the fire only for a very short time before he thinks he "can't afford it," or makes up his mind that he "don't approve of gymnasiums."

\* \*

"A HUNDRED years ago when you called on a girl she kissed you good-bye. Now, if you suggest anything of the sort, her father calls you into the library and asks you what you are worth. Are we a nation? And is this progress?"

\* \*

It is true that a drowning man will catch at a straw, but the puzzle is, what does he want with a straw? It isn't big enough for a life preserver, and the man is in no disposition to enjoy a sherry cobbler, even if he had one handy.

\* \*

A "TRIAL" SCENE.

Solemn Actor: "Shylock, the world thinks, and I think so, too—"  
Boy in Gallery: "What do you think?"

\* \*

A MAN never so thoroughly realizes that he belongs to that section of the people which struggles for freedom as when he finds himself engaged in mortal combat with a newly-starched shirt.

\* \*

"YES, I am going to be married," said a Newmarket man, walking rather abruptly into this office.

"Nice girl?" we asked.

"Yes. Pretty, and clever, and all that. But she can't play the piano. That's her only failing."

"Well, I should call it a blessing. (This, of course, from Blobbs, whom not even his dearest friend ever accused of being æsthetic.) It's certainly not a failing."

"Wait till I've done. She can't play the piano; but she's for ever trying to."  
—Sporting Times.

\* \*

PROF. WRIGHT has received a number of wax models of various forms of parasitic worms. They are a warning to all pig eaters to turn Jew.

\* \*

THE snow will probably necessitate deferring the tie games for the Association cup till next spring. University College plays Berlin in Berlin; Cobourg plays Port Hope in Cobourg, and Knox College plays the winning team of the latter tie. The victors will then be matched for the mythical cup. However each individual victor is to be decorated with a badge.

\* \*

COLONEL OTTER will inspect the stores of K. Company in the armory at three o'clock this afternoon.

\* \*

ONLY those men who attended the annual inspection and the previous drills were eligible to shoot for the company prizes this year. Some of the first men on the list, I am informed, are for this reason misplaced, or rather should not have competed at all. The winner of the horse, I am told, shot with a long rifle at the six hundred yard range, and is, therefore, entitled to no score at this range. In addition, his resignation has been tendered to the Colonel, though not yet accepted. A protest has been entered, but the matter should be well sifted before decision is given. There are no very decided regulations as to who shall compete for the trophy other than those made by the captain, but it seems very unfair to grant this privilege to ex-members. The first man on the list has attended no drills this year, and the second man but one. So far from being allowed to shoot, had stern military law, which, like that of the Medes and Persians, altereth not, (?) been enforced, as it should have been, these men would no longer be on the books of the company.

A RUSTIC bridge has been erected over the river Taddle. Hand rails of some sort should be added to complete the structure, for without such support the snow-covered and rather cylindrical surface is a perilous path.

\* \* \*

I PRESERVE the following intact, just as I have clipped it from the *Christian Journal*:—On Friday evening last, about fifty of the friends of the Rev. J. Stonehouse, met at the residence of Mr. Alex. Hutton, Caradoc, the boarding place of the above named gentleman, bringing with them baskets, money and oats for the young minister and his horse.

‘**VARSVITY MEN.**—They abound. In settling a libel suit the other day the counsel on each side and the defendant were all of this ilk.

Mr. Alexander Innes, B.A., has returned from St. Thomas to Toronto, where he will complete his law course, taking his final examination next February. He has also to pass only one more examination for the degree of LL.B.

Mr. James Cragie, M.A., of Port Rowan, and a graduate in Theology from Knox College, is now taking a course of Divinity at Edinburgh.

Mr. T. T. Rolph is to be the junior major of the re-organized Tenth Regiment. Among its other officers Colonel Grasset, Captain Manley who is the Adjutant, and Dr. McCollum are ‘of ours.’ Canny Scotchmen those Frasers! Every single one of them who has graduated, and five is the number, took off medals.

Mr. C. BITZER, B.A., is in the law office of Messrs. Beaty, Hamilton & Cassells, Toronto.

