

ADDRESS BY DR. NEVIUS.

The regular meeting of the Y. W. C. A. held last Wednesday afternoon in Y. M. C. A. Hall was one of unusual interest. As Rev. Dr. Nevius, a lately returned missionary from China, was to address the meeting, the ladies very thoughtfully invited the members of the Y. M. C. A. to attend. Accordingly there was a large gathering of ladies and gentlemen to greet the distinguished speaker. Sir Daniel occupied the chair.

After the customary devotional exercises Dr. Nevius was called upon. Long years of familiarity with his subject had given him a thorough knowledge of it, and his address was particularly well arranged and tangible. Influenced no doubt by the academic surroundings, he chose the educational aspect of Chinese life as his especial theme. It was a proud day in the life of a Chinese boy when he was first sent to school. He realized that he had entered upon a career which, if his ability were sufficient, need not stop short of the highest office in the gift of his emperor. A series of competitive examinations of the strictest and most searching character were the test of fitness for official preferment. Only a very few of the cleverest were able to complete this series.

Dr. Nevius also outlined the theory of Chinese ethics. The heart of the emperor was the spring of virtue. Purity of intention was essential in the heart, and the emperor was the model for all his subjects, a kind of moral ideal. According to Confucius there were five virtues, the order of which is remarkable. Like the Christian virtues the Chinese were headed by love. This was followed by righteousness, justice, etiquette, and what may be approximately described as faith. The inclusion of etiquette among the cardinal virtues is noteworthy. That quality is among us rather an embellishment of culture than an intrinsic virtue. These five virtues found their field of operation in the five relationships as classified by the sacred books, viz., that of emperor and officer, father and son, man and wife, elder and younger brother, and man to outside friends and acquaintances.

The westerner will observe in this catalogue no moral relationship between man and God, nor do the Chinese conceive of such a thing. Further, in the Chinese language there is no word for religion nor for God as a supreme personal deity. These facts throw a strong light on the spiritual degradation which possesses that idolatrous people. So devoid are they of spiritual ideas and vocabulary that the Bible when put into their hands is a complete puzzle. It is bought by them eagerly, not because it contains the word of life, but because they fancy it will teach them the foreigner's magic. Dr. Nevius expressed the opinion that it was not by the dissemination of Christian literature among a people who could not comprehend it that China was to be evangelized, but by the foolishness of preaching. At the conclusion of his address Dr. Nevius answered a number of questions which were put to him in an interesting manner.

A hearty vote of thanks was passed and the meeting broke up.

Dr. Nevius, however, kindly consented to stay and tell those who wished to hear about the missionary of the Y. M. C. A. in Corea, Mr. Gale. A number of the most enthusiastic remained. Dr. Nevius had spent two happy weeks with Gale, whom he reports as in good health and progressing as fast as possible in his great work. He gave the officers of the Y. M. C. A. some information which will be of great value to them in securing the comfort and efficiency of Mr. Gale.

In point of artistic beauty we must give the palm to the Christmas issue of the *Argosy*, a Canadian exchange from New Brunswick. With a very chaste frontispiece, photographs of its staff and eminent graduates and very timely Christmas papers and poems, it makes an excellent number, and a splendid souvenir of Mt. Alison College.

EXCHANGE NOTES.

The High School *Echo* is a bright little exchange that arrives regularly from Manchester, New Hampshire.

The Christmas number of the *Chronicle-Argonaut* contains more literary matter than any of its regular weekly numbers. There are a couple of pages of "U. of M. verse," all of a light, airy character, but devoid of much thought. The editors probably know best what suits their readers, but we must express surprise that there are not more literary productions in a paper representing so large a university as the U. of M.

We expected something good in the Christmas *Owl*, and we were not disappointed. It contains about seventy-five pages of very fine reading matter, interspersed with choice cuts and illustrations. The poetry is of a very high order, and the prose articles scholarly and instructive. The article on "The Greeks and the Romans," with the further title of "An Heroic Episode in the History of Foot-ball," is enough to excite the enthusiasm of even those least devoted to the "grand old game," while the illustrations are, to use a slang phrase, simply "killing." Its exchange column is composed of a cut of the *Owl* sanctum, with all its exchanges hanging on the wall or on its table, and a poem, after the style of "Hiawatha," entitled "The *Owl's* 'At-Home.'" The only defect in the *Owl* is its cover, which, though well designed in detail, yet gives one the idea of a patent medicine almanac rather than of a journal of literature.

THE ONTARIO RUGBY UNION.

The annual meeting of the Ontario Rugby Union, which will be held next Saturday, promises to be a most important one, as many alterations in the rules are contemplated, which, if carried into effect, will vitally change the present style of play. The tendency to Americanize the game has, in a large measure, disappeared; but it is still generally agreed that the present rules require very extensive alteration. It has been suggested, with a view to remedying the present defects, that a team should comprise eleven or twelve men instead of fifteen; that penalties should be imposed for lying on or touching the ball in a scrimmage, and for various off side plays; that the "5 yard rule" should be abolished or amended; and that no appeals should be made to the executive, but that the referee's decision should be final; and that many other alterations of minor importance should be made.

It is altogether improbable that the number composing a team will be reduced, as the preponderance of opinion seems to be against it. It is curious to note that there is at present in the book no rule stating the numerical strength of a team, an omission which reflects little credit upon the framers of the rules. The imposition of penalties for certain objectionable methods of play is a good move and should certainly be carried into effect. The proposal to abolish appeals to the executive on the referee's decisions is not generally regarded as expedient, it being contended that in a difficulty a committee can give a better ruling than a single individual.

Besides making changes in the rules, the meeting will probably discuss other questions relating to the events of last season in connection with the final matches. The Queen's men have been considering the possibilities of forming a collegiate league, thereby evincing dissatisfaction with the present state of things; and a move has been made towards the formation of two leagues, one in the east, taking in the Montreal clubs, and another including Toronto and the clubs west, the winners in each series playing a final for the championship. This scheme has met with a good deal of approval. A spirit of reform seems to be abroad which threatens to materially change both the game and the existing constitution, and will undoubtedly make the annual meeting of '91 a very interesting one.