

order that the work of both may be as perfect, and the mutual aid as full as possible, the two should occupy entirely distinct fields of action. Religion deals primarily with the beliefs, civil authority with the acts, of men. We are accustomed to believe that men now are not punished (in this world) for their thoughts, independently of actions, but for their actions; and to maintain any other view is to introduce into religious power that intolerance which true religion ought to, and which now the most opposite creeds do, repudiate.

But, on the other hand, the theory is not without its exponents, that Church should predominate—that civil government is but the instrument of religion, and has no jurisdiction apart from religious sanctions and promptings. And the other day the leading organ of a powerful political party expressed the view that “any national polity, any national morality, and any social order, are upheld by religion,” and that “there are no two spheres at all, except in the agnostic imagination.” If by this were merely meant that every civil law or act should be such as to deserve the sanction of religious sentiment, no objection would be urged. But in the connection in which this statement was made, it surely meant more. If it urges the view that State actions should depend on Church sanctions, it upholds a vicious theory, fraught with appalling practical difficulties.

A prominent daily journal lately pointed to the great difficulty, in asking, “Of what religion shall our nation be?” Ay, here's the rub. The beautiful in theory may become the impossible in practice. Of what creed shall the civil rulers follow the teachings? This would become the practical question, to be differently answered in different countries and at different times. The character of legislation would depend on the religious views of the legislators, which could not but be exceedingly various. The development of jurisprudence would be arrested, and the rising tide of law would gradually flow back into the barbaric darkness of a social chaos.

Here the application of the historical method of inquiry becomes indispensable. What does history tell us of the effects of Church predominance in State affairs? It tells of the Spanish Inquisition, and its Albigensian and Jewish victims. It reminds us of St. Bartholomew. It tells us of religious persecutions, in England, of Roman Catholics by Protestants, and of Protestants by Roman Catholic powers. It tells us emphatically that when the Church attempts to rule the State, or interfere with civil authority, the result is that both suffer; that the predominant creed sinks more and more into impotence and disgrace; and that throughout the whole frame of society are generated discord, suspicion and distrust. It teaches us that religious sects would fight for civil power more bitterly and more disgracedly than any political parties, and would drag the boasted purity of religious sentiment in the dust of the political arena, and that the collapse of popular creeds (which is periodical) would draw along with it the curse of social disruption or annihilation. And when the journal before quoted asks in this connection, “Are we any longer Christians?” history answers that the inquiry is irrelevant, that even the disciples of Christianity have not been able to “dwell together in unity;” and that

“Christians have burned each other, quite persuaded  
That all the Apostles would have done as they did.”

Christianity has done and is destined to do a great work. But in the upward progress society has made, Christian sentiment, or religious sentiment generally, has not worked alone. And in order that religion may attain its aim, let it keep to its own sphere, and while legitimately influencing, not attempt to dictate in State affairs. It will have its due consideration and its due reward, and the result will be the better for the State and for itself.

Would religion spurn the aid of men like the Mills, Hume, Gibbon, Paine, and Herbert Spencer, whom it disowns, but whose benefits to society have been greater than those of religious sects which have lived for ages and perished? This and similar considerations force themselves upon us, and give additional force to the above conclusions. One observation alone shall be added: that it mirrors illegitimate interference of religious bodies in secular affairs, and betrays the depravity to which party politics can fall, for a party organ to attempt to turn religious influence into political capital.

W. C.

## CATULLUS, ODE XXXII.

TO HYPsITHILLA.

I must love you, my sweet Hypsithilla; do tell me to come to you soon,  
And give me, my pet, my own pleasure, yourself for this afternoon.

If you can, don't forget I implore you, to open the door; without doubt  
I shall try to be there long before you take it into your head to go out.

But do stay at home and get ready to enjoy no end of fun;  
Fun varied, continuous, steady; uninterrupted fun.

Consent and bid me be with you at once; I've finished my dinner,  
Am taking it easy and, assure you, feel—putting it mildly—no thinner!  
H.

## COMMUNICATIONS.

### “K” COMPANY, Q.O.R.

To the Editor of the 'Varsity.

DEAR SIR,—While I have to thank you for your frequent kind notices in recent issues relative to “K”—as having been productive of much good to the Company, and extremely gratifying to its friends—allow me to assure you that I feel quite certain you have been misinformed when you say that lately there was dissatisfaction among the members on account of the manner in which the prizes were distributed. I myself have always encouraged a public presentation, and regret that this year circumstances beyond our control prevented it. The question as to when the prize-winners should receive their awards was for a time involved in that of the Company Dinner, which we (officers and non-commissioned officers) found ourselves quite unable to settle until the men had become engrossed with their Christmas examinations, and it was vain to hope for a numerous gathering to witness the distribution; while the postponement until after the holidays was very undesirable, as the men were evidently anxious to exhibit their trophies to their friends at home. However, all the prizes could not be purchased before Christmas—two of the rifles to which you particularly refer will not be in Toronto until February or March—and it seems too bad to keep the owners of the other prizes waiting until the arrival of these.

Your obedient servant,

ALFRED BAKER,  
Capt. “K” Company.

## SECRET SOCIETIES.

To the Editor of the 'Varsity.

DEAR SIR,—A few years ago a little band of American students landing in Toronto, and staying a few weeks here, left behind them a lasting memento of their visit in the shape of a chapter of a secret society, one of the largest and most flourishing of the numerous ones that exist in the United States. It is not proposed to enter into the question as to whether secret societies are beneficial or not—it is a disputed point, one which will probably never be finally decided—but I cannot understand how Canadian Students can allow themselves to be drawn into societies that are essentially American. The University of Toronto is Canadian, not American; the students of the University are, with few exceptions, Canadians, not Americans. If Canadian students wish to form a secret society, let them do so by all means, and let it be one in which Canadian Universities will be represented. This would tend in some degree to unite them all. But let Canadians have independence enough to form these societies for themselves, and to control them themselves. The University of Toronto is, I believe, the only one that belongs to the great Secret Society instituted in the States, and however great the advantage of belonging to it, I believe that it is more than counterbalanced by the state of isolation into which our University puts itself in regard to other Canadian Universities in this matter.

J. H. B.

## NOTICE.

The 'Varsity is published every Saturday during the Academic Year, October to May inclusive.  
The Annual Subscription, including postage, is \$1.50, in advance, and may be forwarded to MR. A. F. LOBB, University College, Toronto, to whom applications respecting Advertisements should likewise be made.  
Copies of the 'Varsity may be obtained every Saturday of MR. WILKINSON corner of Adelaide and Toronto Streets.  
All communications should be addressed to THE EDITOR, University College, Toronto.  
Rejected Communications will not be returned, to which rule no exception can be made. The name of the WRITER must always accompany a Communication.