PROFESSOR MACOUN, of Albert College, has been made an honorary member of the Natural Science Association.

Mr. J. M. McRAE formerly an undergraduate of University College and a member of the celebrated “Mollies,” is now in Michigan.

A POLITICAL ROLL OF HONOR.—The following ‘Varsity Men have been, and some now are, in either the Dominion or Ontario Legislature: Edward Blake, M.A., Q.C., South Bruce and West Durham; David Blain, LL.D., West York; Jas. Bethune, LL.B., Q.C., Stormont; Hector Cameron, M.A., Q.C., South Victoria; John Cascaden, M.D., West Elgin; George E. Casey, B.A., West Elgin; Adam Crooks, LL.D., Q.C., West Toronto and North Oxford; H. M. Deroche, B.A., Addington; J. M. Gibson, M.A., Hamilton; Richard Harcourt, M.A., Monck; Thomas Hodgins, M.A., Q.C., West Elgin; W. R. Meredith, LL.B., Q.C., London; Thomas Moss, M.A., Q.C., West Toronto; J. Lorne McDougall, B.A., South Renfrew; James W. McLaughlin, M.B., West Durham; James Patton, LL.D., Q.C., Saugeen; William H. Scott, B.A., Q.C., West Peterboro; R. M. Wells, B.A., South Bruce.

NATURAL SCIENCE ASSOCIATION.—The programme for the meeting of the Natural Science Association to be held on Wednesday next consists of a paper on “Forrest Fires,” by Mr. R. F. RUTTAN, a paper on “Eyes,” by Mr. G. H. CARVETH, and a discussion on the “Distinction between Animals and Plants,” to be introduced by Mr. T. P. HALL.

Prævehor annosas sedes ubi nostra juvenus,  
Musarum cultrix, induit ante togam;  
Perque vias vacuus vestigia devia pono:  
Et vides notis fervere tecta sonis:  
Iamque iterum celsi subter laquearia templi  
Æza procellosos provoluere modos:  
Agmina quo Superum tonitru percussa canoro  
In pictis veluti dissiluisse vitris:  
Nauticus hic iterum longe ferit cœthera clamor,  
Quisque suo spumas ordine remus agit  
Perque salicta sonat: mediis dum pontibus adsto  
Rursus ego, et circum litora noto feror:  
Æquor uti quondam glaucum patet: ipse per æquor  
Qualis eram similis dissimilisque vagor,  
Et tandem tiliis porrectas ordine longo,  
Illius aggressus limina nota, lego.

M. H.

[I passed beside the reverend walls  
In which of old I wore the gown;  
I roved at random thro' the town,  
And saw the tumult of the halls;

And here once more in college lanes  
The storm their high-built organs make  
And thunder-music, rolling, shake  
The prophets blazoned on the panes;

And caught once more the distant shout,  
The measured pulse of racing oars  
Among the willows; paced the shores  
And many a bridge, and all about

The same gray flats again, and felt  
The same, but not the same; and last  
Up that long walk of limes I past  
To see the rooms in which he dwelt.]

#### FREE-WILL AND NECESSARIANISM.

(Concluded.)

