

TRUTH.

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WHAT TRUTH SAYS.

The action of the English Universities in seeking to restrain Trinity University, Toronto, from conferring musical degrees in England partakes considerably of the dog-in-the-manger character. It appears that the musical degrees of the English universities are hedged about by numerous prohibitory measures that prevent the large majority of educated musicians from gaining them. Among other requisites residence in an affiliated college is necessary. Feeling that the restrictions were unnecessary and unreasonable, and having learned of the superior and thorough character of Trinity's musical instruction, many of the leading English musicians wrote the Trinity authorities, stating that such musical course was just what was wanted in England. With commendable energy and enterprise Trinity University, after taking due and careful consideration, decided to hold examinations in London contemporaneously with those in Toronto. A board of three examiners, who were well-known musical authorities, was appointed. The result was that at the present time the examinations of Trinity, freed as they are from prohibitory and unnecessary incumbrances, are taken by a large number of English candidates, and its Mus. Bac. degree has become widely and fully recognized. The popularity of Trinity's course has undoubtedly aroused the jealousy of the older but less energetic universities in England, and has led to the present application to Lord Knutsford, the Colonial Secretary, to deprive Trinity of its educational status in Great Britain. The authorities of the Canadian institution, on the other hand, maintain that they have in no way exceeded or violated their charter or powers. Steps have been taken to bring their case fully before the Colonial Secretary, who, it is hoped, will respect the provisions of Trinity's Charter, which gives to the institution all the rights, privileges and prerogatives of the English Universities.

The power of anger to dominate the spirit and temporarily destroy the reason, has been a fruitful theme for comment by sages and philosophers of all ages. While under the influence of his passion the man is utterly unable to estimate the character of the offence which has called forth his rage. At such times the merest trifle often leads on to the most terrible tragedy. An awful illustration of this fact occurred in Montreal the other evening. Four men were engaged in playing cards, when a dispute arose over a five cent piece. Three of the players, who were hitherto set upon their companion and pumelled him most unmercifully, pounding his face into a jelly, breaking three of his ribs, fracturing his skull, wounding him so that he has since died. In the presence of such an incident, which, unfortunately is not exceptional, the duty of self-control receives tremendous emphasis.

The reception of a letter headed with skull and cross bones, and containing threats upon one's life, though never desirable, does not imply an equal degree of danger in all countries. Among ourselves numerous

instances of such unwelcome missives have come to light without any serious after results. In Russia, however, it can hardly be regarded in so trifling a light, especially when the Czar is the object of attack. Only the other day this potentate received a threatening letter from a woman, who says, that unless he modifies his reactionary policy, he will share the fate of Peter III., Paul I. and Alexander II. The intense hatred entertained for their chief magistrate by many of his subjects, owing to the tyranny exercised in carrying on the affairs of his empire, has prepared them for any atrocity. The extra precautions which the police are said to be taking, will no doubt be found necessary, if the thrice-enacted tragedy of assassination is not to be repeated. Just now there are many heads more secure and more restless than that of Alexander III., who could be more sincerely and heartily pitied if he were less to blame for his great unpopularity.

Nineteen princesses to eighty-two princes represents the present condition of the European royal matrimonial market. Not a very encouraging or cheerful prospect for the princes, considering the law of custom regarding royal marriages. But let them not despair; deliverance is at hand. An enterprising Austrian is at present engaged in a scheme to marry rich American heiresses to European princes. He has written to a prominent New York lawyer whom he desires to join him for this purpose. In his letter he speaks of a prince, young, tall, good-looking and connected with the Imperial family, who would be willing to marry a Miss Astor or any other young lady who is rich and of a good family. "If anything can be done," he adds, "write me a few lines and I will come to America with the best of references, in company with two princes." Evidently the young men are becoming desperate and are resolved upon shattering another social idol whose worship has been fruitful of many unhappy matrimonial alliances, that of mere matches where love has never come to consecrate and cement the tie. If, now that they propose to break through the bonds of custom and marry into families destitute of royal blood, they will set less store upon wealth and consider the question of suitability to each other, a long step will have been taken towards securing that domestic felicity, at present a stranger in many royal homes. And this is a consummation devoutly to be wished.

