

be referred to, and we challenge "Graduate" to point out in any one of those that the "marked tendency of University men towards rationalism and infidelity," has been brought forward as a reason for its support. We may object to the training of University College, as, in our opinion, lacking in a most important element; and we may, in common with a great many thinking men, hold that the logical tendency of modern scientific investigation, when not ballasted by well grounded religious views, is towards agnosticism and kindred views, but we can safely say that this has never been made a feature in our appeals.

We have always thought it to be a well understood rule in College journalism that other institutions should not be attacked. To this we had always adhered scrupulously, but we cannot say the same for the *'Varsity*. It is not once nor twice that that paper has published articles relating to Trinity College characterized by a lack of fairness, and even, as in one particular instance we recall, mere vulgar abuse. To these we have never deigned a reply. But the *'Varsity*, conveniently forgetful of its own short-comings, begins to shriek out "libel," not on account of a direct attack, but the report at third-hand of a remark made in a *private* conversation, and one which some of its own graduates have not failed to make.

The appointment of the Rev. Wm. Clark, M.A., of Hertford College, Oxford, to the chair of Mental and Moral Philosophy in this University will no doubt have afforded the greatest satisfaction to all our friends; not only that we should have secured the services of so able a man, but also because provision is thus made for the study of one of the most important branches of modern culture.

There has been probably no time, not even in the palmy days of Greece, when philosophy had so permeated every department of literature, as at the present. Philosophical poetry is the accepted verse of the day: philosophical novels have the greatest sale. But in all this there is one great danger, looking at it from a religious standpoint, that is the tendency to philosophical atheism, or at least agnosticism. There can be no question that, while under proper guidance, the study of philosophy is one of the most useful branches of study, in fact in these days it is almost indispensable, yet, without that guidance, the mind is apt to become shaken by the contemplation of the great problems of life which it cannot solve; and unless more firmly fixed in its religious principles than is the case with most men at college is almost forced into, if not actual unbelief, at least a question of supreme wisdom. That this is no idle fancy can be seen by regarding the mental state of Germany at the present time. There is probably no country where the study of philosophy is pursued with greater ardour, or where it has engaged the attention of so many great minds. And what is the result? That Germany has produced the most talented agnostics, and critics of religious records,

whose criticism is absolutely destructive of those records; e.g.: the school of Tubingen. But to meet these philosophical opponents the student must be provided with their own weapons. He must study philosophy, but with the view of defending the faith not of overturning it; and there can be no better way of doing so than under the guidance of one who is a theologian as well; who can shew that questions apparently irreconcilable are not so when viewed in the proper light, and that philosophy instead of being, as it has been too much up to the present, the opponent of religion, is in reality one of its handmaids.

We are not yet quite sure as to what position this branch of study will assume in the curriculum: the corporation have as yet arrived at no decision on the point. We believe that it is to be made an alternate subject in the third year, but probably in our next issue we shall be able to give fuller particulars.

As to the corporation's choice of a man to fill so important a chair, there is no need for us to say anything. Short as is the time Mr. Clark has been in this city, he has already gained wide appreciation, more particularly for his pulpit oratory in which he shews conclusively the thorough grasp he has of every subject he handles.

---

We would call attention to a letter that appears in another column, on the study of Apologetics. We are in entire sympathy with the writer, believing that it is quite time that some steps should be taken to supply a need that he so plainly shows to exist.

There never was a time in the history of the Christian church when it was more necessary that men should be able clearly to define the nature, to point out the distinctive tenets of the religious belief which they profess to hold, to state the reasons that incline them to this belief, and to show that these are well founded, than the present.

Wordsworth, in one of his Bampton Lectures has well remarked "that we are in a transition age," adding in explanation, "that we are exchanging an intuitive instinct and an unquestioning obedience to authority for a conviction, which is the result of reason, and a submission which is based on experience." It is certain that the good old age to which we look back not without a lingering fondness and regret, has with many of its associations, with its backwardness, perhaps its credulity, but also with its pure, strong faith, passed away, and we are tending towards a further stage in the Divinely appointed plan for the development of human thought. All those, who believe in the vitality of the Christian religion, look confidently ahead to a better time when belief in the truths of Christianity shall be as strong, nay stronger, because based on greater knowledge, when obedience to her teachings shall be more perfect, because more intelligent. But can we hope that this will come at once, or is there not the possibility that ere Christ's Kingdom be again