The Necessarian question is touched on in the July number of the *Bystander*, and on page 400 we find the following sentence:—‘We learn its existence (the connection between each human action and its antecedents), not from inspection, but from consciousness, and this same consciousness tells us that the connexion is not such as to preclude the existence of liberty of choice, moral aspiration, moral effort, moral responsibility, which are the contradictories of Necessarianism.’ Now that the liberty of choice, supposing it to exist, would be the contradictory of Necessarianism, is no doubt true; but does it exist? The liberty of choice means, suppose, the power of choosing between alternatives. By this is meant the power of choosing either the one or the other of two alternatives, even if a man has a stronger motive for choosing the one than the other. Of such a power as this I do not think we are conscious. We are conscious only of the present. We are conscious of power only when we exercise power; we may remember that we have often exercised a certain power; that we often had the consciousness of exercising that power, and we may hence infer that we shall be conscious of exercising that power again. But the former is only a remembrance, the latter only an inference. Now, of what are we conscious in an exercise of the will? Suppose a man to have two courses before him, A and B, and that he chooses A. In the first place, he is conscious of the motives for choosing A being stronger than the motives for choosing B, and, in the second place, he is conscious of willing to choose A, that is of choosing A. And the volition follows so closely and inseparably upon the perception, that they are generally blended together into one action. Of what else is he conscious? He who believes in what he is pleased to call liberty of choice will probably say that he is also conscious of the power of choosing B at the same time that he chooses A. What is meant by this? The power of choosing B if he had wanted to, or the power of choosing B without wanting to? If the former, he was not conscious of the power of choosing B if he had wanted to, because he did not want to. You could not be conscious of the power of balancing yourself on three legs without possessing three legs. And even if he had wanted to choose B while choosing A still he could not be conscious of the power of choosing B, when he chose A and not B. You could not be conscious of the power of balancing yourself on three legs, even if you possessed them, without doing so. If the latter, he was not only not conscious in this particular instance of choosing B when he did not want to, because he chose A and not B; but also, I think, no one was ever conscious of choosing something which, all things considered, that he has strong enough motives for considering, he did not wish to choose. To say that a man does not wish what he does not wish, is only giving utterance to an identical proposition. To say that the man remembered having often chosen B instead of A, only means that at many previous times the motives concerned had a different effect upon him from their effect at this particular time. What a man means when he says that at the moment of choosing A he was conscious of the power of choosing B seems to be that since he remembered having often performed the action B, he from that infers that he would be able to perform it again, if he so wished. This may seem very different from saying that he was conscious of the power of choosing B, but it seems to be the most rational interpretation of a somewhat nonsensical assertion, and, in a very great many cases, I am sure it is the true one. If, by the liberty of choice is meant the power of choosing one of two alternatives, (namely, the one for the choice of which one has the highest motive) then the Necessarian has no objection to urge; but then this liberty of choice is not contradictory to Necessarianism. On the contrary, it looks very much like Necessarianism itself.

That we are conscious of moral aspiration is certain, but that it is the contradictory of Necessarianism is not so certain. Many people often have

a desire to be good (moral aspiration) and many people also often have a desire to be great (ambition); but neither of them, I think, is contradictory of Necessarianism. There is something remarkable in the fact that the upholders of freewill are always anxious to fight their battles in the region of morals, though I scarcely think they mean that only a small part of our volitions, those namely concerning moral subjects are what they call free, while in all the remaining fields of the will, they admit the Necessarian theory. The real reason seems to be because the region of morals is more intricate and more obscure than any other, and that the circumstances accompanying an exercise of the will in it are more difficult to analyze, perhaps because one set of motives, due to that part of our nature that is often called in a general sort of way "disposition," and sometimes "passions," and which has not been so much studied nor so well understood as the reason, and which from seeming to be more uncertain and shifting has been judged to be under the control of the man in some mysterious way, differing from the usual way, in which the man is controlled by motives, plays a more important part than in any of the other fields. We admit the existence of moral aspiration, as we admit the existence of ambition, that is we admit them both as motives, motives that depend for their strength, and consequently for their influence internally on the nature of the man and externally on the nature of his surroundings. The desire to be good is a natural motive in a Necessarian, because he feels that it is better to be good; but it is no more contradictory to his theory than a desire to be great or a desire to be rich, for all three simply appear to him to be desirable things. Having a moral aspiration does not imply that he who has it will invariably succeed in being good. His nature may be such, and the surrounding circumstances may be such, that the temptations will be too great for him. Similarly the man who desires to be great or rich may not become great or rich, though, of course, when a man has a desire for anything in the future, it is generally accompanied by the thought that perhaps he may be able to obtain it.