Don, who claims the first page of *Saturday Night* as his special preserve, is quite a philosopher in his way. In accounting for the leniency and favor which have been shown him by his readers, he says: "If I could be always right and still be readable, I would not be working on a newspaper; I would be writing books and hymns for the angels. That I am so often forgiven when I am wrong I ascribe to two reasons. That it is not all important whether I am quite right or absolutely wrong so long as my opinion is honest, for any sort of an honest, intelligent opinion, right or wrong, helps towards a proper judgment; and, secondly, because it is only once in a while a writer

dares give an opinion on everything and it becomes of some interest to know what such a self-important person has to say." This judgment is sound. To be respected by others one does not require to weakly echo their sentiments in everything they utter—nay, this can only engender their disgust, but to respectfully and without unnecessary offense, maintain one's own opinion. Say what they will, men have a greater respect for honesty and candor than, judging from the actions of some, might be supposed.

The developments in connection with the Lake Shore Railroad disaster by which seven persons were killed and fifteen seriously injured, are making it pretty clear that the dreadful casualty was not purely accidental, but the result of carelessness and indifference on the part of those in charge of the train. Especially does the conductor appear at fault, for notwithstanding the rule of the road in such cases that "the forward part must not stop until the engineer is sure that the rear part of the train has stopped," and the further fact that he was entreated by one of the passengers not to stop the forward part of the train lest it be telescoped, he paid no heed to the warning but signalled a halt, with the fatal results above stated. The remarkable nature of the accident suggests several questions. One is led to ask, "Why the fashion of hunching together in the rear all the heaviest cars, when in the event of accident they must inevitably crush the weaker cars in front? Why was not the detached part of the train brought to a stand instead of being permitted to run headlong down a grade into the stationary cars in front?" The air-brakes, if properly constructed and in order, should have accomplished that automatically. If they failed there were the hand-brakes, and the trainmen should have used them promptly. The public will heartily acquiesce in the judgment of the New York Sun which says, "The case is one requiring searching investigation and the stern punishment of a carelessness which is in the highest degree criminal."

These old treaties which will persist in asserting their existence are sometimes very inconvenient. The treaty of 1818, for instance, has of late years been a source of great annoyance to those Americans who would share the advantages of our Atlantic fisheries. And now France finds herself handicapped in the race for empire in West and Africa by the terms of a treaty made with Germany some five years ago, and by another made with England only last year. But for these compacts she might be disposed to take possession of the kingdom of Dahomey, with which she is now at war. The Colonial congress and other influences are trying to induce the Government to disregard these solemn pledges and raise the French flag over the kingdom in question while a part of the French press is censuring the government for being so stupid as to make the treaties at all. Perhaps it is a stupid act on the part of Franco to enter into these compacts, though it is not on the time. But stupid

interest of the French nation as well as of civilization that France shall regard her solemn pledges. The gain of territory in the acquisition of the kingdom of Dahomey would be poor compensation for the loss of dignity and self respect which she would sustain by such wanton disregard of her sacred oath. It is to be hoped that the French government will be proof against the evil advice of all treaty breaking counsellors.

Archdeacon Farrar, who, a few years ago, attracted so much attention from the theologians of the time by his "Future Hope" hypothesis, has recently created quite a sensation in England by his proposition to establish a "brotherhood," in some respects similar to the old order of monks. The motive for such an institution is not quite clear. Some have supposed that it was designed to act as a counter-charm to the charm of Roman Catholicism which he saw working again around him with renewed power. Whether this be the true intent or not, the scheme has not approved itself to the judgment of his fellow-religionists, and for the meantime has fallen to the ground. Indeed the proposition has called forth many earnest protests from his own brethren. He speaks of "resolutions from various societies" as having reached him, and of "multitudes of private and public criticisms in letters and newspapers." To his critics he makes this general reply, which in all fairness ought to relieve him of the suspicion of desiring a return to the days of Henry VIII. "So far as I am concerned, and so far as I am responsible for awakening the attention of the church to the necessity for some new organizations in the form of 'brotherhoods,' no step in the direction of a resuscitated monachism has been for a moment contemplated."

The *Empire* of 10th inst. contains the following: "A report from St. Catharines says that a couple of policemen were furnished by a father with a warrant for the arrest of his son, who is very ill with consumption, and that the policemen persisted in dragging the sick man to court without even waiting to allow him to put on his overshoes. The man's strength gave out on the way and a cab had to be secured. The citizens are very indignant." Words are easily said, but it is not so easy to express one's feelings of repugnance to such conduct. The wretch who furnished his son in a manner so by no means contempt of all rights and feelings, is less inhuman in the eyes of those who refused to allow such a thing to happen. The bitter cold of such a winter is not so much to be feared as the coldness of such a heart.