

ST. MICHAEL'S.

Glee and Symphony Club Formed—Victory in Handball.

PROSPECTS FOR THE MULLOCK CUP.

Last Wednesday St. Michael's handball team more than avenged the defeat they received at the hands of the Dentals the week before by defeating them by a score of 28 to 12.

Wanted—A secretary for correspondence only. Apply Mrs. O'Rourke.

Wanted—A telephone boy. Apply to Jerry Kernan, Room 2, Irish Row.

Wanted—To loan a long ladder to get a few high notes in the "Palms." Apply to Charles Burke.

Wanted—A good baker, to supply bread for Pat McGrath.

St. Michael's can now boast of a fine glee and symphony club. Early this term Mr. Costello, C.S.B., started the work, and the boys have practised steadily, and before long will give us a concert.

Steve Nealon is playing the game of his life. Keep it up, Steve.

"Gee, it's growing alright."

If you want a good lamp-shade ask the prefect of Recreation.

Gentlemen who have not as yet paid their subscriptions for The Topics will please do so this week.

Captain Dooley says the "guards are back."

you can see everything from Canada's big-foot boy to the bearded lady. The "King" will guide you on a "trip to the moon," where you can see Hilare Richard in the Turkish village.

Corporate duty deals with the relations of corporations and of States. Christ here gave the same spiritual principle, the same ideal, the same commands as for the individual.

The difference between individual and corporations is solely one of complexity, not of principle. In international questions it is hard to get continuity of policy; to get a clear conception of the questions in dispute, especially when the evolution of nations bring lower and higher ideals into conflict.

Here also Christ gives force to what is moral, to what reveals God and His relation to and demands upon men. He does not supersede human judgment. He preached a new order. Men and nations are, under Him, making it. We are tempted to forget this God in international questions.

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Smoke up, John! It is nice to get all this loose stuff out of your system.

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KNOX COLLEGE.

On Monday afternoon at 5 o'clock Dr. Forrest, from Scotland, addressed the faculty, students, and friends of Knox College on the subject of "Christ's teaching as to individual and corporate duty."

He said the social problem is the most pressing one, before the world today, and must be considered not abstractly, as in the past, but spiritually, and in the light of a true philosophy of history.

Christ's teaching, as a personality, to the solution of this, and all problems consisted in the proclamation of the Kingdom of God, as one of right relations to our God and to our fellows. He gave the spiritual solution of the Golden Rule, which is a potent spiritual force, working through the individual, and thus affecting the community.

Consequently Christ's Beatitudes are spiritualistic, and give no ground for saying he was a Socialistic leveller. In his historic age, he spoke to the poor, and for them, not because he enunciated a new social system, but because they alone were ready for a message of evangelization.

The upper lay and ecclesiastical classes were content with themselves. Consequently his spiritual teaching regarding rich and poor cannot be indiscriminately applied in all ages. He was a spiritual teacher, not a law-giver, for the ages.

External conditions were secondary to Him. He was no judge. The motives which actuate men came before mere rights. Thus His Socialism began with the inner life of the individual, and not with readjusted external social relations.

Because this position is spiritual and internal it speaks to and is applicable by all ages. Thus modern Socialism did not get its fountain from Christ, because it has no plan for the spiritual evils of men. It may be social law, but it is not spiritual, and consequently can only be removed through individual effort by a spiritual life and motive like unto Christ's Socialism in itself is not unspiritual, but still individual trust in and obedience to God alone cause right relations among men.

Christ was not a social reformer with schemes for the cure of all social evils of all ages. Nor were his disciples; e.g., Paul in regard to slavery. They, like Christ, instilled the spiritual life of higher motive and brotherly action as the best means to overcome an evil. They may have had ideas of the equality of man externally, but they were convinced of the ethical and spiritual nature of liberty before God. They left the spiritual heaven to work in history for its external manifestation in the external freedom of men.

So in regard to private property, while individualism may cause evils, still the evils are in individual owners, and consequently are only eradicable by the individuals. Property, rightly used, is the source of the greatest good, because it may express the highest self and self-responsibility.

