

horizontal, but the history of a people is more like the ice of a glacier formed without definite planes of freezing, but which will show when examined by a sunbeam group after group set in different planes at various angles to each other. To speak of the further likeness between a glacier and history, of the traces in both of tension and compression, of crevasses and of relegation, would be foreign to our subject which is only the stars of which the whole is made. It is a truism to say that every star differs from every other, in size, in form, in elaboration of ornament. And we cannot examine more than a certain number. Turn too much sunlight on the block, it melts too fast and the florets run together. We must be content to examine a group in one plane and a group in another.

It may be we do not care for the study of crystals, but as each *must* form part of a six-rayed star and here and there one may become a centre, it is well to be more, not less, beautiful, and to examine the crystals above us if so be we may find out the causes of their peculiarities. Ice crystals are formed according to an unvarying law, from without, by outside influence only, historic crystals are acted upon by their environment, but grow from within. Those we see in past history, though larger, more important, and it may even be more beautiful, than the thousands we do not see, are yet set in the same planes with those surrounding them, and share the same colour, for historic ice is of different tints. Therefore those who *must* help to make history ought to study what has been made.

BELFIELD.

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### HOPE AND FEAR.

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As when the sunless face of winter fills  
 The earth, a moment misty bright,  
 The sun streams forth in powdery light,  
 A silver glory over silent hills.

And all the rolling glooms that lie below,  
 That sudden splendor of the sun,  
 With shivered feet and mantles dun,  
 In stricken columns skim the gleaming snow.

Yet far away, beyond the utmost range  
 Of sun-drowned heights, pine-skirted, dun,  
 That fringe the white waste's frozen rim,  
 Hang ever ghost-like waiting for the change.

So often to the blank world-sobered heart  
 Comes hope, with swift unbidden eye,  
 And bids the weary life-gloom fly  
 With shaken skirts, and for a space depart.

Yet evermore, still known of eye and ear,  
 With sullen, unforgotten surge,  
 Hang ever on the waste heart's verge,  
 Time's hovering ghosts of restless change and fear.

A. LAMPMAN.

### CAB HORSES.

DEAR SIRS,—“An Ecclesiastical cab stand” is a very good thing in its way, and under certain circumstances deserves to be encouraged. But those who “draw upon” it should not be encouraged to drive on Sunday, because on that day “hacks” may be procured “free of charge.” Some can afford to pay a “two-horse” fare, others only a “one-horse;” all can pay at least a “street car fare.” We are not going to open an attack upon the law of our city, and plead for “Sunday cabs,” we only wish to urge that if “cabs” are driven on Sunday they should be paid for. Several “Hacks” leave their “Stables” at Trinity College every Saturday, work all Sunday and return on Monday, having performed two days and a half's work “free of charge.” Lest the city authorities should put a stop to this offence against municipal as well as moral law, we must explain that the “hacks” referred to are Divinity Students, a *human* species, not more over-burdened with “days-off” and a “superfluity of the evasive Shekel” than other types of the same species.

I remain yours, etc.,

### A STABLE COMPANION.

[Without altogether endorsing the tone of our correspondent, we heartily sympathise with his object. A fair day's work deserves a fair day's wage. The Divinity Student often has a *very* fair day's work! The Divinity Student of other Colleges in Toronto are better looked after in this direction than our own. In one case their expenses and \$5 are guaranteed to them for each Sunday's duty. If they do not get it from the people, the College deducts it from their fees. Some arrangement might be made for the different cases. Suppose an incumbent wants a man, let it be a fixed arrangement that he pays his expenses and \$5. In other cases a percentage of the offertory, or a guarantee of some kind might be insisted upon, varying according to circumstances. Thus a common fund might be formed. Each man might get this fixed sum on the Sunday, and hand it in to the treasurer of the Theological and Missionary Association on Monday, who should divide this common fund among the labourers.—EDITORS.]

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### NOTICE.

*In the next number of the “Review” Professor Clark's exposition of the “Water Babies” will appear. It may not be known by some of our subscribers that when this exposition was submitted to Kingsley for his approval, he requested that not a single word should be changed, so well did it express the meaning of his famous work. Subscribers may obtain extra copies on application to the Business Manager.*