

there on the boardwalk for fully half an hour, when a "bobby" came along and told me to move on. I explained that I had been assaulted by about fifty John L. Sullivans with bludgeons, and asked him to call a cab, which he did, and I managed to get home and into bed. When I woke up this morning I felt as if I had been used as a football ever since Queen's Club was started. I patched myself up as you see and managed to hobble down here, and now I want your advice." We considered the matter in solemn conclave for some time, and at last it was decided to put Nibs under medical treatment and try and get particulars as to his assailant. We unanimously agreed in recommending him not to fool with another fellow's girl in the future.

—FRED.

VERSES.

THE TWO OF US.

We stood on the bank of a river,
In the fair summer weather;
I wanted her to come a ride with me,
She answered 'No' quite haughtily:
I pressed her harder than I should,
It put her in an angrier mood,
So we fell out.

We were still on the bank of the river
In the fair summer weather,
But in my heart it was no longer fair;
I knocked the green-gray moss into the air;
It fell into the stream. As if I'd found
Relief from anger, I stamped upon the ground,
I pressed it harder than I should,
The bank had been cut into by the flood,
So I fell in.

She screamed and yelled and wept salt, bitter tears,
Which drenched her to the skin,
So when I got me out and calmed her fears
To ride it was too thin;
For if I may speak true
We were both of us wet through,
We did not take a ride—we didn't want to roam,
We took the road—the shortest one—and put for home.

—KORAX.

THE higher education of women is not being overlooked in Manitoba. News comes from Brandon that a ladies' college is to be established there. The location is to be on the Johnston estate, and is a very healthy and pleasant one.

INSTALLATION OF PROFESSORS ROSS AND GOODWIN.

INAUGURAL LECTURE BY PROF. ROSS.

Subject—Physical Science and the Possibility of Miracles.

CONVOCATION Hall was not half filled when the clock struck eight and the Principal and Professors filed into the room. The Rev. Robert Campbell, M.A., opened convocation with prayer. The Chairman Dr. Grant, after stating that the absence of the Chancellor was a matter of necessity not of choice, read the minutes of a previous meeting of the Board anent the appointment of the Rev. Donald Ross, M.A. B.D., of Lachine Q., as Professor of Apologetics and New Testament Criticism; and then put to him the usual questions and received the usual replies. When the new professor had been welcomed as a member of the Senate by the Chairman and Professors he was called upon to deliver the inaugural lecture "Physical Science and the Possibility of Miracles," of which we have space only for the merest outline.

The lecturer began by paying a tribute to the work of science. "A large number of the best thinkers of the day," he proceeded "were spending their lives in its pursuit. The advance of science however, tended to give a materialistic cast to the thought of the time. Science had by many been thrown into a hostile attitude towards Christianity. Materialism was heralded as the Gospel of the future and we were to worship Force. But there is in truth, no conflict between science and religion. Such a belief is due to a confusion of thought. Science is that kind of knowledge which is based on observation. Theories do not fall within its scope. Much that is called science is mere superstition, not knowledge, fiction not reality. Science deals with the tangible; it registers and systematizes facts. When, therefore, it transgresses these bounds and talks of the reality underlying phenomena it usurps the sphere of speculation.

Again on the other hand Reason cannot originate the truths of Revelation, although it can intelligently receive them when properly presented. To originate and to apprehend were two quite different things; the former implied a creative the latter only a receptive faculty. This distinction is very much the same as that observed between the faculty of the poet on the one hand, and that of the intelligent reader on the other. Revelation is transcendental truth, *i.e.* truth not originated by human intelligence, nor yet *wholly* comprehended, but apprehended and received. Theological dogma is not revealed truth but only the interpretation put upon revealed truth by certain writers. Even the doctrine of Evolution is not contrary to Revelation. That doctrine if true—though it has not yet been proved—would only proclaim the method by which the Supreme Wisdom chooses to work. Before science and revealed religion can be absolutely opposed, we must establish the possibility of generating life. This some of the most eminent scientists contend is impossible. Further we hold that the spirit of man is