

which the struggle for "liberty" always raises in a republican community, must do much toward forcing the executive to shortly take some definite action in regard to Cuba. To recognize the Cubans as belligerents in view of the clear ruling of the code of international law in such instances, albeit the code is an unwritten one, which declares the recognition of the inchoate independence of the insurgent body by any State, while the contest is not absolutely or permanently decided, a hostile act toward the sovereign power, would, in the present disturbed state of the Spanish nation, almost inevitably bring on a war. And yet the determined opposition which the rebels have been able to make has necessitated the despatch of over one hundred and sixty thousand troops to Cuba within the last nine months as well as the expenditure of millions of money. So it would seem that this question is one over which the American government may well ponder; one which in America may well stand for an Armenian question.

#### DIVINITY.\*

To body and mind most persons will still add a third element in our nature, which some, however, appear to regard as a negligible quantity. Here, then, I venture to add a very few words on the subject of Religion; with some reluctance and a well-grounded apprehension of incurring a cross fire from friends and foes. Still, in speaking of University education, in the wide sense, it is impossible to avoid a matter on which many parents, at any rate, feel an obvious interest and some put awkward questions.

Long ago, before athletics were a pursuit, while most of our examinations were yet unborn, your old member—was he not your *first* member?—T. B. Macaulay pointed out the great safeguard for a young man, entering on a life of freedom and temptations, to be found in a "taste for reading." Now athletics which are rather opposed to the taste for reading, have also, in my opinion, done a great deal for the *morale* of the young men, particularly in the universities. Still, a pure athlete launched into the world may possibly develop into a sensual brute like the hero of "Man and Wife." He is not likely, I think, to turn into a fiendish prig like "Le Disciple," who is the result of mere intellectualism. The two good influences may become poles of opposing danger, and, as we do not want them simply to counteract one another, we can scarcely dispense with a third, whether we consider its functions merely that of steadying or of elevating and ennobling.

We, at Cambridge speak of our University as one of the places of "sound learning and religious education;" we require Paley's Evidences and portions of the New Testament to be taken, with some alternatives, by candidates for our degrees in general; we supply a succession of University preachers, though we do not expressly call upon our students to hear their sermons; our colleges have all services of the Church of England, at which a small amount of attendance is still, as a rule, expected from the undergraduate. The subject of Theology, in particular, has, of course, the special lectures and examinations.

The University sermons I believe to exercise more influence than would be expected among a body of young men. They are earnest, and, as a rule, able, particularly since the system of publication has been practically established through the *Cambridge Review*. With the encouragement of a higher average intellectual activity amongst our undergraduates, we might look for an increased appreciation of these discourses, the attendance upon which, however, at present is by no means contemptible. But the college services, and occasionally the influence of the college tutor, are the only official agencies through which religion is at all definitely presented to the undergraduate mind.

\* From a lecture on "Present University Education," delivered by Professor E. C. Clark, of Cambridge.

As to those who do not wish to join either colleges or hostels, the Board of Non-Collegiate Students is required to make provision as far as may be practicable for their "due attendance at public worship, yet not so as to interfere with the religious convictions of persons who are not members of the Church of England." These words also fairly express the actual practice of college authorities in general, on a matter about which there was a remarkable article published in one of the magazines not long ago.—"Compulsory Chapel." I must say that the picture drawn in that article does *not* agree with my own experience of facts, nor that of such undergraduate friends as I have had the opportunity of consulting. In fact the criticisms reminded me of those recently passed by M. Daudet upon English society and manners. They appeared to be *rechauffé* of objections, some of which were always exaggerated, and most, if not all, of which are now obsolete.

#### ST. HILDA'S COLLEGE.

Numbers have sadly diminished. There are only seven in residence.

We are glad to see Miss Elwood, who is attending the School of Pedagogy, drop in occasionally.

Miss Owen is teaching school in Ottawa, and Miss Middleton, '90, Miss Potts, '93 and Miss Woon, '96, are instilling good Canadian principles into young American minds in Dallas, Texas.

The Literary Society held its first meeting on October 17th, and came to the conclusion that the membership was too small for debates, so at the next meeting on October 24th, *discussed*, "Whether is the increase in the number of collegiates beneficial or not." Negative conclusion. On October 31st, the meeting degenerated into a *Ghost Walk*.

It was close by the side of three thirty-three,  
In the southwest corridor,  
One or two guests, and the powers that be  
Were seated on high, three feet or more.

Then there came a wail, and there came a sound  
Of footsteps down the winding stair,  
Of soft and ghostly footsteps, and around  
A chilly, "smoky" feeling filled the air.

And first, into a dimly-lighted room,  
Enwrapped in garments of a warmer place,  
There came a stately figure through the gloom,  
'Tis Trilby sure, you'd know her by her—face.

And far behind there followed, sad and slow,  
A smaller phantom; sad because, you see,  
In later days, and in the world below (?)  
Snodgrass had cut him out, him, li'l Billee.

And who is this "resplendent" now no longer,  
But all the same ca(r)n gay and cheerful be?  
For many years her pa(r)ssion has grown stronger,  
For her Ben Bolt is now once more with she.

And Ariadne, too, has come with Uncle Peter,  
Who from Theseus has knocked the spots for good and all,  
And Juliet's nurse skips in. There comes to meet her  
Hamlet's father, benignant, slow and tall.

And Marley beams, with smile and air contented,  
Upon a shivering, weeping, little form,  
St. Hilda who has wept herself demented,  
For, as an old maid she mourns her state forlorn.

Then down from off the dais climbs the—  
And to her, disconsolate, he gives the prize,  
A huge and sticky structure, which, for long, has been  
The cynosure and envy of all eyes.

And so they merry make, and eat, and drink,  
And of this worldly life they feel again the charm,  
Until their honoured guest said he did think.  
The place from whence they came must be *extremely warm*.