Christianity does not make life; it relieves life; unifies and consecrates it. This it does through individual liberty, not by repressing it. For this reason Christians are not Socialists because their altruism, so-called, imperils fundamental Christian principles.

But, though Christ eschewed questions of political reform as compromising the universality of his spiritual truth, of His remedy for sin, through His realization in Himself of the true filial relation to God, still He knew the ultimate tendency of His life and teaching. He is the redeemer; we are the redeemed. He gave power; we receive it and give effect to it in all phases of life. A literal life after Christ is not a true standard, therefore, because His purpose was primary essential and ours is the application of His spiritual teaching in the solution of world problems as they arise. For example, Christ does not teach passive endurance of wrong. Justice He always exalts as a virtue in all true men. Thus acts of Christ are not so much models as exponents of principle for our action. He left us to use these principles in accord with the dictates of conscience. Thus Christ's acts and teachings are not laws for all ages, but are an exposition of motive principles that should underlie all law and action. Hence all followers of Christ, while adapting themselves to the standard of the weak of St. Paul, must aggressively prosecute in action Christ's principles. We must obey God and follow the truth, no matter what disturbance may ensue. Only thus will progress in truth

be attained. Christ simply put non-resistance to the fore because we are so apt to forget its value. He made it not a universal law.

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DENTAL COLLEGE.

FOOTBALL HAPPENINGS — ROYAL DENTAL — HANDBALL — GLEE CLUB — NOTES.

Once again have the Dental colors come to the fore on the gridiron. Last week the intermediate football team won two games in their series, and thus have a magnificent chance for landing the cup, if no accident arises.

The first game was with Toronto Junction, which resulted in our favor by a score of 3-0. The second game, on Thursday, with Jameson Avenue Collegiate, they won by a score of 1-0. This latter was a very close game. Our boys scored shortly after the kick-off, and though after this they had by far the best of the game, they did not succeed in again dropping it through. The game was remarkable all through for the number of rushes made by the forwards on both sides. Cheer up, boys, and do it again! We're all watching you.

On Thursday night last the first meeting of the term of the Royal Dental Society was held. The biggest crowd on record was in attendance, and the meeting was in every respect a decided success. The president, Mr. Arnold Mason, made a few appropriate remarks, after which a very interesting and instructive program was rendered. Mr. Cummer of the senior class delighted the boys with a very pleasing piano solo, and Mr. Heard gave a vocal solo, both of which were enthusiastically received. Mr. Trewin gave an excellent paper on "The Ideal Crown," the discussion on which was opened by Mr. J. M. Jones. The event of the evening was a talk given by Dr. R. A. Reeve, dean of Toronto Medical School, on the care of the eyes. He illustrated his remarks by means of lantern slides, operated by Dr. W. E. Willmott, and altogether his talk was very much appreciated by all present. Our own dean, in a few well-chosen words, conveyed the thanks of the audience for the excellent thoughts brought out by the speaker, the meeting being closed by the singing of the National Anthem.

On Tuesday night the Glee Club had another practice, this time with the new music, and under the direction of Mr. Blakely are making rapid progress.

The at home committee are putting forth great efforts in making the at home the best yet, and from all accounts are bound to succeed. It has been finally decided to hold it in the college building, and it now rests with the boys to do their part in booming it.

On Friday the Rugby team played a practice match with '93 Arts, and fully succeeded in holding their own. The men are doing well in turning out to practice, and more than ever deserve our hearty support in their efforts.

On Saturday, the 9th, in the handicap mile race on Varsity Athletic Grounds, Bob Alexander, in a plucky and hard-race, was successful in landing in second place, and intends entering the cross-country run to be held on Thanksgiving Day.

A diller, a dollar, A 10 o'clock caller! What makes you wake us up? Fire always goes to bed at 8 But now it is shocking late.

It is claimed that Dent is satisfied he is through his dissecting, as he knows he has "only" the head and neck left.