Moral effort, too, I do not think contradictory to Necessarianism. Let us take the case of a boy who goes in swimming on Sunday (perhaps the most heinous crime that a boy can commit.) Let us suppose him to have made up his mind not to break the Holy Sabbath-day as bad boys do; but one fine Sunday he sees a lot of bad boys whom he plays with on week-days in swimming. As soon as he sees them he braces himself up to resist temptation; but after watching them a while and not seeing any of them getting drowned or taking cramps, the desire to go in also becomes stronger. On the one side are the motives arising from the desire not to break the Sabbath, not to disobey his parents, and perhaps even not to run the risk of getting a thrashing when he goes home, if his hair has not become dry. On the other hand is the motive arising from the desire to enjoy himself by having a good swim. At last, the struggle is ended, which all the angels are supposed to have watched with anxiety, by the latter motive getting the upper hand, and the boy going in with his playmates. The moral effort is over, but where is there anything contradictory to the Necessarian theory? Moral effort either means the determination to resist temptation when it comes, or the struggling of the antagonistic motives when the temptation is present or is applied to both irrespectively. But in any case it is consistent with Necessarianism.

We are also conscious of moral responsibility, more or less, as we are also conscious of responsibility in the case of volitions other than moral. When we consider that our position in life, our success or failure in what we undertake, is the result, as a rule, of our various volitions (no matter how influenced), then instead of not being able to account for the feeling of responsibility, we are astonished not to find more of it. A man sees a scheme fail through his not being sufficiently careful in considering all the subjects concerned, through carelessness in weighing the motives preparatory to willing. As a natural consequence, a new motive is introduced, a feeling of the importance of being careful in weighing motives, a feeling of responsibility, and the man becomes more or less more considerate, according to his nature. This feeling of responsibility before the act, both in the field of morals and elsewhere, is quite consistent, I think, with the Necessarian theory. The feeling of moral responsibility (but there is no need of limiting the feelings to morals alone) after the act or more properly accountability is quite a different thing. It is quite natural that people, who believe in what is called free-will should have this feeling; but that Necessarians have it I do not think to be the real fact. Indeed, it is only a different form or species of moral indignation, and much that has been said about the latter will apply also to the former. Among Christians even, who do not admit Necessarianism, there is a limit to this feeling. They say, "Do all you can (and how do you know what is all you can, except by experience) and leave the rest to God"—which is very reasonable. It almost amounts to this, making a few allowances for the different points of view, "Do what the most powerful motive (and what you are, and what surrounding circumstances are, determine what is the most powerful motive) bids you do,

and leave the rest to Him who is the author of your nature and of the circumstances you are in either directly or indirectly through motives previously so affected. A Necessarian may certainly feel sorry for committing an action, the consequences of which are injurious, both to him and others, just as he might be sorry that an accident had happened to him. He may feel annoyed to think that he had been so overcome by bad motives, as to perform actions that will tend to change people's opinions of him, especially the opinion of a friend; and he may often feel chagrined to think that some action of his has put him in a false light and has caused him to appear worse and less admirable than he really is. A Necessarian has these and many other like feelings which are often mistaken for moral accountability; but Necessarians do not have any feeling of accountability towards a personal God, (supposing them to believe in one). I do not believe that a Necessarian has any feeling of accountability whatever concerning his actions towards a Deity whom he believes to have full and sole control over the two agencies by which his actions are caused, his internal constitution and his external surrounding circumstances. It may be hard to get rid of the feeling of accountability in this world where we must always suffer the consequences of our actions, whether free or not, but it certainly disappears entirely when the relation is no longer between man and man, but between man and God, who is all-powerful and all-just.

On the whole, the doctrine of Necessarianism does not seem to be disproved or even weakened by the few remarks in the July number of the *Bystander*. It is a great pity, however, that the subject is not discussed more, and the people have reason to thank the *Bystander*, or any other magazine, that brings it forward; for, if the theory is not true, then the sooner it is refuted the better; but if, as I think, it is the only true theory with respect to the will, the benefits that would follow upon its general adoption are very many, among the greatest of which would be the increased dissemination of that article so praised by the apostle Paul, and of which the majority of people have so little; charity.

