

space for contributions from our graduates. While the JOURNAL for the past two years has been too small for any lengthy contributions the Editor for next year extends an invitation to the JOURNAL's friends to contribute and thus strengthen the bonds between the past and present.

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MR. EDITOR,—There is a phrase in the late Lord Tennyson's "Crossing the Bar," the meaning of which is somewhat obscure. It has always been a matter of doubt to me as to just what is meant, but in reading over "Enoch Arden" I found something which throws light upon the passage. The phrase in question is this:

Sunset and evening star,  
And one clear call for me!

Now what is this call? In "Enoch Arden" the following occurs;

Then the third night after this,  
While Enoch slumber'd motionless and pale,  
And Miriam watch'd and dozed at intervals,  
*There came so loud a calling of the sea*  
That all the houses in the haven rang.  
He woke, he rose, he spread his arms abroad,  
Crying with a loud voice, "A sail! a sail!  
I am saved!" and so fell back and spoke no more.

In the notes to this passage the meaning of the italicized portion is thus given, *A calling of the sea*—a term used in some parts of England for a ground-swell. When this occurs on a windless night the sound not only echoes through the houses standing near the beach, but is often heard many miles inland.

Enoch Arden is lying at the point of death, and to the dying sailor comes the "*one clear call*" which Tennyson, looking forward to his own death-hour, represents, in "Crossing the Bar," as coming to himself. This explanation puts the passage in delightful harmony with the imagery of the poem, and once appreciated, it adds immeasurably to the beauty and tenderness of the whole.

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#### NOTICE TO GRADUATES.

If those who are to graduate this year will give in to the Registrar the names of their relatives and friends from a distance who have arranged to be present at Convocation, he will see to it that they are admitted to the Hall immediately before the doors are opened to ticket-holders.

## COLLEGE NEWS.

### SUNDAY AFTERNOON ADDRESS.

ON Sunday, April 2nd, Professor Shortt delivered the regular Sunday afternoon address in Convocation Hall. His remarks were listened to with the greatest interest by the audience, even by those who found themselves unable to agree with everything he said. The Scripture lessons were the 49th Psalm and Matthew 6th chapter; these, with quotations from Ecclesiastes, Aristotile and Carlyle, formed his text. The central thought of the quotations was that the mechanical life was not the highest, and that a man must have leisure to attain to self-realization.

The question for consideration was, What were the influences of the various kinds of labor on the performers of that labor? A great deal, the Professor thought, depended upon the spirit in which the labor was performed—whether a man took any interest in his work, or simply thought of the money he would get for its performance. The latter motive degraded labor—made it degrading in itself. Under the old system a man had necessarily to take an interest in his work, for each finished article was the product of his hands and brain working in conjunction. Under the new economic system in most lines of labor a man was only a part of a great human machine, and but contributed his part to the production of anything, which fact destroyed, to a great extent, his interest in the completed article. This fact made the coarser lines of physical work necessarily somewhat degrading—it did not conduce to the development of man's intellectual and higher nature. We seldom realized, said the speaker, how much we had lost by the severing of the connection between production and consumption, and the introduction of money as the only medium. Even the meanest work might be dignified if performed in the proper spirit, but the incentive to that spirit had been almost totally destroyed by our modern industrial system. Go through the great manufacturing centres and you would observe that the faces of the workmen wore hard, stolid, unintelligent expressions. Religion and family life were the only counteracting influences to this state of affairs, and even they were almost power-