



TRINITY UNIVERSITY REVIEW

Of Literature, University Thought, and Events.

VOL. IV.

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No. 1.

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VOL. III.

TRINITY UNIVERSITY, TORONTO, JANUARY, 1891.

No. 1.

Trinity University Review.

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Literary contributions or items of personal interest are solicited from the students, alumni, and friends of the University, to be addressed to Mr. Troop, Trinity University, or to the Editors Trinity Medical College, according to their department. The names of the writers must be appended to their communications, but not necessarily for publication.

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Editorial Topics.

MUSICAL DEGREES IN ENGLAND.

JUST as our last issue was going to press we were able to insert some information respecting the decision come to by the Corporation with regard to Trinity's musical degrees in England. We were unable to state the case definitely as a copy of the resolutions had not then come to hand. As these resolutions deal with a matter of great interest we print them in full. We note with pleasure that they have met with general acceptance.

Moved by the Chancellor, seconded by the Chief Justice of Ontario, Resolved:

THAT the unexpected opposition to the granting of musical degrees in England by this University, induces the Corporation to consider its position in reference to this subject.

In perfect good faith, with full confidence in its right so to exercise its chartered powers, believing that the course would supply a then existing want, and with scrupulous provision for the insistence on a high standard of musical proficiency, the University has for several years granted such degrees, after rigid examination of candidates.

The University has been surprised at the unexpected attack, and can justly complain of the tone and spirit in which it has been conducted.

A grave misconception of the motives actuating the authorities of this University and a hasty assumption of illegality, have characterised this opposition.

The opinion of Sir Horace Davy, Q.C., and Mr. Francis Gore, may be referred to on the legal aspect of the case, and the opinion of the Colonial Secretary, as to the question of good faith.

The University is most anxious to remove all possible ground of misconception in the public mind as to its proceedings, especially in the minds of its numerous friends in England, some of whom may possibly only hear one side of the controversy, and remain unacquainted with the answer.

At the very beginning of this controversy, the University expressed its willingness to co-operate in any way for a settlement of the legal question. No attempt to procure such a settlement has been made, although sufficient time has elapsed for such a proceeding.

Under all the peculiar circumstances of the case, feeling that the exercise of the right to grant musical degrees abroad is of small moment to this University, when weighed against the risk of misconception and doubt among friends, and the continued unfriendly criticism of opponents, and having vindicated the legality of its degrees, the action of its examiners and the rights of its graduates, it is resolved not to receive any matriculants in England after the expiration of the current year, ending on the first of February, 1891.

DR BOURINOT AT WASHINGTON.

AT the annual meeting of the American Historical Association—which numbers amongst its members many names prominent in the history of the Republic—Dr. Bourinot, who is a member of the Executive Council, read two papers, one on Canada and the United States from the historical point of view, the other on Responsible Government in Canada. The papers of the distinguished Canadian were acknowledged to be the most entertaining feature of the three days' session. At the close of the first paper an earnest discussion arose between Senator Hoar, Professor Cohn of Harvard, Edward Eggleston (the "Hoosie Schoolmaster"), and Dr. Bourinot as to the most popular form of government, in which discussion the large audience displayed the keenest interest. *The Washington Post* appears to have been much impressed by the strong patriotic feeling displayed by Dr. Bourinot, and remarks that if he expresses the general Canadian sentiment it will be a long time before Annexation is brought about. We can inform *The Post* that Canadian sentiment is exactly reflected by Dr. Bourinot, and that the time for annexation is so far off that it will never be reached. "The various witty and caustic comments" of the Canadian on subjects that "are or have been matters of controversy between the two countries" were radically different from the views entertained by the sons and daughters of Uncle Sam, and appear to have astonished them not a little. Notwithstanding Dr. Bourinot's "caustic remarks" he appears to have left a most favourable impression on the good people of Washington. The grandson of the famous Patrick Henry, Mr. Wirt Henry, was most complimentary in what he said of the Canadian author. In congratulating Dr. Bourinot on his brilliant success at Washington we may also express our pleasure at the publication in Montreal recently of his able work, "Canadian Studies in Comparative Politics," in which are incorporated the lectures recently delivered at this University.

CLASSICAL LITERATURE.

THE recent successful organization of a Classical Association in this University for the special study of Greek and Roman literature, and the rumors that have reached us of extensive altera-

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tions and additions in the Honour Classical course with respect to studies other than that of grammar and language are evidences of progress which meet with our hearty approval. The study of Greek and Roman literature is of great importance, not as being without faults, but, as De Tocqueville has said, in having the contrary faults to those of our own day. Not only do these literatures furnish examples of high finish and perfection of workmanship to correct the slovenly habit of modern hasty writing, but to quote the words of John Stuart Mill, they exhibit in the military and agricultural commonwealths of antiquity precisely that order of virtue in which a commercial society—such as Canada—is apt to be deficient. If the want of affinity of these studies to the modern mind is gradually lowering them in popular estimation, “this is but a confirmation of the need of them.” We trust that the Pass Classical man will not be overlooked when the contemplated revisions of the Classical course are made. THE REVIEW suggests that one paper at least on Literature be added to the Pass Course, the marks of which should be relatively high, or wholly a bonus as is the case with Problem papers in Mathematics. We respectfully commend this suggestion to the Board of Studies and especially to the Professor of Classics whose kindly sympathy with the humble Pass man, is ever conspicuous.

