

THE appointment of so distinguished a PROFESSOR Scientist as Professor Henry Montgomery—MONTGOMERY, whose name is as familiar in Europe as it is in America—to the staff of this University, has been hailed with pride and satisfaction by all Trinity men and all Trinity's friends. Our Science Department and indeed the University generally is to be congratulated on the great good fortune of securing the services of one so eminent in his profession. Professor Montgomery is a man of Letters as well as of Science, and should be the energizing power at Trinity that he has been in other institutions. His career has been a most interesting and remarkable one. He was educated at Upper Canada College and the University of Toronto, graduating from the latter institution as a First Class Honour man, prizeman, scholarship man and medallist in Natural Sciences in the year 1876. Besides the degrees of Bachelor and Master of Arts from Toronto University, he afterwards by examination obtained the degrees of Bachelor of Science and Bachelor of Philosophy from Victoria University and Illinois University respectively. He studied medicine for three years, and spent some time in the laboratories of Johns Hopkins University. For five years he held the position of Lecturer on Zoology and Botany in Toronto School of Medicine, and that of Science Master in Jarvis Street Collegiate Institute. For two years he was Examiner in Biology for Toronto University, and Professor of Botany in the Ontario College of Pharmacy. From 1884 to 1889 he was Vice-President and Professor of Natural Sciences in the State University of North Dakota at Grand Forks, where he succeeded in building up a large and valuable Museum. During the year 1889 and '90 he was Professor of Natural Science and Curator of the Museum in the New York State Normal School and College at Cortland, a permanent appointment which he resigned in 1890 to accept the Professorship of Mineralogy and Geology and the Curatorship of the Museum in the ~~University of Utah~~ ^{University of Utah} in Salt Lake City, which chair he has held during the past four years. Professor Montgomery has devoted much time to scientific research, and his name has appeared many times in *Science*, the *Engineering and Mining Journal*, the *Canadian Naturalist*, and other scientific and educational journals as well as in various scientific books. A monograph prepared by Dr. P. H. Carpenter, F.R.S., and Mr. R. Etheridge, and published by order of the Trustees of the British Museum, refers at some length to Professor Montgomery's original investigations in Palaeontology, and at the present time a series of illustrated articles from his pen upon "PREHISTORIC MAN IN UTAH" is being published in the *Archaeologist*, a scientific magazine of high standing edited by Professor Warren K. Moorehead of the Ohio State University. Professor Montgomery is also a Member and Fellow of a number of scientific societies, at whose meetings he has frequently presented papers and addresses on his special studies. A debt of gratitude is owed to those beneficent friends of the University for contributing so generously to the fund necessary to establish the Lectureship to which Professor Montgomery has been appointed. When the subscription is completed we hope to publish the list of names in THE REVIEW. It is right that all should know to whom our gratitude is due.

It was rumored that Rev. R. Seaborne was not coming back to Trinity this year, but we are glad to know that this is not true, and that he will be among us for a time yet. How much we should all miss the genial and dignified "Father" every one knows.

NIAGARA.

(A Fragment).

Niagara, what can I say
When my emotions rise,
Borne upon thy fleecy spray
Beyond me to the skies?
Speechless I stand; at night or day,
My spirit to thee flies.
I feel it hover o'er thy crest.
Thy thunders echo in my breast.

'97.

CONCERNING HAIR.

THE hair that grows upon a man's head is liable to variations in length even as his coat-tails are; and some have no hair and others have no coat-tails. But this is not altogether at the caprice of the wearer, but of necessity, of fashion, which is a kind of necessity; for the one is pronounced against coat-tails in youth, while the other allows no hair to old age, not enough at any rate. There is, however, a philosophy in the length of a man's hair and a meaning: it denotes his stage of civilization, or his aspirations, although, since the whirligig of time brings things round again and again in its circle, the particular stage of civilization will sometimes be a matter of doubt. In the natural state primitive man wears no clothes to speak of—and dirty ones at that; his hair grows long and luxuriant, because he has no barber to cut it or scissors to cut it with, and any one who has ever tried to cut a flowing lock with a primitive stone or shave with a flint has probably not forgotten it. For the same reasons his nails must have grown somewhat long, worn down only by the labour of catching or digging for food and the biting of them in rage when he couldn't get any.

At length he becomes what we call civilized, that is, he becomes an artificial creature. He wears more clothes more carefully and in some cases more artistically made, varying from the cumbrous gracefulness of the toga to the simple dignity of the plug hat. He then cuts his hair short, and shaves or trims his beard; likewise he cuts off as much of his nails as he doesn't require for use. And yet this all seems most natural to him. Now let him advance to a higher state of culture, which is, of course, a higher state of artificiality, breathing the atmosphere of high art or criticism or something: let him become a Paderewski or a Bottesini, a photographer's assistant or an R. A., and he again begins to take hints in appearance from Nebuchadnezzar. This is why their nails are often so long and consequently unclean. It must not be put down to slovenliness, no, but to a higher refinement. Some again following Parisian modes cut their nails to a long point, as a sign that no manual labour can be expected of them, which is also the glory of the Chinese.

And it is not only the "higher cultured" who have macrocosmic tendencies, but those also who aspire that way. The would-be poet, or hanger-on of the muses in any other way, does it; the ecclesiastical gentleman who thinks that he is rising to eminence, or that it is reasonable and fitting that he should be raised to eminence, hangs out his signal from the top-mast as an intimation of this opinion. It is quite a classical tradition. Herodotus tells us that Kulon, an Athenian, "grew his hair with a view to usurping the government." And in this connection it is worth noting that St. Paul had a prejudice against long hair; but then he was a Roman citizen, and they wore it very short, except when they were in mourning. There is yet another class of persons who adopt long hair, namely athletes. In their case there is, perhaps, room for doubt.