

how he wished for a true religion which the cultivated thought of the Greeks could not evolve, though it removed many of the superstitions current at the time, thus reaching forward to the dawn of the new and only real religion.

The state of the Romans, an eminently practical people, was then touched upon, with their conservative tendencies, the deification of the "Respublica," and introduction of new superstitions from the East. Some beautiful extracts from the stoic philosophers, Seneca, Epictetus and Marcus Aurelius were then read, and the decline in morals, so terribly striking in those times, was noticed and rightly attributed to the bane of Idleness. Then came a band of humble men, teachers of a new doctrine, not formulating a new philosophy, but laying down a statement of facts hostile to all the old beliefs, and with the world arrayed against them, yet with power to turn this world upside down and to change the course of history. The Church of Rome did her duty in preventing political intrigues and fanaticism, but the time came when men saw they had rights as well as duties, a liberty as well as a law, and a conflict broke out between the old type of civilization, authority, and the new type, individuality, with the result of their present combination. In the Patristic age the question had been, "What is written," not "What is truth," but this, though best at the time, was superseded by the advance of human thought as shown in the scholastics, when men began to try to verify on the grounds of reason what they had received on authority, and who, not altogether succeeding, came into conflict with the mystics, who, maintaining that things were to be spiritually discerned, thus returned to the old method by a natural reaction after the cold formalism of the scholastics. The humanism, the acute deductive reasoning of the latter often keeps men in the dark in morals and religion when they are slow to see they have reached a *reductio ad absurdum*. Thus a reform became necessary and was brought about by Erasmus and Luther. The conflict of the present age is between physical and deductive Science and Religion in which both have profited. The mistake which Christians sometimes make is reading into Holy Scripture fancies and ideas of the Fathers about astronomy, geology or cosmology of which they knew nothing. These Sciences are found to agree with Religion in telling us that the history of the world is one from Chaos to Cosmos. Herbert Spencer says: "Amid the mysteries by which we are surrounded, we are in the presence of an Infinite and Eternal Energy from which all things proceed."

In conclusion the lecturer pointed out that the words of Science and the word of Faith are supplemental, that the lesson of history is one of hope, not of despondency, and ended a most interesting lecture by the following quotation from the last poem of Robert Browning, whom he characterized as one of the healthiest and most vigorous minds the world has ever produced:

One who never turned his back but marched straight forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

No, at noonday in the bustle of man's work-time
Greet the unseen with a cheer!
Bid him forward, breast and back as either should be,
"Strive and thrive!" cry "Speed—fight on, fare ever
There as here!"

At the conclusion of the lecture, the Reverend the Provost referred to the fire at the Toronto University buildings in terms which showed what a calamity he felt it to be. He also expressed his gratification at the interest shown by so many people in Toronto in the public lectures through their large attendance on each occasion.

Here and There.

IN the language of the New York *Herald*, since our last issue the "Lenten fad" has put in its annual appearance. Such an expression as this applied to a Christian observance of which both S. Irenaeus and Tertullian mention the existence as an old custom even in their own time, is from whatever point of view one chooses to regard it, distinctly ridiculous and out of place. The observance of Lent is the making use of a spiritual prescription compiled from the spiritual experiences of about eighteen centuries, and can therefore hardly with wisdom be regarded as a weak hobby, for such I take to be the meaning of the word "fad." The phrase, as quoted above, was I believe, used in connection with a paragraph on modern society intelligence. It is with pleasure that one feels able to give vent to the opinion that the modern society of to-day cannot be said to generally regard the season of Lent as a faddish observance. Such expressions, therefore, as the above, which has called for these remarks are evidently mere indices of the ignorance and low tone of spirituality distinguishing those who give birth to them, and should not be allowed to libel by association what is called the fashionable society of to-day.

WELL nigh synchronal with the appearance of this issue of the REVIEW the annual number of our peculiarly *College* paper will be read. Ave! *Episcopon!* As I have on previous occasions taken upon myself to point out in the columns of this journal there is a large amount of intrinsic value of a moral nature in this very old College Institution. That this is a fact has again and again been proved. Distinct moral reformations have been effected, forcible lessons have been taught and learned, timely advice and wholesome medicine have been administered and gracefully swallowed ('tis true not without many a wry grimace and sickened stomach), the surgeon's knife has been plunged in deeply and many a cankerous sore removed; from all this few of our past or present comrades will dissent. But it must never be forgotten that *Episcopon* necessarily forbids the prostitution of charity and brotherly love to a spirit of mere vindictive spleen. Sharp raps and hard hits are freely administered by the "venerable father," but from the spectre of calumny and spite he flees away with righteous indignation gleaming from his sightless orbs. We must have no misunderstanding on this point; for is there not impressed upon our memory with all the vividness of yesterday the suppression of another College institution, the *raison d'être* of which and whose *modus operandi* have been eminently misunderstood by or libelled to those whose jurisdiction lies amongst and over the members of this College. With this instance in our minds we should be careful that by no ill-advised system of administration in connection with this Literary institution we afford "the enemy cause to blaspheme."

THE Bodleian (Oxford) contains 400,000 volumes and 30,000 MSS. Cambridge University Library 200,000 volumes and 5723 MSS. Durham University Library, 32,168 volumes. University of London 11,000 volumes. Trinity, Dublin, 192,000 volumes. Aberdeen 90,000. Edinburgh 140,000. Paris (University Sorbonne) 125,000 volumes and 1000 MSS. Vienna 271,970. Ann Arbor (Mich.) 40,000. Harvard, 259,000. Cornell 50,000. Yale 125,000.

A week or two ago Professor Clark gave his popular lecture on Charles Kingsley's "Water Babies," at Major Foster's residence before an audience of specially invited guests. Next week he will lecture again on the same subject in St. Mark's Hall, in aid of the building fund of St. Jude's church.