THE SINGLE
TAX.

WHAT with the criticisms of Principal Grant on the relation of the Progress and the Poverty of the age we live in, and the addresses of the Rev. Father Huntington delivered shortly afterwards, more of which are to come, reflective people in Toronto have had strikingly brought home to them the great social problem of the present day, and have had mental food offered for digestion sufficient to last for some time. The apostle of the Single Tax theory, an eloquent clergyman and a leader of the Anti-Poverty Society, painted in vivid colours last Tuesday evening the wrongs of the labour classes of the present day, and answered in forcible and heart-stirring terms the adverse criticisms of the remedy proposed for these crying evils. Listened to as he was by an immense audience, including many of the most cultivated people in Toronto, who were captivated by his words, it is no wonder that there are many searchings of hearts as to whether society in general is doing what is right by the labouring classes, and whether, in particular, the Church is attempting in any adequate way to carry out one of the first principles for which it exists—that of the universal brotherhood of man. Far be it from us to endeavour to check those who are trying to carry out, to the best of their power, one of the chief doctrines of Christianity—love for their brethren—but we would have all these enthusiasts remember that it is never right to do evil that good may come, and that it is unfair, in order to benefit one of the limbs of the social organism, to cut off from another limb what may, after all, turn out to be an endowment necessary to the general well-being of the whole.

THE POINT
OF VIEW.

THE distinguishing characteristics of the English and “American” peoples are nowhere more strikingly illustrated than in the pages of *Punch* and *New York Life* the representative humorous journals of the respective nations. Though of somewhat similar character and aims the difference between the two papers is most marked. It is not only in the choice of subject for comment or caricature, but also in the point of view from which things are regarded, which constitutes the essential difference. It may be said that whilst *Punch* is occupied for the most part with matters of national concern and large affairs, *Life* is occupied for the most part with matters of

individual concern and small affairs. There is a wealth of wisdom and a healthiness of tone about *Punch* which we find delightfully invigorating and refreshing. In *Life* there is abundance of all that is clever and witty, but its tone is distinctly lower than its great London contemporary. It reflects to a large extent the lack of reverence for authority and for things sacred, which may be called, without much exaggeration, a marked feature of the American Republic. It is a very cheap kind of wit to turn into ridicule Biblical characters and incidents and one which is altogether unworthy so able a journal. We believe there are people who find *Punch* dull as there are people who find Shakespeare dull. So much the worse for these folk. What is vulgarly known as “spice” is not found in the pages of *Punch*. Its refinement is ever conspicuous. We extend our sympathy to our famous contemporary on the grievous loss it has sustained recently in the death of Charles Keen—a loss which will be deeply felt, says the *Saturday Review*, by the many thousands who have delighted in the admirable drawings which this genial humourist contributed to that journal during the last forty years.

IL PENSEROSO.

BRIGHT shines the sun, and with his genial ray
Illumines every corner of my room;
Flowers blow, birds sing, nature keeps holiday,
But over me a deep and thickening gloom
Is gathering, felt not seen, I know not why,
But sadly droop my weary head and sigh.

Athwart the gloom, and strangely blent with it,
Come momentary gleams of cheerful light;
I call on them to tarry, but they flit,
And all is black again as darkest night;
They come but to depart, I know not why,
But twirk with joy, and then with anguish cry.

And memories of pleasures come and go,
Dim as the visions of a troubled sleep,
For pleasure seems a friend in death laid low,
And I to kneel beside the grave and weep,
Bereaved and desolate, I know not why,
But moan the pain of some dissevered tie.

And sounds of gladness break upon my ear
But faintly, borne from regions far away:
It is a long, low moan that soundeth near,
And death and life seem met in fierce affray;
And death seems stronger far, I know not why,
But now, me thinks, how sweet it were to die!

And in some churchyard, near the hallowed wall
Of some tall fane, with clambering ivy dressed,
Where the broad yew trees' sombre shadows fall,
Slumber like infant on its mother's breast:
Thus pensively I muse, I know not why—
Perhaps I'd better never eat pork pie.

A. B.

A PREDICTION FULFILLED.

HIS LORDSHIP the Bishop of Montreal, whose Jubilee was recently celebrated with such enthusiasm throughout his diocese, at our request was graciously pleased to favour THE REVIEW with the following extract from his Jubilee sermon. A representative of this journal happened to be present on the occasion, which was a memorable one in the history of our Church in Canada:—

The other day a kind friend happened to see a passage in a speech, printed in a Church Society report of thirty-three years ago, and took the trouble to show it to me. It reads as follows: “And now as regards the field before us, do you think that this Canada is always to remain a mere province, exercising slight influence on the destinies of the world?”

No! The pulse of old England's heart beats too vigorously within our veins, and when a few more years have passed away, (if God bless us) see what she will be! Our two millions of inhabitants will be twelve millions; our thousands of miles of woods, will be smiling fields and farms, our country will reach from the Atlantic to the Pacific, formed together by its own iron roads.