On Wednesday last, in the handball tournament, Pinard's Rough Riders and Mason's Iroquois Braves, relics of '98, clashed in mortal combat. 'Mid the sound of warwhoops and the crashing of carabines, the braves went down, fighting bravely to the last. It was with a score of 40 to 16 ringing in their ears they wended their weary way wonderingly to their wobbly wigwams.

The faculty have suggested that the seniors need not be so alarmed at the sound of money that they should have to scramble out of a lecture when they hear some drop.

Bickering, Pickering, Curt, Hysterics took a spurt; "The molly, look!" Pickering shook; Bickering, Pickering, Curt.

it is real ya fact that "Arnie" Masons knows the exact number of steps between college and the conservatory.

We were pleased to see our old friend Bob MacDonald at the R.D.S. meeting; also Badgely and Baker of last year's junior class.

The officials in the infirmary affirm that they are going to place a time limit on Hay's conversations in the infirmary. They seem to think that the others lost too much time keeping track of him.

Who was the dauntless, fair-haired freshman noticed doing Yonge street on Friday, after lectures, in the company of a fair one? It looked as if it would end up in "oysters for two." How alluring are their smiles!

DISRAELI ON SOCIALISM.

The following is an extract from an address delivered by the Hon. Benjamin Disraeli (Lord Beaconsfield) to the students of the University of Glasgow many years ago. It is of interest on account of the attention drawn to anarchism and socialistic principles by the recent assassination of President McKinley.

Lord Beaconsfield said: "The equality which is sought for in the present day, sought for by vast multitudes of men in many countries, which is enforced by writers not deficient in logic, in eloquence, and even learning, scarcely deigns to recognize civil equality, and treats social equality as an obsolete truth. No moral or metaphysical elements will satisfy them. They demand physical and material equality. This is the disturbing spirit which is now rising like a moaning wind in Europe, and which when you enter the world you may perhaps find to be a raging storm. It may be as well that your attention should be called for a moment to its nature, and that you may be led to consider its nature and its consequences. The leading principle of this new philosophy is that there is no happiness which is not material, and that every living being has a right to share in that physical welfare. The first obstacle that is naturally found to the establishment of this opinion is the existence of private property. Private property is therefore to be abolished. But the social system must be established on some principle, and therefore for the rights of property they would substitute the rights of labor. Now the rights of labor cannot be fully enjoyed if there be any obstacle or any limit to employment. The great limit to employment, to the rights of labor and to the physical and social equality of man, is found in the division of the world into states or nations. Thus, as civil equality would abolish privilege, as social equality would destroy classes, so material and physical equality strikes at the principle of patriotism, and is prepared to abrogate countries. Now, I address a race of men who are proud, and justly proud, of this country. I know not that the sentiment of patriotism beats in any breast more strongly than in that of a Scotchman. It is, I believe, independent of time and place. It is as vehement on the banks of the Ganges as on the banks of the Clyde, and in the speculative turmoil of Melbourne as in the bustling energy of Glasgow. Why is a Scotchman proud of his country? Because the remembrance of it awakes a tradition of heroic exploits and inspiring emotions, of sacrifices made for its sake in the field and on the scaffold, of high examples of military skill and civic prudence, of literary and scientific fame, of commanding eloquence and profound philosophy, of fascinating, poetry and romance, all of which a Scotchman feels ennoble his existence and all of which he is equally conscious have inevitably sprung from the circumstances of his native land. So that the very configuration of the soil and the temper of the climate have had their influence upon his private virtues and public life, as they have unquestionably given a form and color to those works of creative genius, which have gained the sympathy and admiration of the world. No, gentlemen, it is not true that the only real happiness is physical happiness. It is not true that physical happiness is the highest happiness. It is not true that physical happiness is a principle on which you can build up a flourishing and enduring commonwealth. A civilized community must rest on a large realized capital of thought and sentiment; there must be a reserve fund of public virtue to draw upon in the exigencies of national life—society has a soul as well as a body. The traditions of a nation are part of its existence. Its valor and its discipline, its religious faith, its venerable laws, its science and erudition, its poetry, its art, its eloquence, and its scholarship are as much portions of its existence as its agriculture, its commerce, and its engineering skill—nay, I would go further; I would say that without these qualities material excellence cannot be attained. But, gentlemen, the new principles that are propagating strike at something further than the country. They strike at the home, they strike at the individuality of man, they would degrade our species into human flocks and herds. I cannot, I will not, deny that in your time these new ideas may occasion much disturbance, possibly much destruction; but I wish to record my conviction that they cannot ultimately triumph. I believe they will find obstacles in human nature itself, and these, too, both physical and moral. It will then be found that our boasted progress has indeed been a movement in a circle, and that our new philosophy has brought us back to that old serfdom which it has taken ages to abolish."

