

shown that the area of competition is very limited in time and space. Transferrability of labor has been greatly interfered with by English poor laws, by slavery and by caste. For ages many countries knew no law but custom. Maine proves that society advances from status to contract, from collectivism to individualism.

Next Tuesday's subject is "Money"; papers by Messrs. McMurchie and Crawford. In this connection it might be just as well to state that the membership fee is twenty-five cents, not seventy-five, as printed last week.

MODERN LANGUAGE CLUB.

The last meeting of this society was taken up with a consideration of the works of Elizabeth Barrett Browning. Prof. Hutton presided, and gave a most interesting address on "Aurora Leigh." He remarked that the meaning of the poem was in the conflict between two forms of good—as in the Greek tragedies—Aurora Leigh, a natural girl, and Romney Leigh, the ascetic. Essays were read by Miss Robertson, on Mrs. Browning's Life, and by Miss Balmer, on Mrs. Browning's Lyrics,—the latter appears in our columns elsewhere. Readings from Mrs. Browning's works were given by Messrs Leys and Jones.

THE ENGINEERING SOCIETY OF THE S. P. S.

The regular meeting of the above society was held on Tuesday afternoon in the School of Practical Science, Prof. Galbraith in the chair. The routine business having been transacted, Mr. H. G. Tyrell entertained the society with an interesting description of an exploratory survey of the Battle and North Saskatchewan Rivers. The survey was made for geological as well as geographical purposes. Mr. Tyrell gave some useful hints for obtaining necessary information from Indians, and pointed out how one might exist in the North-West.

Mr. McCulloch then introduced the question of superiority between horses and cables as street car motors. He clearly demonstrated the entire cable system by means of diagrams, and pointed out the numerous advantages of the cable over the horse-car. After both sides had been heard to some extent the cable motor was voted the better of the two.

Mr. Nairn followed with a description of Toronto's sewage system and compared it with that of numerous other towns. He drew attention to the suggestion of many experienced persons for disposing of sewer gas by means of iron shafts being placed at short intervals. A discussion of the merits and demerits of this plan then arose. The society finally selected the magazines and periodicals to be subscribed for this year, and adjourned.

KNOX COLLEGE NOTES.

Dr. Daniel Wilson presided at the public meeting of the Literary Society held last Friday evening. The subject of debate was—"Resolved that no crime against the state should be punished by death." Dr. Wilson referred in a graceful manner to the recent affiliation of Knox with University College.

One of the students gave an oyster supper lately. He did it up 'brown,' and gave invitations to all.

A Tonic Sol-Fa class has been formed by Mr. Cringan. The members of the class think the "tonic" a good one.

The professors and students meet in conference on Saturday mornings to discuss points of interest in connection with mission work and preaching. The meetings are quite informal and are a valuable supplement to the regular course of lectures during the week.

Y. M. C. A.

We regret that owing to pressure on our columns the report of the Bishop of Algoma's address to the Y. M. C. A. cannot be inserted this week. It will appear in our next issue.

Communications.

THE NEW PROTESTANTISM.

To the Editor of the VARSITY:

SIR,—It is with some reluctance I enter this controversy, because of the existing intolerance in matters of religion and because I have a natural dislike of incurring the contumely of the champions of the theological colleges, whose contributions to this controversy formed a sorry contrast to the liberal and candid letter of Dr. Hodgins.

I am in hearty sympathy with Mr. Stevenson's article so appropriately entitled *The New Protestantism*. It is a forcible protest against sectarian prejudice and dogmatism.

Dr. Hodgins' article was written with his characteristic courtesy but failed to affect the point at issue. In his first paragraph he collects a number of extracts and adds that they carry their refutation on their face. This may be good rhetoric, but it is poor logic. I will refer to the first extract alone, namely, the statement that "the inertia of the clergy is the great hindrance to the march of truth."

I believe that those who attend the churches can attest the truth of that statement. Last Sunday I listened to the discourses of two shining lights of orthodoxy. One of them sneered at science because it had modified its first rough calculation of the distance of the star recently discovered in the nebula of Andromeda. He also said that scientists had been compelled to modify their researches to accord with the Bible. The other with wonderful self-complacency informed his hearers that the nebular hypothesis had been overturned in a single day, that God had created the earth teeming, that the Bible had been written during a period of twenty centuries, and solemnly advocated other antiquated notions concerning the Bible.

I might multiply the examples, but those will suffice to show the inertia, narrowness and prejudice of the clergy.

Dr. Hodgins then eulogizes their general culture and intellectual excellence, but unfortunately he omits to say anything about their theological training proper, which is the point under discussion. For my own part, I believe it is this general culture which hides the narrowness of their theology.

I admit that Principal Sheraton's address was very liberal except in its theology. Sectarianism was clearly shown in Dr. Sheraton's wish to send out men "loyal to the Church"—loyal, he said among other things, "to the history and confessions of our church," loyal "to the methods and rules of the church."

It is all very well for Principal Sheraton to talk of infusing scientific spirit into theology, but as long as the theological and the scientific attitudes are so fundamentally different, science and religion cannot be reconciled. Their methods are wholly incompatible. The theological ideal is absolute and unconditional submission to authority, and the use of reason only as far as it will endorse authority, while certain questions must on no account be rationally investigated. The scientific ideal is absolute and unconditional submission to reason and experience as far as these will go, and the utmost freedom of speculation beyond that point, while there is active and thorough investigation into all matters.

Dr. Hodgins thinks that the unusual activity in the theological and religious world is due to the broader system of theology which is pursued, but all the evidence I have obtained on this point goes to prove that it is theology that has been liberalized by its new environment, and by the wonderful development of the sciences. Farrar, Alford, Stanley, and others, are instanced as proofs of the liberal education of theological colleges. I would like to ask where such men would be now if they had never gone beyond the barricade of creeds and articles which sectarian colleges put around them?

Coming to Mr. Haddow's letter, we find him saying that