"But the pulse of old England's Church, too, beats vigorously and mightily within our breasts—that Church which is the brightest jewel in the crown of our beloved Queen; that Church which never recedes, and whose march is ever onwards; that Church which is the bulwark and nursing-mother of freedom; that Church which has encircled the world with the rainbow of promise, which has by her societies planted the standard of the Cross, in every clime, and proclaimed the Gospel in almost every tongue beneath the sun. Do you not feel the beating of that pulse? Is it not stirring within your hearts? Do you not feel (as you think of her splendid triumphs) it is a glorious birthright to belong to that Church?" I spoke these words at a meeting of the Church Society in 1857; but I little thought then, that I should live to stand here to day a witness of the fulfilment of my patriotic foresight and of God's goodness and mercy in the prosperity, the ever increasing prosperity of our beloved Church and Country.

SAVONAROLA: HIS LIFE AND TIMES.*

It is hardly necessary for us to say that this is an excellent book, the work of a man eminently fitted for so difficult a task as that of writing the history of Savonarola and his times. Dr. Clark is too widely known and too highly esteemed both as a speaker and writer to need either introduction or praise.

In its essential character this book is a remarkably thorough and impartial history of a man who has suffered more than most men from the bitterness of partisan narratives and the unscrupulousness of party misrepresentation. Dr. Clark has brought together and arranged in very lucid order a mass of highly interesting detail bearing on the character of Savonarola and on the inner life of the Church and of the Reformer. But the author is never weighted by his detail: the picture is full of spirit and colour. The events are touched with a firm and skillful hand which does not hesitate to draw the hideous picture of the people seething in moral corruption, the rulers brutal in their selfishness, despotism, oppression, the Church the worst of all. "Through the example of the Papal Court" said Machiavelli, "Italy has lost all piety and religion." Against this dark background the noble and commanding figure of Savonarola stands forth in startling contrast.

In the first chapter Dr. Clark gives a brief but effective sketch of Italy in the fifteenth century. Italy, the chief cities of which enjoyed a nominal independence, was in theory the centre of the Roman Empire. But "the Empire was at its lowest point and the Papacy at its highest." The Emperor was nothing more than a German monarch whilst the Pontificate of Nicholas V. (1447) as Dean Milman points out "is the culminating point of Latin Christianity." As the power of the Papacy increased the moral deterioration of the Roman See became more marked. Nor was this downward course confined to the Popes. From the princes of the Church down to the monks and mendicant friars, including even the nuns, the corruption was so general and

widespread that "nothing but revolution and root-and-branch reformation could save the Christian communities from dissolution." In regard to that great classical movement which is known as the Renaissance, Dr. Clark holds that it was virtually a return to Greek Paganism and no essentially a protest against the corruptions and tyranny of the times. "The Renaissance had no more sympathy with the self denial of Christ than it had with the absurdities of mediæval self-torture. It had no more sympathy with downtrodden humanity than it had with ecclesiastical despotism." However, the movement at first helped Savonarola, for it was liberal and educated; but he knew by "a spiritual instinct how alien its spirit was from his, and kept aloof."

Girolamo Savonarola was born at Ferrara, 21st September, 1452. The grave precocious child was guided in his first studies by his wise old grandfather, Michele Savonarola, "equally renowned as a man of letters and a physician." Even as a boy, it is said, he had intense pleasure in reading Saint Thomas Aquinas and the Arab commentators of Aristotle, was skilled in the subtleties of the schools, wrote verses, studied music and design, and avoiding society, loved solitary rambles on the banks of the Po. Later on he became so absorbed in philosophy and theology that "he could hardly spare any thoughts for the special department of medicine," for which profession he was supposed to be preparing. Savonarola did not entirely escape the influence of the Renaissance, and for some time was greatly under the influence of the philosophy of Plato. "The determination to enter the religious life was brought about by a variety of causes, one of which seems to have been a deep disappointment in love;" but he speaks of a sermon which he heard when about two-and-twenty as a kind of turning-point in his spiritual history. "By day and night his thoughts were of God and eternity, and he was meditating continually on the possibility of living a better and a higher life." "The feelings of weariness and revulsion which the condition of the Church and the world had aroused within him went on deepening, until at last he resolved to leave his home and enter a monastery.

We must pass over his monastic life at Bologna—a period of seven years, during which he was "unremitting in his studies"—and also his missions to Ferrara where his preaching attracted but little attention. An outbreak of hostilities between Ferrara and Venice soon caused his recall to Bologna. Thence he was despatched to St. Mark's in Florence, the scene of his future extraordinary triumphs and cruel martyrdom.

