

or eight miles out of town brings up again regret at the removal of Trinity to the University Park, which is already crowded, and to a place where the howls of gladiators and the yells of spectators in the arena will sadly interfere with the silence of the study. Similarly the Roman Catholic College, provided by the generosity of Mr. Eugene O'Keefe, is being erected quite a distance to the east of the city. We did our best to point out, when the question was under discussion, that ease and certainty of transport had changed Trinity's present site from being miles out of, to being miles inside of the town and that if a move had to be made it would in our judgment be better to go further afield than to concentrate the universities in a centre already too much enclosed and which in all probability will be abandoned in another quarter of a century.

Hobart.

So far as Trinity is concerned the aspirations of the founders were apparently very different. If they had a precedent in view it was Hobart, in New York State, a Church college which of late years has been lost sight of by the general public through the glare and glitter of its richly endowed neighbour, Cornell. The name of Bishop Hobart is almost forgotten by Church people in these times; he was a famous man in his own day as rector of Trinity and the third Bishop of the State of New York. The centenary anniversary of his consecration as Bishop was recently observed in Trinity, and of him Dr. Dix wrote: "He antedated by several years the teachings and the thought in the Anglican Church, which has come to be known under the name of 'tractarianism,' or the Oxford movement, or the Catholic revival. His activity in printing tracts and pamphlets, his strong belief in the true catholicity of the American Church, his untiring zeal to have those principles taught by his clergy, and his own constant advocacy of them, entitle him to the title of being the 'First Tractarian,' as well as the remodeller of the American Episcopate. His influence on the Canadian bishops, with whom he was more in sympathy than with those in America, has still to be told. The Church of England does not yet recognize to the full the great benefits she owes to the Canadian bishops of the early part of the nineteenth century, and she is equally far from understanding the debt she is under to John Henry Hobart."

Property and Capital.

With what a single eye to the great aim and end of human life does the profound thinker and faithful advocate press home upon the rich and powerful the crying need of the times. The pitiful struggle of the poor and needy. The piercing call of the lowly and suffering, who lack the necessities of life, hungry and thirsty, ill clad, without work, without hope, living, no! barely subsisting, in squalor and wretchedness. And from Ranmoor Church, in the old town of Sheffield, let the voice of the faithful prelate press home to the hearts and minds of the wealthy and powerful, wheresoe'er on God's earth they may be, their absolute duty to their poor, weak, unfortunate brethren, who like Lazarus, lie stricken not far from the doors of their own comfortable, luxurious homes. "The true reply to the abuse of wealth is the revelation of its use as an opportunity of service. The best way of asserting the rights of property and capital is the deeper remembrance of their duties, and let us, behind the voice of the politician and the agitator, hear, however violently or inadequately expressed through them, the deep cry of the poor, and let us think less of the impatience which they sometimes manifest than of the paths of their prolonged patience with their lot."

Service.

How sure and simple is the message of the deep thinkers, unsparring workers, and great leaders of the Church! There is no high flown eloquence, no striving for popular applause, no strenuous effort to impress upon their hearers their learning or their cleverness or up-to-date views on science or theology. Rather do they strive with directness of aim, singleness of purpose, and clearness of speech to impress upon men the grand central truths of the Christian faith, the converting power of Christian grace, and the humble, loyal, devoted service of the heroes and heroines of the cross, in this our day. This is the message of Archbishop Lang, delivered at Sheffield a few days ago: "The real Christian life was that which held to the truth that its greatness consisted not in getting, but in giving; not in claiming rights, but fulfilling duties; not in self-assertion, but in self-emptying; not in success, but in service. The world spoke in familiar tones: 'You must get what you can and give as little as you may. You must assert yourself in this world, and push your interests. You have a right to use what you have made for your own pleasure and no one can say you nay.' Yet the true inward conscience of mankind rejected the mind of the world. There was nothing they revered more whole-heartedly than unselfishness and readiness and willingness to serve others."

Greek Letter Fraternities.