E. P. DAVIS.

ERRATUM.—In the first part of this article the first sentence of the second paragraph should read as follows:—"It has been often asked of late whether Necessarians can consistently feel any moral indignation whatever. That the argument inferred from the question, when answered in the negative by those who ask it, is of as much weight as is generally supposed is doubtful. That it must be answered in the negative is still more doubtful."

#### THE SONG AT EVENING BY THE STREAM.

That sweet country-girl we met,  
As we crossed the rippling stream  
At the spray-wet stepping-stones,  
Singing in those tender tones  
Filled my soul, friend, with a dream  
Whose delight doth linger yet.  
For her voice so sweet and low  
Seemed an echo, as I heard,  
And a music disinterred—  
Seemed a voice from long ago.  
And my heart again was young  
In the hot cornfields of yore,  
Where the reapers blithely sung  
While they cut the golden grain,  
And the work went swiftly on  
Till the summer day was o'er  
And we took the shady lane  
Homeward at the set of sun.

Often then throughout the day  
Would the farmer's daughter bring  
Water for the thirsty men;  
She was in her joyous spring,  
April melting into May.  
O, that she were yet as then!

Ah, I think I see her now  
With a smiling face and brow,  
Coming through the fragrant lane  
Underneath the swaying trees  
(She will never come again!)  
In her cool white summer dress  
Ruffled by the summer breeze,

In her maiden loveliness,—  
Blushing deeply as she drew  
Near the admiring harvest-crew  
Hotly toiling in the grain,  
Carolling the long day through—  
Reapers who were mirthful then.  
How this gloaming doth restore  
Her sweet face, the years of yore!

In youth's bloom I see her go  
Glimmering past the stooked-up sheaves  
While the stars begin to shine,  
Coming from the clover-meadow,  
From the milking of the kine,  
As of old on summer eves  
When the fields were steeped in shadow  
And the grass was wet with dew.  
Then she sang the tenderest lays,  
And her voice was soft and low  
Like the voice beside the stream  
Which recalled those happy days—  
And a moment I was borne  
To the faces loved at morn,  
To my world of years ago,  
And her, my youthful dream.

D. B. KERR.

#### COMMUNICATIONS.

To the Sporting Editor of the 'VARSITY:

DEAR SIR,—In last week's 'VARSITY you suggested a plan for the formation of a College Skating Rink. For fear anyone should be so rash as to think of trying to carry your scheme into execution, allow me to state some grounds on which I think it may be justly opposed.

Firstly.—A college rink is unnecessary.

Secondly.—There are worthier objects on which to expend our energies.

Thirdly.—Your plan is wholly impracticable.

It is unnecessary, because there are in town several rinks both covered and open for which cheap season tickets can be obtained. Why then should we go to a great deal of trouble and expense in order to secure poorer accommodation, and a means of exercise, which can be obtained elsewhere, to the exclusion of gymnastic exercises which cannot? By all means let us have both. We already have the rinks, and are in a fair way of having a gymnasium. Your plan would furnish another rink but shut out the gymnasium.

Now, as regards the expenses. You suggest collecting a couple of dollars from each undergraduate, and dunning the graduates besides. Anyone who has been in the habit of collecting for anything in connection with the College, will recognize the impossibility of the first suggestion, and the unfairness of the second. The graduates are already too often called upon to supplement the miserable pittances wrung from the reluctant undergraduates. Even, however in the event of your deliciously refreshing confidence in undergraduate generosity not being misplaced, the sums at our command would be insufficient either to cover in the ice, or to supply dressing-rooms of greater size or comfort than the modern bathing-machine. To be sure the expenses for attendants, when once the rink was in running order, need not be great. The services of the residence bedmakers, who, by the way are engaged from six in the morning till nine at night, might be secured in their spare time, and by way of compensation their wages raised to nine dollars a month.