In the Renaissance period Florence was the intellectual capital of the world, and the truest representative of its spirit. Notwithstanding the narrow scene of her corporate action the politics of Florence had an area as wide as her trade, which stretched from Syria to England. When Savonarola first arrived in Florence Lorenzo the Magnificent was then (1482) at the height of his power and popularity, and the Florentines, as a recent writer remarks, dazzled by his splendour and devoted to pleasure and luxury, were docile subjects to his rule. The smooth, cultured citizens "were dead to all sense of religion or morality; and the spirit of the fashionable heathen philosophy had even infected the brotherhood of St. Mark's." In this mediæval Athens, writes Dr. Clark, there was little that seemed coarse and outwardly repulsive; but its polished cynicism, its refined sensuality, its utter heartlessness and unbelief, were, if possible, more disgusting to the serious, earnest spirit of Savonarola than evil more coarse and less disguised would have been. When he first began to preach, his plain and intensely earnest exhortations attracted few hearers; and it was not until his return to Florence in 1490, after

* Savonarola: His Life and Times. By William Clark, M.A., LL.D. Professor of Philosophy in Trinity College, Toronto. Chicago: A. C. McClurg and Company.

a period of splendid work in Lombardy that the Florentines recognized his power as an orator, and bowed before his will. In 1491 he was called to preach in the cathedral, and "became at once the accepted teacher, the acknowledged spiritual power of Florence, a position which he retained, amid all the many wondrous vicissitudes of fortune and condition through which the great city was destined to pass during the next seven years." It was not long before the anger and uneasiness of Lorenzo de' Medici gave testimony to the power of Savonarola.

Convinced of being divinely inspired, the great preacher had begun to see visions and discovered in the Apocalypse "symbols of the vengeance about to overtake this sin-laden people." He confined himself no longer to such general statements as were contained in his three famous propositions,—That the Church will be scourged, And then renovated, And this will be soon. He now ventured to predict particular events. In the presence of many witnesses he foretold that stupendous changes impended over Italy,—that Lorenzo, the Pope, and the King of Naples were all near unto death, and that the French were soon to make a descent upon Italy. And his prophecies were fulfilled. In April, 1492, Lorenzo de' Medici was on his death bed. In July Innocent VIII. was dead. Two years later the King of Naples abdicated and King Charles VIII. of France brought an army across the Alps.

The violence and incompetency of Piero de' Medici's rule disgusting many of the adherents of the late prince, Savonarola now found among his followers not a few of those who had formerly opposed him whilst the influence of the Magnificent was paramount. From this time until his death "his history is the history of Florence." His utterances became more and more impassioned, and his intense patriotic zeal found expression in his sermons and discourses. His denunciations of the immoral lives of the citizens, his repeated indictments of those in authority, his political teachings, his unsparing condemnation of the ecclesiastical corruptions and abuses for which the age was notorious aroused the most bitter hostility among those prominent in Church and State. But Savonarola swayed the people of Florence as the wind sways the branches of a tree. His profound earnestness, the depth of his religious insight, the greatness of his moral and intellectual powers, above all the intensity of his conviction that he was specially guided and taught by God served to make the monk irresistible as an orator and supreme as a leader of men. Whenever he preached there was a crowd to hear, and this eagerness to listen to him was not for a few weeks but continued for years. Thousands were converted, and among them many of the most learned of the poets, artists, and statesmen of the time. One of his biographers says that "the most remarkable change that was apparent in the manners of the people, in their recreations and amusements, was the abandonment of demoralizing practices, of debauchery of all kinds, of profane songs of a licentious character which the lower grades of the people especially were addicted to, and the growth of a new taste and passion for spiritual hymns and sacred poetry that had succeeded that depraved taste."

How all-powerful was Savonarola's influence, is strikingly seen during the crisis in Florence consequent on the coming of the King of France, and the disgraceful surrender by Piero de' Medici of the strongholds of Pisa and Leghorn. Under his wise guidance and control, a bloodless revolution was effected: Piero was deposed and Savonarola became the lawgiver of Florence. Intending to restore the Medici the French King entered Florence in 1494 and dictated terms which he expected the Florentines to accept. But Piero Capponi, one of the family of staunch republicans, tore the obnoxious paper in the King's presence. Charles

angrily declared that he would summon his troops by the call of the trumpet. "And we," replied Capponi, "will ring our bells"—the old war signal of the Florentines. Charles was forced to yield, we are told, but still lingered in Florence until Savonarola, whose courage and sacred character seem to have overawed even this proud monarch, went to him and bade him begone.

In the commonwealth that Savonarola now created he held no official post, but he was in fact "the real head of the state, the dictator of Florence, and he guarded the public weal with extraordinary political wisdom." It is said that the laws and edicts of this period read like paraphrases of Savonarola's sermons. It was not willingly that he had taken part in the political struggles of the day. He had been forced into it by circumstances, and by a sincere and disinterested regard for the safety, the well-being, the salvation of the people. If he erred in enforcing overstrict rules for the conduct of public and private life it was an error which more than anything else perhaps proves that he was "no mere demagogue thirsting for political power," as his traducers have vainly endeavoured to show. His uncompromising spirit roused the hatred of his political adversaries as well as of the degraded court of Rome. In Pope Alexander VI., Savonarola found his most inveterate and determined opponent. It is said that a Borgia never forgot an enemy, and by his manifold and outspoken rebukes of the vile and vicious deeds of the Holy Father, Savonarola had proclaimed himself no friend of the Pope. The struggle began in deadly earnest as soon as King Charles departed from Italy. The king's presence in that land had given His Holiness so much concern that vigorous measures against the obnoxious Frate had hitherto been impossible. All Italy now recognized that "a mortal combat was going on between a humble friar and the Head of the Church." Though Savonarola still had crowds flocking to hear him preach, many were growing weary of the monastic austerities imposed on them, and Alexander foresaw that his revenge was at hand.

