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"The victim was slain in a saloon at 3 o'clock in the morning, the saloon being open in violation of the law. The assassin is a gambler and reported to be a partner in that business with the proprietor of the saloon. Coming in to consult with his fellow-gambler, he is involved in an altercation, the result of which is the murder."

TRINITY COLLEGE NON-RESIDENTS.

Every thoughtful Churchman who looks around him must feel more and more that the future of the Church, in Ontario at least, centres more and more around Trinity College, and is identified with the success or failure of that institution as it can be with no other. It is, therefore, with profound gratitude that we notice, year by year, a growing interest in Trinity College and her steadily increasing prosperity. The convocation which we reported last week, rang with notes of encouragement and hope. The completed new wing, which very nearly doubles the accommodation of the College, is full to repletion already. And increased accommodation is immediately needed. The professional staff has grown from the three, of not many years ago, to eleven now. Convocation is steadily growing both in numbers and influence, and all looks well for the future. There is, however, one point which came up incidentally in the convocation discussion, which, we think, deserves fuller and more careful consideration than it has received. It was plainly stated, in one speech at least, that we do not want very greatly to increase our numbers beyond their present proportions; and, at all events, that we do not want non-resident students at all. Now we are persuaded that the first of these statements is a renunciation of the very ends for which the University of Trinity College was founded. That object was not merely to educate men for the ministry, but to provide a sound and complete education based upon and permeated with Christian truth for all the children of the Church and for all others who might desire to avail themselves of it.

And so long as Toronto University is educating a larger number of Churchmen than Trinity is, we must regard her as having so far failed in the attainment of her aims and the fulfilment of her duty.

Then, as to the second part, that non-resident students are not desirable, we are persuaded that another mistake is being made. It may be quite true that there is a refining, educating, uplifting influence in the association of men in the common college life, and that those who do not share that life are losing half the advantage which a university course is designed to confer. We think that a very decided exaggeration. But even so, half a loaf is better than no bread. Those who in the present crowded state of things, cannot secure, or who cannot afford the luxury of residence, will surely be far better for the education without the residence than they would be without either residence or education. After all, while it may be quite true that residence tends greatly to impart outward culture and courtliness of manners, and while it may be a very unattractive thing for a professor to contemplate a horde of young men coming up from their uncultured homes—living in boarding-houses, where but few refining influences are encountered—passing the examinations required—going out into the land furnished with the imprimatur of the university, but uncultured and unrefined in voice, and manner, and mode of speech—yet

surely both the advantage and the evil may be very greatly exaggerated. There are certain very serious drawbacks to the advantages of residence. They depend very largely upon the culture and the character of the professoriate and elder men. And we think we have heard of very serious evils and widespread ruin being wrought by insufficient supervision or bad example. In Oxford and Cambridge many men are vastly elevated and improved by their residence. But a very large number, all the wining and dining set—the Birchalls—are greatly and permanently injured by their residence.

We are not sure that the influence of parents and home, where these are, are at all what they ought to be, are not, on the whole, greater advantages than can be secured by residence. At all events, it is very easy to give residence an undue prominence so as to make men feel that they are under a social bann if they cannot or do not reside. After all, is it not the truth we teach, and especially the truth of the Gospel, that we chiefly trust to mould and fashion and refine men's character? And ought we not to try to exercise that influence over the largest number possible? A university ought surely to lay itself out to confer its highest benefits upon as many as possible, but if some—many cannot avail themselves of all these—then it ought to extend to them, with ungrudging hand, as many of its privileges as it can. Indeed, we are persuaded that while the university ought to keep up and improve its standard for ordinary degrees, it ought also to be an examining body for any subjects or group of subjects which any man, anywhere, might set himself to master, and be ready to stamp with its imprimatur any branch of knowledge that came up to its standard.

REVIEWS.

ESSAY ON THE MIRACLES OF JESUS CHRIST.—By Rev. G. M. Skinner, M.A. Price 25 cents. Hunt & Eaton, Detroit. 1890.

This well-written pamphlet on one of the greatest of subjects comes to us with a strong recommendation from the eminent Bishop of Michigan; and most persons will need no more to assure them of the excellence of an essay which Bishop Davies pronounces to be evidently the result of much thought and study. The subject of miracles has been so abundantly treated that it might be supposed there is little need to add to this kind of literature. But the forms of the attack are constantly changing, and it is necessary to meet them, if not in new ways, yet by a certain adjustment of the old arguments to contemporaneous requirements. This is well done in the pamphlet before us; and it will be very useful to those who have not leisure for heavier treatises.