I am afraid, Mr. Editor, your idea of lacrosse upon the ice is rather premature. When that millennial period arrives, when the undergraduates of University College will willingly subscribe two dollars to any college scheme, and the residents' complaints have been satisfied, then, and not till then, can we expect to see lacrosse upon the ice. Until then, too, our friends of Knox College will be unable to show their knowledge of the vernacular in the 'roaring game.' 'Hech! mon it's a hog.' 'Swoop him up!' 'Noo Soudy, gie us the oot turn to' the besom!' And so far are we from supposing that the dons would object to Sir Roger De Coverly or the Lancers, I would even expect to see them, Apollo-like, leading off the walse *κατά και νύχι βιβάντες*

Toronto, Dec. 3.

G. M.

SIR,—There is a society among the students, which is as important as any foot-ball association, and I think you will allow me to set some of its claims and interests before your readers. In an early number of the 'Varsity' the formation of the College Glee Club was mentioned, but the particulars were wanting. At the last meeting of the Club of '79-'80 it was resolved to make the Glee Club a permanent institution, and accordingly a constitution was adopted and a business committee appointed. The following gentlemen were elected:—

Mr. W. H. Vander Smissen . . . . .	Hon. President
" W. F. Maclean . . . . .	President.
" D. J. G. Wishart . . . . .	Secretary.
" W. H. Blake . . . . .	Treasurer.
" W. Laidlaw . . . . .	Leader.
" W. S. Milner . . . . .	} Committeemen.
" H. B. Wright . . . . .	
" B. B. Cronyn . . . . .	

When the committee met this fall, they resolved that the club should be made a success, if at all possible. Mr. Torrington kindly consented to become the musical conductor, and under his able leadership the Club has now a nominal membership of between forty and fifty, and a regular attendance of nearly thirty. This year the committee will have to face expenses amounting to about \$100, for which the fees will by no means suffice. However, they intend to give a concert next term, and trust to the good-will of their fellow-students to make it a success. A Glee Club has always been recognized in American Colleges as a regular institution, and there is no reason that University College should be behind the rest in this single respect. Among three hundred students there surely should be more than forty who can sing, and every student ought to take a personal interest in such a club, and support it by every means in his power.

DAVID J. G. WISHART,

Secretary.

#### LIST OF BOOKS ADDED TO THE LIBRARY. OCTOBER—NOVEMBER.

(Continued.)

HISTORY AND BIOGRAPHY.—'Brocton,' de Legibus Angliae, vol. 3 (Rolls Chron.); 'Calendar of State Papers,' Colonial Series, American, etc., 1661-8; Domestic, Charles I, 1640; Foreign, Elizabeth, 1575-7. Annual Register for 1879; 'Greenwell,' British Barrows; 'Madame de Stael de Launey' Memoirs; 'Sir R. Walpole,' by Ewald; 'Wisener,' Youth of Queen Elizabeth, 2 vols.; 'Perry,' St. Hugh of Avalon, Bishop of Lincoln; 'Mrs. Somerville's' Personal Recollections; Poe's Life by 'Gill'; 'Baroness Bunsen's Life and Letters,' by Hare, 2 vols.; Mrs. Gordon's Christopher North; 'Rev. F. Hodgson,' Memoirs 2 vols.; Royal Letters, etc., relating to New Scotland; Liber, 'S. Thome de Aberbrothoc'; Sir Jas. Melvill's Memoirs; 'Balfour,' Oppressions in Orkney and Zetland; Statuta Eclesiæ Scoticanæ; 'English Men of Letters'; 'Locke' by Fowler; 'Van Laun' French Revolutionary Epoch 2 vols.; 'Motley,' Memoir by Holmes; 'Daniel Webster,' Life by Curtis, 2 vols.; 'Clarke,' Charles and Mary Cowden, Recollections of Writers; 'Mauris,' French Men of Letters.

CANADIAN HISTORY.—'Morris,' Treaties with Indians; Edits et Ordonnances, etc., 3 vols.; 'Sulte,' Melanges; 'Maurault,' Histoire des Abenakis; 'Bressani,' Relations.

GEOGRAPHY, VOYAGES, ETC.—'War Maps' of Turkey, Afghanistan, etc.; Acosta's History of the Indies, 2 vols; 'Voyages of John Davis; Commentaries of Dalboquerque, vol. 3 (Hakluy & Soc).