In order to stop Savonarola from preaching in Florence, the Pope summoned him to Rome, and on the Frate refusing to go the city was threatened with an interdict. But although Savonarola refused to go to Rome he was discreet enough to cease preaching, and withdrew to other Tuscan cities for a time. It was not long however, before he was again in Florence preaching with all fearlessness to the people as of old. When the Signory was composed of men chosen from the Piagnoni, the political party favourable to Savonarola, the Pope's wrath was comparatively impotent. But the fusion of the Arrabbiati with the Bigi, parties both hostile to the Frate, gave His Holiness his desired opportunity and the Bull of Excommunication was launched against the devoted monk. But Savonarola remained undaunted. To the man who believed himself divinely inspired the sentence of a pope elected simonically and laden with crimes appeared null and void. Ultimately Savonarola determined to appeal to all Christendom against the unrighteous pontiff and he "dispatched letters to the rulers of Europe adjuring them to assemble a council to condemn this antipope." One of these letters, it is said, was intercepted and forwarded to the Pope, who immediately brought such pressure to bear on the Florentine Government, that the Signory were compelled to entreat Savonarola to put an end to his sermons. This was the beginning of the end.

The Frate was now challenged to prove the truth of his doctrines by the ordeal of fire. The absurdity of such an ordeal seems to have been appreciated alone by Savonarola,—a severe reflection on the boasted intellectuality of the Florentines. The "ordeal" never came off as the challenger failed to appear at the appointed time. But the mob dis-

appointed of their sport, turned in wrath upon Savonarola, —these Florentines who had but yesterday worshipped him as a saint, to-day hurled stones upon him and followed behind with revilings and cursings. Against the real culprits, the dastardly Franciscans, who had clamoured for the ordeal but were afraid to attempt it when the challenge was accepted, against these miserable men the citizens felt no anger.

The next morning Savonarola was arrested and lodged in the lower cell, which had once harboured Cosimo de Medici.

It was now necessary to make some pretence of trying the Frate before the Government murdered him. In order to expedite matters they chose the condemned man's judges from his bitterest foes. Many days, however, were consumed in torturing the prisoner, in the hope that when, in a delirium of pain, some words might be wrested from him which, under liberal interpretation, should be taken to mean that he had been a deceiver of the people. This went on for forty days, his judges spending the time in devising new kinds of torture. Then one morning the rulers of the Florentines led Savonarola out before the howling multitude, and together with two faithful friends and disciples they hung the great monk-patriot, and burnt his body and threw the charred remains into the Arno. Florence had made itself the Pope's executioner.

A famous English novelist in one of her best known works has attempted to sketch the unique character of Savonarola. It is generally admitted, however, that the historical characters in *Romola* are not so well done as the original creations. We hold that George Eliot's Savonarola is not the true Savonarola, that her sketch is neither adequate nor strictly just. She pictures one of the most disinterested and sincere of men as power-loving and not without a mixture of falsity in laying claim to special inspiration. Both these charges are emphatically disproved in Dr. Clark's book. That Savonarola may have been deceived in believing that he had special inspiration is possible, but that he believed it himself none can doubt, save those who insist upon doubting. George Eliot's estimate of the Frate has been accepted far and wide as final. It will be long before the popular mind is disabused of her erroneous conclusions. But Dr. Clark's book will go far to set matters straight. His biography is the best that has yet appeared in our language. It has been reserved for a Trinity professor to present to the English-speaking world the true character of Savonarola, and rightly to estimate the worth of his services to the State, and his power as a witness for religion and for God.

J. G. CARTER TROOP.

DEAN CHURCH.

It must have fallen with a slight shock of surprise on many to learn during the last month, for the first time, how great was the late Dean of St. Paul's. His voice was not heard in the streets. He loved retirement. His life was different from other men's. In its calm strength, in the sense of peace and rest which it breathed, his life lived in this nineteenth century was like a river flowing silently through the heart of a teeming wood.

When the news came that the voice of Canon Liddon would be heard no more, we experienced a sense of something taken from us. The removal of Bishop Lightfoot seemed an irreparable loss. In the case of Dean Church our loss is as great, perhaps greater, but this is not our first feeling. Mastered by the beauty of his life, we are conscious of what he was, rather than of what he did. The first instinctive feeling of sorrow and loss at the news of

his death seemed to yield almost at once to another feeling, the sense, in his case, of the fitness of death. Life with its wear and tear seemed a cruel environment for that fragile body, that fragile body a poor habitation for that sensitive spirit.

His life, which was interesting without being eventful, falls into four nearly equal periods. His youth was spent abroad, for the most part in Italy, which he loved. His early manhood was passed at Oxford. In 1836 he graduated at Wadham. In 1838 he was elected to a fellowship at Oriel. There, surrounded by the leaders of the Oxford movement, he was the chosen friend of Charles Marriott, Newman and others. As Junior Proctor in 1845 he it was who inspired the *nobis Procuratoribus non placet* which prevented an irate Convocation from associating Tract 90 in the condemnation which had just been visited upon "Ideal" Ward. In 1853 he retired to the little village of Whatley in Somersetshire. Here he lived in retirement, with his wife, who was a Miss Bennett, the daughter of the Vicar of Sparkford. After the stirring scenes through which he had just passed, he welcomed this period of quiet. He spent his time winning the love of his people and in historical research. In 1871 he was dragged by Mr. Gladstone, not without the entreaties of Canon Liddon, to take the place of Dean Mansel, who had just died. It was under his direction, with the assistance of the late Bishop of Durham (then Canon of St. Paul's), Canon Liddon and others, that St. Paul's became what it now is—a great power in the religious life of the nation.

