

WHO AND WHAT WE ARE.

The following is the report which was presented by the Committee appointed by the Literary Society to procure accurate information as to the meaning and extent of certain terms employed in the Constitution, or in proposed amendments to it.

Undergraduates of the University of Toronto in Arts, Medicine or Law.—This term includes all students who, having passed a matriculation examination or some examination taken as an equivalent therefor, have been admitted by the University to one of these Faculties, and been enrolled as belonging to it, but have not yet graduated in that Faculty.

Undergraduates of the University of Toronto.—Strictly speaking, this includes at present only those complying with the above conditions in the Faculties of Arts, Medicine or Law, together with some students in Dentistry. In other words, it is only in these departments that the above conditions can be fulfilled, the University not requiring an entrance qualification in any other department.

Graduates of the University of Toronto in Arts, Medicine or Law.—All who have received degrees from the University in these Faculties.

Graduates of the University of Toronto.—This includes all who have received degrees of any kind from the University. The degrees conferred by the University of Toronto are the following; B.A., M.A., M.B., M.D., LL.B., LL.D., B.C.L., D.C.L., Mus. B., Mus. D., C.E., B.S.A., D.D.S.

Students registered as in attendance at University College.—Every student in attendance in Arts must register in some College. At present this term practically includes all Arts men, but this is not necessarily the case. Even at present there are instances to be found of Arts undergraduates of the University of Toronto registering in Knox or Wycliffe, and when Victoria comes in there will be a large class of Arts men registering in Victoria.

Students registered as in attendance in the Faculty of Arts, University of Toronto.—Every student taking University Lectures in Arts must register in the University of Toronto. At present this term practically includes all Arts men, but this is not necessarily the case. It is possible for a man to be an undergraduate in Arts and proceeding to a degree in Arts, and still, if he happens to be, say a Fourth Year Oriental man, to register only in University College. Such cases would probably, however, be extremely rare.

The prevalent confusion with regard to these two last terms is due to the fact that at present (University College and the Faculty of Arts being practically coincident) one registration is accepted for both. It is, however, in theory, and, after this year, will probably be in practise, necessary for every man to register himself in his College, and also, if (as ninety-nine per cent. do) he is taking University Lectures, to register himself in the University. Mr. Langton is Registrar for both College and University.

Students in actual attendance at University College.—This term cannot be taken to mean anything but students who have so registered themselves. A student who has not so registered himself has no right to attend, and would have to be regarded as a visitor or as an intruder.

Non-matriculated students.—Students not having passed a matriculation examination nor having been admitted to the Faculty by the University (hence not undergraduates), but registered as in attendance at lectures.

Students registered as in attendance at the University of Toronto.—This will include all men attending University lectures. That is to say, it will include all students in attendance in the Faculty of Medicine, all students in attendance in the Faculty of Law (these being for the most part Arts men anyway as the candidates for LL.B. have no lectures to attend), and, with the limitation mentioned above under "Registered in the Faculty of Arts," all Arts men in attendance at lectures.

STUDENT VOLUNTEER MOVEMENT.

To the Editor of THE VARSITY:

DEAR SIR,—I have been asked to write for your readers a short sketch of the recent convention of student volunteers in the city of Cleveland. As it was the largest representative gathering of students ever met in this or any other land, and significant in many respects, a few points may not be uninteresting to them. Since 1886 there has been a movement for missions throughout the American and Canadian colleges, and a systematic effort put forth to draft volunteers in them for this great work. To preserve and perpetuate the movement now embracing the phenomenal number of 6,000 pledged volunteers, and reaching to over 200 colleges, the present convention was designed.

Between 500 and 600 delegates from 160 institutions met for four days in the city Y. M. C. A., which, by the way, is a magnificent structure recently erected at a cost of over a quarter of a million dollars, a monument to the Christian enterprise and liberality of that rapidly rising city. These students came up from all over the land, from Acadia across to Russia, and from Manitoba away down to Tennessee. Men were there from all the great institutions you hear of, from Yale and Union, from Princeton and Oberlin, from Michigan and McCormick, not forgetting our own 'Varsity, which had several representatives.

The gathering was at once international, intercollegiate and interdenominational, and was itself an illustration of the great truth it had met to teach—the solidarity of our race and religion. We raised no national flag and sang no national anthem (nor college song). We recognized no distinctions of color or creed, although all the sects from Wycliffe to Wesley were there, and not Englishmen merely, but Jew and Japanese, and Indians and negroes, and a local Californian was heard to say, "half-breeds from Upper Canada." We thought only of the Life that was lavished for all and the love that makes every man a brother.

But the delegates were the least interesting element in the convention. They were only the audience. The speakers were from every point of the compass. We heard from Korea and China, and India and the Isles of the Sea, from France and Turkey, and South Africa and South America. There were some 40 returned missionaries from these and other lands, and several natives besides. They spoke encouragingly of the progress of the Gospel in their different fields, advocating, in addition to regular evangelistic work, the establishment of institutional missions, including educational, industrial and Y. M. C. A. work.

We heard all these and as many more Americans besides. Dr. Talmage says "that every American is a born orator," and it may seem improbable that all these delivered themselves in the short space of four days, but we were a democracy and worked the *closure* on the long speeches. We got every man's best, the essence of his experience. It was the privilege of a life-time to see and hear so many of the leaders and heroes of the missionary cause, and to come into contact with the rising tide of unselfish devotion to Christ and the race.

The Americans are, no doubt, an enterprising people and they show it in their religion as in everything else. The Executive Committee of this missionary movement intends, during this year, to extend it to Great Britain and Scandinavia and other Trans-Atlantic countries. Their motto is the "Evangelization of the world in this generation," or, in the words of the Welsh preacher, according to one of themselves: 1st, The world is upside down. and. It must be put right side up, and 3rd, We are the chaps to do it.

But we Canadians are in it, too, only not in the talk to any great extent. However, it turns out that we have sent proportionate to our numbers, twice as many men to the foreign field as the American colleges. No doubt pure religion thrives better where a man walks to church and gets a rest from politics one day in the week. However,