MAGAZINES.—*Littell's Living Age* (October 25 and November 1) has two excellent numbers. "A Princess of Condé" deals with an interesting personage and an interesting period. "A Physiologist's Wife" is a very pathetic story, told with much skill and force. "John Bull Abroad" is a capital sketch from *Temple Bar*. The writer knows his subject. "The Defensive Position of Holland," in case of a war between France and Germany, is no new topic, but it is here discussed with reference to the recent utterances of the well-known Dutch military authority, Baron Tindel, who holds that the present expenditure for defence is not too large, but is made without plan or system. The article shows knowledge and ability. Passing to the second of the two numbers, we are met by a bright and striking article on "A Soldier of the Mutiny," no less a man than that mystery, Hodson, of Hodson's Horse. Canon Scott Holland's beautiful and touching paper on his colleague, Canon Liddon, is taken from the *Contemporary*; another paper on the same subject is from *Murray*. Among the other articles we would mention one from *Blackwood* on the "Czar and the Jews." *The Church Review* (October) comes to us from Lunenburg, and sustains its high character. We see the hand of the editor in some excellent "Notes upon Early Church History;" and the news-items are carefully compiled and written. *The Century* (October) begins a new volume in great force. Among the writers are names eminent not only in the United States but among all who speak the English language; and the engravings are equal to those which have gone before them. There is the greatest variety in the contents. We have an "American in Tibet" as an illustration of travel with interesting pictures. "Two French Sculptors," Rodin & Dalon, give occasion for some excellent art criticism with charming engravings. Mrs. Edgar Fawcett contributes some strong lines on the unpromising subject of "The Pawnbroker." "A Legend of Old New York" is a capital story, and the first part of "Colonel Carter, of Cartersville," promises well. But there are many other papers not inferior to either; and the engravings throughout are excellent, and some are of great beauty.

S. ALBAN'S CATHEDRAL.

The diocese of Toronto is to be congratulated on the work which has been accomplished in the erection of a portion of S. Alban's cathedral consisting of choir and chancel with choir aisles, the construction of which is so nearly completed that the Bishop and Chapter are holding a series of "At Homes" at the See House for the purpose of enabling members of the Church throughout the city generally to see what has been done. The appearance of the building on entering it has been a great surprise for most people, who have had no idea that the Chapter, hampered for means as it has all along been, could possibly have succeeded in completing so really beautiful a work—one which is indeed a credit to the city and diocese of Toronto. On entering the building the feature which immediately attracts the attention is the open timber roof carried on two rows of hammer-beams with curved braces, springing from columns which rest upon stone corbels placed at a height of about 21 feet from the floor. The spaces between the principals are connected by arched wind-beams, the spandrels of which, together with the spandrels of the braces under the hammer-beams, are filled with tracery. The chancel is in apsidal form, containing seven windows filled, for the present, with cathedral glass of a light yellow tint, with the exception of one, for which a memorial window is in course of manufacture. The choir is lighted by six clear story windows, underneath each of which there is a recess forming a quasi-triforium. These recesses are faced with tiles and are arcaded in buff stone with small columns or shafts of black Canadian marble. The clear story walls are carried upon three arches of buff stone supported by pearl-grey marble columns, the capitals of which, in buff stone, are carved in a manner far superior to anything of the kind in any other church building probably in Canada. A portion of the face of the arcade above the four principal columns is also richly carved in panels, and at the junction of the hood mouldings of each arch there are bosses carved with the symbols of the four Evangelists. The capitals, eight in number, are partly in conventional early English foliage and partly in natural foliage, each one displaying a different kind of fruit; and the capitals of the wooden columns, above referred to, as supporting the roof, are also richly carved, each one representing a different flower. The walls are tinted a light green enriched by an ornamental frieze below the cornice, but not otherwise decorated; the lower parts of the walls to a height of about twelve feet are to be tinted in terra cotta. The floors, excepting the side aisles, are to be of terra cotta tiles, which are being manufactured by the Toronto Pressed Brick and Terra Cotta Company at their works at Milton. The building is lighted at present by gas, but there are extensive fittings for incandescent light which will be introduced when required. The choir is to be fitted up in a proper cathedral arrangement without waiting for any further extension of the building, the stalls to be placed in position as if the whole building were now completed. Some of these stalls are in course of construction, but for a good number there are no funds as yet provided, and the preparation of the choir for actual use may consequently be delayed. As a temporary arrangement, the aisles are to be used, one as a vestry and organ chamber, and the other as a library, which will be immediately fitted up and used for the Diocesan Library, now containing about one thousand volumes. The Sacristy will be approached by stone steps. The length of the present building is approximately 90 feet outside and 85 feet inside; the width of chancel is about 40 feet, and the side aisles are each about 45 feet by 15 feet, making the total width of the choir about 70 feet. The building is to be heated by