As a man Dean Church was universally beloved and revered. His sympathies were wide and generous. But "large wisdom" seems to have been his peculiar gift. He possessed the "faculty of judgment and the grace of justice." He seems to have been in this capacity of counselor, a moral compass, a higher conscience to all who knew him. "What will the Dean of St. Paul's say?" seems to have been on the lips of those in perplexity—whether bishops, prime ministers or private individuals—"What would Dean Church think?" in the hearts of those who were about to pass judgment. Indeed, the universal homage to his clear insight, purity of motive and justness of judgment points clearly to his peculiar greatness, and the Church and nation's peculiar loss.

As an author Dean Church has written more than is generally supposed. He is one of the most beautiful prose writers of English, worthy to be classed with Newman. His work is all careful because it was written without hurry, graceful because scholarly, interesting because he possessed a rich imagination and profound historical insight. As his life was the flower of a high Christian culture, so his work was the birth of a ripe scholarship. It is all more or less historical, and comprises, besides three delightful volumes of sermons, lives of Anselm, Bacon, Spenser, introductions to Dante, Montaigne and Pascal, and the "Middle Ages," his famous essay on the "Early Ottomans," and several other literary and historical studies. He is perhaps the greatest English student of Dante, and the revival of the study of Dante in England is largely due to his noble essay. Who can forget its splendid opening—"The *divina commedia* is one of the landmarks of history. More than a magnificent poem, more than the beginning of a language and the opening of a national literature, more than the inspirer of art and the glory of a great people, it is one of those rare and solemn monuments of the mind's power which measure and test what it can reach to, which rise up ineffaceably and for ever as time goes on, marking out its advance by grander divisions than its centuries, and adopted as epochs by the consent of all who come after."

Of his "Gifts of Civilization" we wish to speak specially.

It is his *characteristic* work. In their life at Oxford both he and Newman were haunted by the same problem, viz., how to reconcile the highest Christianity with the highest civilization. Newman—less strong—gave up the liberalism of progress and returned upon the past. Church—with more courage—claimed everything, all thought, all activity, all art, for Christ. In the "Gifts of Civilization" he contrasts civilization before and after the birth of Christianity. He finds that the modern world is the creation of Christianity. The inspiration of his life was the thought that "the mission of the Church was not to remain outside of, and apart from, society, but to absorb it and act on it in endless ways." And it is in his life rather than in his books that we must look for the solution of this great problem. Or, perhaps, it would be truer to say that in his books which reflect his mind and temper, we see how *he* solved this problem rather than find how *we* may do it. If we are accustomed to associate much that is charming and most delightful with Paganism, and much that is stupid and uninteresting with Christianity (?), it is because we have not learnt the lesson which we may learn from the life and writings of Dean Church. In him we find all that is most charming in the Pagan Ideal, warmed and animated by something which at least we miss in those who have not what he had.

That strangely emaciated figure, which for so long brought up the rear in the procession of St. Paul's Cathedral, with its kindly eye and firm mouth, now lies buried in the quiet little Somersetshire village where he was so dearly loved and which he so loved. But he has bequeathed to men the richest of all legacies, the memory of the grace and beauty of an almost perfect life.

E. C. CAYLEY.

THE LATE DR. CARRY.

BY ARCHDEACON ROE OF LENNOXVILLE.

JOHN CARRY was born in Kilkenny, Ireland, sixty-seven years ago. He was the son of a yeoman farmer, but his mother was a "Palatine," or, as they are called in Ireland, a "Palantine"—a descendant of those Protestant inhabitants of the Palatinate who were driven out by Papal persecution under Louis XIV., to die in thousands of cold and starvation, and in thousands to emigrate whithersoever they could find a refuge. From both his parents probably Dr. Carry inherited that deep-rooted antipathy to Rome and everything distinctly Roman which remained to the end a part of his very nature. Dr. Carry's father came to Canada in 1840 and settled at Pakenham, on the Ottawa, and there his brilliant son heard, when he was twenty one years of age, the Divine call to serve Christ in the ministry of the Gospel, and yielded himself to it. He joined us in Bishop's College in the year 1847-48, and was immediately recognized by both professors and students as a man of very superior mind. The influence he exerted upon his fellow-students was deep and lasting. There was an intensity about him—an intensity of devotion to study, of love for learning, especially of fiery zeal for his mother the Church of England as the bride of Christ, and with all that overbearing zeal, a childlike simplicity and absence of conceit that no generous nature could withstand. His two years' residence formed an epoch in the life of many, who would be ready, I am sure, to testify that to whatever degree their ministry has been characterized by studious habits and devotion to learning, much of it has been due to his example and influence.