KNOX COLLEGE

Echoes from the Lecture Room. University Graduate—"Dr., will you please spell that word?" Prof.—"Will Mr. B. please give me the chief events that occurred between Pentecost and the death of Stephen?" Student—"I think, Professor, if you gave me a start, I might be able to answer the question."

Prof.—"Start at Pentecost, then." Student—"To tell the truth, I am not sure whether anything important did occur between those two events."

Prof.—"Thank you, Mr. B." Student—"Would Mr. M. kindly tell me who was the chief opponent of P—m?" Student—"Descartes."

Prof.—"No." Student—"Hume." Prof.—"No. Now try again." The Glee Club met as usual Friday

The Daily Mail and Empire. Delivered to your room for 35c a month. That's all. You know it has all the news—foreign, local, and especially amateur sports.

Vannevar. Has the most complete line of college text books in the city. Prices Right Discount to Students. 438 Yonge Street, Toronto.

Oak Hall - Clothiers. Rah! Rah!! Rah!!! Exceptionally fine qualities and good values in blue and black beaver Overcoats this week—single and double-breasted styles—at 5.00, 7.50, 8.00 and 10.00

THE COLLEGE CAFE. Hours: Breakfast 6.30 to 9, Dinner 12 to 2, Supper 5.30 to 8. Special Attention to Students. 488 YONGE STREET (Near College). H. L. BENSON, Proprietress.

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Students. An easy SHAVE or a fashionable HAIR CUT is given at THE PALACE SHAVING PARLOR, 465 Yonge Street. NORMAN L. COX, Proprietor. RAZOR HONING A SPECIALTY.

afternoon. We had a good practice. Mr. Oliver is proving himself a capable leader. Every student should be a member and every singer should be present at every practice.

AN INTERVIEW.

A Knox student's interview by phone with a Toronto professor at 11.45 p.m. on the eve of All Fools' Day, 1900: Student (at 'phone)—"Is that Professor—?"

Professor—"Yes! Who is speaking?" Student—"A friend of mine and I were speaking the other day and"—

Professor (interrupting)—"Who is speaking?" Student—"We were speaking as to who was the greatest living exponent"—

Professor—"Yes, yes. But who is speaking? Who is it at the other end?" Student—"It's Professor—, is it not?"

Professor—"To be sure, but, who is speaking?" Student—"A friend of mine, but perhaps he would not wish his name to be mentioned."

Professor (louder)—"But to whom am I talking? Who is it?" Student—"Well, that is the point at issue. He claimed it was one man, whilst I claimed it was another, so we thought we would ask you."

Professor (patience about exhausted)—"But who is talking?" Student—"Well, of course, we didn't feel qualified to express an opinion. Who do you think?"

Professor (shouting)—"Who is talking? Who is speaking? Who are you?" Student—"Of course when H—G was living, we both admit he"—

Professor slams the receiver and rings off, shouting out—"You stupid blockhead, you will never amount to anything."

DANCE AT THE UNION.

On Tuesday evening next, November 26, the Undergraduate Union will give a dance.

Explained Too Much. The caller explained his mission. "It's a worthy cause," he said. "It is, indeed," admitted the up-to-date merchant. "You may put our firm down for five hundred dollars."

"Good!" exclaimed the caller. "It's to be done very quietly and unostentatiously, of course. The money will be given in a lump sum from 'a few friends,' without any names whatsoever."

"No one will know who gives?" asked the merchant. "No one," answered the caller. "No list published?" "None." "Cross the name of our firm off."—"Chicago Post."

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