METAPHYSICS, ETC.—'Herbert Spencer,' Principles of Sociology, vol. 1, Recent Discussions, etc., and Essays; 'Adamson,' Philosophy of Kant; 'Caird,' Introduction to Philosophy of Religion; 'Guthrie,' Spencer's Formula of Evolution; 'Harper,' Metaphysics of the School; 'Lange,' History of Materialism; 'Hodgson,' Time and Space; Theory of Practice, 2 vols.; Philosophy of Reflection, 2 vols.; 'Lindsay,' Mind in the Lower Animals, 2 vols.

THEOLOGY, 'Davidson,' Introduction to Old Testament, 3 vols; 'Jacox,' Scripture Proverbs.

ORIENTAL LITERATURE, 'Levy,' Phonizisches Wortenbuch; 'Smith,' Thesaurus Syriacus voc v.; (Duntzer's Erl. Consd.); 'Klopstock,' Odes; 'Lessing' als Dramatiker.



GERMAN, 'Sanders' Deutches Worterbuch, 3 vols.; Duntzer Erlanteningen 3 d. Deutchen; 'Wieland' Oberon; 'Goethe,' Werther, Iphigenie, Clavigo, Stella. Wahlverwandschaften.

MEDICINE. 'Waring,' Bibliotheca Therapeutica, vol. 2.; 'Hebra,' Skin Diseases, vol. 5.; Atlas of Pathology, fac. 2; Power & Sedgwick's Lexicon of Medicine, parts, 2 & 3; 'Gattman,' Physical Diagnosis (New Sydenh. Soc.)

PERIODICALS, ETC., 'Zoological Proceedings,' 1880, 1, 1, 3; 'Transactions XI.' 2; Linnæon 'Trans.' Botany I. 7-9; 'Semper's' Phyllipinen 5; Jahrestbericht, f. Chemie, 1878, 3 & 1 '79; Melanges Greco-Romains iv. 4. Fehly Handwistere, f. Chemie 35.

The Library now contains nearly 23,000 volumes.

#### HORACE ODES I. 8.

Come, tell me, Lydia, prithee say,  
By all the Gods that reign to-day,  
Why Sybaris you'd fain destroy  
With love that hath transformed the boy?  
Why hates he now the tented field,  
The sunshine's glint on spear and shield?  
Who once essayed each manly feat  
Oblivious of the dust and heat.  
Why rides he not among his peers  
A trooper bold—as fits his years—  
Nor backs with jagged bits the steeds  
That Gallia's hard-mouthed courser breeds?  
Why dreads he now to plunge his side  
Beneath the Tiber's yellow tide?  
Why do his limbs from wrestler's oil  
As from a viper's blood recoil?  
Why listless hang those arms of might  
With bruises black from friendly fight,  
Famed for the javelin deftly hurled,  
The quoit beyond the limit whirled?  
Why skulks he in a woman's bower?  
Like Thetis' son at Troy's sad hour,  
Lest he in warrior guise be led  
To swell the tale of Lycia's dead.

G. R. G.

#### VIEWS OF COLLEGE JOURNALISM.

Close connection with, and interest in, any enterprise, is of course, calculated to increase its magnitude in the eyes of those who participate in it. Perhaps it is for this reason that we often rate too high the influence and importance of a college publication. Still in spite of its frequent inconsistent and untenable positions, its extremely radical tone, and the rancor and bitterness with which each publication repels all attacks and insinuations upon its particular college, we are persuaded that the collegiate press exercises no inconsiderable influence upon the educational events of this country. In most of the leading colleges of the land, no sort of restriction is imposed by the faculties upon their student publications. Any kind of matter which the editors are disposed to insert, is allowed publicity; and hence the paper becomes just what it was meant to be, a clear expression of undergraduate opinion. It is right, looking at it from all sides, that this opinion should be well known and distinctly stated. There is a vast difference between the position of instructor and student; a distance lies between them which sometimes makes it impossible for either to understand or appreciate the actions of the other. The professor has few chances for intercourse and interchange of opinion with the student body. And too often it happens that the only undergraduate association which the professor has, is with a certain class of students few in number, who are merely courting his favor, and do not represent in the least the great body of undergraduates who are too independent to do this. Here the college paper steps in. Its chief function is to express exactly the feelings which are being aroused, and the actions which are taking place outside of the sight and knowledge of the faculty. Thus its utterances are valuable to both sides, which too often are at variance. No one can doubt the influence which a powerful college journal wields.—*Cornell Era.*