On St. Matthias' day, 1850, Mr. Carry was ordained deacon, and was appointed travelling missionary for the Eastern Townships of Lower Canada. Five months later he received the priesthood, and was given the charge of Leeds, a large

mission near Quebec. Here he laboured for five years with the quiet unflagging devotion which characterized his entire ministry, and was then advanced to the parish of Point Levi, which is practically a part of the city of Quebec. The Protestants, however, were few in number, and withal slow to appreciate the fiery churchmanship of their pastor; and so after a little more than two years here, to our great regret he left us for Toronto. Of the thirty-three years that have intervened, twenty-one were divided between Woodbridge, Tullamore, and Holland Landing, with one year of voluntary work as missionary at Sault Ste. Marie and a two years' visit to England for much needed rest and change. The last twelve years of his life, years of the greatest happiness and usefulness, were given to Port Perry, a small but picturesque town, charmingly situated on Lake Scugog, some thirty miles east of Toronto. In this sketch some account must be given of his life work, his published writings and his character. His ministry, of course, stood first with him, and to it everything was made, not only subordinate, but tributary. He was always a diligent visitor, especially so in his younger years, when the writer knew him as his nearest clerical neighbour in charge of a large section of very rough country, where he had to search out his people on horseback over the worst conceivable roads. Visiting of this kind was not naturally congenial to him; he fretted against what seemed waste of precious time spent in those long journeyings. But once in the house of a parishioner, however lowly, and he was the kind and genial father and friend of all, his eloquent tongue pouring out his stores of sacred learning upon his rustic circle, delighting them also with his mirth and wit, with which he knew so well how to season the graver matter of his discourse, and never leaving them without prayer and blessing. His ministrations to the sick and dying were ever full of help and comfort, and of sympathy the most tender and loving. He was most conscientious and painstaking in his care for the instruction of the young, especially in his preparation of candidates for confirmation. It is well known, through his speeches in the Synod of Toronto and his letters in the newspapers, how earnest and persistent he was in his efforts to awaken all religious persons both inside and outside the Church to the necessity, if our country was to be saved from moral and religious ruin, of all the religious bodies uniting in systematically giving such religious instruction in the common schools of the country as all could agree upon and as the law allowed. He had himself arranged, in concert with the ministers of the other religious bodies, such a course for the schools of Port Perry. But it was in the pulpit that he shone most brilliantly, and reigned supreme over every intelligence and every heart.

It is believed that the Canadian Church has had in our day few preachers to compare with Dr. Carry. As a speaker and writer he has largely influenced the Church and the community outside his own parish. His profound and varied learning, his familiarity with all ecclesiastical antiquity, his large acquaintance with every department of literature, and above all the masterly power of his pen in setting the truth he was defending in the most convincing, and the error he was assailing in the most odious, light, gained for him long since the ear of the Canadian people. His services to the Church of Canada as a learned divine and a brilliant and powerful writer have been simply inestimable. But it is especially by his brethren of the clergy that his loss will be felt. They have known with increasing confidence as time went on that they were always safe in appealing to Dr. Carry in any matter that required exact learning, and in using references and making statements on his authority. His stores of knowledge were always at their disposal, and were frequently drawn

upon. But more than that, his presence among the clergy was a never-failing healthy stimulus to advancement in every right direction, but especially in learning, and both by private advice and in the periodical meetings of the clergy for conference and study Dr. Carry's counsels and his discriminating recommendations of books were of the greatest value.

To the general public Dr. Carry was best known by his letters in the public press. His letters were upon all sorts of subjects—literary, educational, social, ethical as well as religious. Their masculine vigour, originality and outspoken boldness, as well as the charm of their style, made them very captivating. Anything like a complete account of his letters is, of course, impossible. Among the most important were those on the controversy with Rome, and which won for Dr. Carry the title of the Littledale of the Canadian Church.

But that which formed the crown and glory of his life were the twelve letters printed simultaneously a few months ago in four or more of the leading secular newspapers of Canada, upon the reunion of the separated bodies of English-speaking Christians. They were his glory and crown, not because of their great ability and profound learning; not only for the marvellous way in which he marshalled and disposed of the difficulties of the problem, showing the reunion to be practicable even from a High Churchman's point of view, without sacrifice of principle on any side, but more because of the beautiful spirit which everywhere pervades them—their moderation, their conciliatory tone and temper, their generous consideration towards others.

There remains one more side of Dr. Carry's life to be touched upon, without which this sketch would be incomplete—his table talk. His power as a conversationalist was one of his most excellent gifts. The flow of his talk in the social circle was simply delightful, and though full of variety in its subject matter, playful and jocose, always instructive.

Mention has been made of Dr. Carry's learning. In the writer's judgment he was the most exactly learned divine on the continent. In every department of sacred learning his knowledge was exact. He had a sound acquaintance with the Hebrew and Syriac languages; and besides his familiarity with the Greek and Latin classics, which he kept up to the end ("I am reading an ode of Horace every day," he wrote some months back), he had an intimate acquaintance with the ecclesiastical Greek and Latin writers. His knowledge of Biblical exegesis and criticism was extensive and exact. But not only sacred learning, in all literature he was extensively read. His especial delight, however, was in poetry, indeed his mind was essentially poetical, and he was himself a verse-writer of no mean order.