There is a movement in the States against the school fraternities. These began in the larger colleges through the natural tendency to seek intimacies and chums, the result partly of the loss of community feeling of the small college in the big classes of the great universities. The late Goldwin Smith sometimes said that they supplied, in some degree, the place of the colleges in Oxford or Cambridge. But the Greek letter fraternities flowed down from the large centres to the smaller ones, to the high schools, to the girls' colleges and to their high schools, and it is in the latter that the tide has turned. First in the clear-eyed, vigorous West the ebb began, and now it has reached New York, and with much explanation we read that Horace Mann School, the secondary school affiliated with Columbia University up on Morningside Heights, has legislated this prominent feature out of existence. A plain-spoken western girl said that all her school society had done for her was to spoil her appetite for dinner on those days when there were afternoon meetings, and to make her hate the girls in the other crowds, most of whom she probably would have liked had there been no frats. Then the snobbishness of excluding girls whose character, costume, conversation and companions were dissected, and they were blackballed, girls probably superior in every respect to those who refused to have anything to do with them. Then loyalty to the school was largely lost sight of in devotion to a privileged few. These are a few of the reasons which induced the teachers to hail the change with delight.

Bishop Stringer and the Yukon.

The report of Yukon Synod, held in August last, which has been neatly published and widely circulated, is an interesting document. The bishop's charge is crisp and brief, and he does not waste words on the "Ne Temere" decree; he makes the wise suggestion that the Roman Catholic Church should do in Canada what she did in Germany, i.e., withdraw the decree from operation in Canada. He proposes to the Ottawa Government the wisdom of establishing wireless stations at Herschell Island, Fort McPherson, and perhaps Rampart House. He also advises the government to introduce reindeer into the Yukon for the benefit of Indians and Eskimos. These proposals are backed by the Dawson Board of

Trade. The premier and several members of his cabinet are churchmen, and it is hoped that they will give effect to these well-considered proposals for the welfare of the needy natives of far-off Canada. He does some plain talking about his Indian schools. Why should not the Indian be educated as well as the white man? He says, in the Yukon education is left largely to voluntary efforts, and names six important points where they have not been able to get enough to pay for lighting and heating out of the government. We hope his earnest, urgent appeals will reach the heart and conscience of many in the present government so that something may be done.

A Modern Hero.

It will be many a day before the memory of General Gordon will grow dim. Sometimes we think the character of a man whose extraordinary qualities have given him prominence is liable to be exaggerated by impressionable biographers. This does not seem to have been the case with Gordon. The distinguished British Ambassador, Sir Edward Malet, a man of wide experience of men and of exceptional judgment thus writes, in his "Memories of Many Men," of Gordon: "He was unlike anybody else whom I have ever known. . . ." "He was endowed with the qualities which we ascribe to heroes of romance and history, whose human frailties, if they had any, are obliterated by the bright traditions of their deeds." Gordon when in Egypt (Sir Edward Malet being British Envoy there), went to Sir Edward one morning and told him that he intended to call out Nubar Pasha, who had made, in company when Gordon was present, some disparaging remarks about Mr. Vivian, Sir Edward's predecessor in office. Sir Edward did his utmost to dissuade Gordon, but without success. "Vivian," said Gordon, "is a C.B. and I am a C.B. too. I will not permit anyone to speak in such a way of a man who belongs to the same Order of Knighthood as I do. Nubar Pasha shall apologize to me or fight." Sir Edward, with very great difficulty, got an apology from Nubar Pasha. His comment on Gordon's intervention in the matter is: "This was Gordon all over. He had the spirit of another age in him. He was a Paladin impelled by a vicarious chivalry to do battle for his whole order." He then applies to him the words of Talbot in Shakespeare's play, Henry VI.:-

"When first this order was ordain'd, my Lords
Knights of the Garter were of noble birth;
Valiant and virtuous, full of haughty courage,
Such as were grown to credit by the wars;
Not fearing death, nor shrinking for distress,
But always resolute in most extremes."

"THE SERMON THAT APPEALS TO ME."

Under this caption the English Record, an old established, widely circulated and well-known Church weekly, has been inviting short letters from laymen in all parts of the country. Through many of these letters we have recently waded, with the hope of some enlightenment on this very important question. The result was at first somewhat bewildering from the multiplicity of opinions expressed, and the divergence of ideas was a sort of revelation. There is no question about which people more widely differ than as to what constitutes power and effectiveness in preaching. What one man seems to crave another contemptuously rejects. What is the finest wheat flour to one is dry husks to another, what is stimulating and inspiring, refreshing and uplifting to one leaves the other cold, unstimulated, uninspired, and so it goes on. One man demands more expository preaching, a second more theological preaching, the great fundamental doctrines are too much ignored in the pulpit to-day.

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