THE COLLEGE paper is an anomaly in journalism. It has no fixed place; no well defined status. It is not a satellite in the sense most of our minor journals are, revolving around some paper-planet; but, rather, an inconstant, irregular, wavering star. As such, it knows no objective law. It blazes for a time in its full glory, then is shrouded in the vaporous exhalations of a some-time editorial brain. It may be politic, yet has no fixed policy, anything but original, as a rule, save in its minor idiosyncracies; a strange combination of some of the worst features of the review and the newspaper, it exists a law unto itself, yet but dimly conscious of the fact; allowed greater latitude of expression than other journals, yet recognizing not its own rights and their limits. As it changes hands, with each new corps of editors, it repeats the trite wit and sophomoric pedantry inflicted on its readers by the preceding corps, and rejoices exceedingly at its strength of individuality.

Just what a college journal should be, it is not so easy to say. If it occupied any definite position, it would be one without a precedent from which to gather instruction. It should be a sort of a family bulletin, displaying more than is necessarily demanded of its more ambitious contemporaries; by family courtesy and the grace of friendship allowed to say things of and to its readers that are hardly permitted to strangers. There are, however, some particulars in which the college journal and the newspaper stand in the same position. They should both display the individuality of the editors. Aiming less to be popular than to be right, they both should say exactly what the editors consider the best for the public good. Its editorials should display the matured convictions of the writers, carefully prepared. Never should they degenerate to the evanescent fancies of a weary brain, hastily thrown off in mere answer to the call for copy. Its locals should include only what is eminently proper, and what is interesting to its readers, instead of pleasing a single individual. They never should be made the medium of petty spite, or personal prejudice. The reasons of the non-success of the college journal as an institution are numerous, but a single one includes them all. *Its end is the education, not of its readers, but of its editors.* It fails in this, and, neglecting its true mission to instruct or entertain the public, so it fails in everything. There is nothing permanent about it; it runs itself from year to year, and changes control (we were about to say policy, but it has none to change), at fixed periods, usually every three or six months. Knowing the have nothing to make out of it, either in reputation or financiality, the editors as a rule, neglect the duties imposed on them, often against their will, and shift them gladly to the shoulders of their successors. Another cause of failure is found in the apothegm that "What is everybody's business is nobody's business,"—that is, it lacks what every business must have to succeed; a directive head some one whose voice is supreme, with grit enough to have opinions and stick to them.

The college paper should be managed in some way by volunteers, those who take an interest and a pride in their work. If it is thought best to have it controlled by the institution, let the names put in nomination be the names of those applying for the place; let there be an editor-in-chief elected, without reference to class, to hold office during good behavior, and if the students don't like his way of conducting things, oust him; stop this entirely too frequent rotation in office, and put the best man in power. Let it be understood that it is their paper; they are alone responsible, and to them belongs the glory.—*University Reporter.*

QUIDA, the novelist, is said to have realized about \$300,000 from the productions of her pen. Her London publishers being confident that they can sell from 35,000 to 40,000 copies of a new work of hers, are willing to pay her \$2,000 for the manuscript of a novel.

THE celebrated Blenheim library of the Duke of Marlborough will soon be disposed of at auction, and next spring the fine literary and artistic collection, gathered by the famous Lord Chancellor Hardwicke at Wimpole Hall in the middle of the previous century, will be sold under the hammer. This collection comprises valuable copies of books given to the Chancellor, a gallery of historical portraits of English notables, costly silver plates, fine engravings, etc.—*Paper World.*

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