pendently of the material existence and without exerting any influence upon its mortal tenement. He further asserts that Physical Science cannot prove the existence of an Infinite Personal Being, or demonstrate any of the operations of Man's Spirit. Let him tell us what Philosophy has done in this field. The province of Physical Science is much more comprehensive, more exhaustless than its critics are willing to yield it, Science is still a youth, a youth of great promise, even in the field which Mr. Lily would close against it. One thing it has already taught both Philosophy and Theology, they will never again coerce the scientific student, but on the contrary wherever true learning prevails they will support him.

Have not all spheres of thought swung themselves into the orbits of analogy which science describes? Even Evolution, true or false, has been seized upon and made use of to enforce, illustrate and create philosophical and religious thought, Evolution is only a theory, but it is a didactic theory serving as an inductive guide in intellectual investigations either new or renewed. It is a theory which is probably based upon reasons scarcely less convincing than the doubtful theory of atomic bonds, and yet this latter theory has proved of the greatest value, in guiding the practical chemist to more substantial truth viz., the preparation of new compounds. I must therefore enter my dissent to the circumscription ("thus far and no farther") which Mr. Lily would place about Experimental Science and its legitimate area of research, for out of much apparent dross and waste there will be distilled pure metal rendered purer and more copious as the ages roll away.

S.

Rouge et Noir.

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TRINITY COLLEGE, TORONTO.

EASTER TERM, 1887.

In visiting this country on an errand such as he proposes, Mr. O'Brien has made a decided mistake. In the first place the proportion of Irish in the Canadian population is large, but by no means as large as the disturbance which they make would seem to suggest. Owing to the greed of politicians in the Dominion and Provincial Legislatures in their search for votes, and their pandering to the appetite of a body, small but united in partizan factionism, the Parnellites have been greatly deceived as to the real state of Canadian opinion. When, in a large and influential city like Toronto, a Home Rule meeting consisting solely of Irishmen favourable to Home Rule, and numbering some three or four hundred, in a moment of foolish fanaticism and mistaken patriotism, full of indignation against an oppressive race of landlords who have been unable to get a revenue from their property for ten years past, call themselves the citizens of Toronto, and pass resolutions condemning the Coercion Bill, and extending a hand of friendship and encouragement to Gladstone a man whom but three years ago they abused with the ability for which an Irishman is noted, it is no wonder that Mr. O'Brien and others were mistaken, and thought that the Canadian nation, as a whole, was ready to welcome open armed a vilifier of its head. This opinion has been substantially refuted by the resolutions passed by the mass meeting of fifteen thousand citizens recently held in Queen's Park. Resolutions which show plainly that the public are not disposed to receive with favor a demagogue who has announced his intention of turning, by abuse and calumny, the popular sentiment against Lord Lansdowne, and boasts that he will have him hooted from one end of the Dominion to the other.

Canadians have found in Lord Lansdowne an active, energetic and popular representative of the Queen, and no amount of bluster and abuse will convince them that he is the tyrannous landlord the agitator would have them believe. Lord Lansdowne has not evicted except in cases where he has been perfectly justified in doing so. Mr. O'Brien has moderated his language since his arrival. The explosive denunciations which he used in Ireland with regard to the object of his tour, have become less noisy, but his object is still the same. He wishes to lay the matter before the Canadian people as impartial judges, but if he means by impartiality, an obstinate support of his opinions without adequate reason for doing so he will find himself mistaken, and that the only place in which that kind of impartiality is to be found is in the meetings of Home Rulers who from time to time assemble, and hold forth *their* opinions as the opinions of the Canadian public.

CORRESPONDENCE.

We wish to call the attention of the College authorities to the somewhat anomolous character of the regulations, respecting the prizes in Divinity.

The case stands thus. Originally the Divinity Class included all those engaged in the study of Theology. Since the introduction of the honor course in Theology this is no longer the case. Many of the prizes are of such a character, as to leave no doubt that the original donors intended that all students in Theology should contend for them. At present the College prize for a sermon value