In estimating Dr. Carry's character, everyone at all intimately acquainted with him would put first the transparent honesty of his nature. One could thoroughly trust him. And next, his fearlessness, or rather, his courage. But what especially bound his friends to him was the affectionateness of his nature, his unusually warm and loving heart. His greatest craving was for affection and sympathy, and where it was offered he returned it with interest a hundred fold. The highest quality of all was the depth and power of his personal religion. His personal faith in the Incarnate Saviour was simple and entire. There lies before the writer a MS volume of his prayers, mainly intercessory, extending over more than thirty years. If one did not otherwise know it, an hour spent over this sacred relic would convince anyone that Dr. Carry was essentially a man of prayer.

His health had been much broken for several years, and he knew that he was liable at any moment to be summoned away, and often spoke of it. His death, instantaneous from heart failure, as he was on his way to give the Blessed Sacrament to a sick parishioner, was a veritable *euthanasia*. Port Perry, from which he will always be called *Johannes a Portu* (as he once called himself in a flash of wit), holds his mortal remains. But, take him for all in all, shall we ever look upon his like again?

PROGRESS AND POVERTY.

THE first public lecture of this year's series was a criticism of Henry George's theories of the causes of poverty and the remedy for its removal, by Principal Grant, of Queen's University. The lecturer was introduced by the Dean, who reminded the audience of the lecture which Principal Grant had delivered from the same platform some years ago on Robert Burns. After remarking on the contrast his present comparatively dry—though most important—subject presented with a sketch of the Scottish poet—the lecturer plunged into his criticism. We ought to criticize with great sympathy, he said, those who try to alleviate social evils. A man who has once believed in a theory is its best critic. He had been "almost persuaded" when he first read Henry George's book. He knew nothing of the subject, and the book captivated him and set him thinking and reading other works. After a time he found Henry George wrong, first on one point, then on another, though he lost none of his respect for the zeal and earnestness of the man. His followers say his book has never been answered, and if you attempt to do so, they cry out that you own land. The lecturer remarked that he did not own an inch. In his own language, he "was not such a fool." In such a case they put you down as a bond-slave of the ruling classes. So easy is it to believe, so hard to examine justly any question or answer. People like a simple remedy; Morrison's pills are well known as an example of this. We are told that the simplicity of Mr. George's remedy is a sign of its truth. But the more complicated society is, the more difficult will it be to heal it by any one simple remedy.

Let us then examine Henry George's thesis, his starting point. The proposition which he sets out from is that in the present state of society, material progress actually produces greater poverty. With our present state of things there can be no cure for poverty. Where the machinery is most perfect and wealth most abundant, there is found the greatest pauperism. Now the first question one naturally asks is—has Mr. George proved the fundamental assertion from which he starts? Now when we examine the facts, we see that everywhere the very reverse of his primary thesis is the case. He uses the argument, *post hoc, ergo propter hoc*. The case is similar to the fact that when railways are spread over a new country, the tramp comes after them. But the tramp was not created by the locomotive; he came to steal a ride on it, it attracted him. So where population is densest, and riches are most abundant, there the tramp or pauper can get most support with least work, can beg more, and so he swarms thither. The deepest poverty is not found in civilized nations, but in barbarous communities, as we may see by comparing Canada as it is now with what it was in the time of Champlain, or by looking at "Darkest Africa," where the land is as rich and fertile as possible. The life of the poor in civilized countries, bare existence as it is called, would be thought the height of luxury among barbarians. Figures prove the contrary of Mr. George's theory, showing that poverty is not as rife as formerly, and that by the distribution of

wealth the middle classes are being recruited both from above and below. Still, labour may not be getting its due share, the hours of work may yet be too long, extreme poverty and the sweating system do exist, the present system of taxation may not be a striking success, but these are matters of detail and may be rectified.

Next Mr. George's reason why wages, according to him, decrease as material progress advances. He rejects the law that when more men are anxious for the same work, wages will decrease. He says wealth comes from labour. It is true. But there is a complementary truth that capital is needed as a temporary wages fund, that without it labourers cannot be employed, and that there is a limit to production. All living things tend to increase more rapidly than the means of subsistence. This law, like the law of gravitation, can stand the assaults of those who dislike it.

The lecturer next criticized Mr. George's theory of the laws of distribution, that all increase of wealth is swallowed up by the land owners. In such a rapidly growing city as Toronto this may sound plausible since here land has increased so much in value, but everywhere else in the country it would be thought a grim sarcasm. Mr. George lived in California during and after a boom, and thence drew his conclusions. But we see that rents are falling, wages are getting higher, while the rate of interest too is falling, while by his theory the reverse ought to be the case. When a farm labourer is pitied for the hardness of his lot, he replies, "Yes, but thank goodness I'm not the owner of the land." His wages are secured, but the owner is often deprived of any profits. Some land owners it is true have grown wealthier; so have many of all professions, manufacturers, bankers, mechanics, all classes except clergymen. In every case it is due to society, not to the individual. It is said a man has a right to what he creates, but he didn't create land and so has no right to it. But what more in any case does man do than work up the existing material? Again it may be said it is the landowners in cities, not the farmers, we are attacking. Let the State then decide where the cities are to be, let legislation do what society does now. An improvement, forsooth, especially under our present municipal government.

The lecturer then went on to criticize Henry George's remedy for the present state of things as depicted by him. This is an extremely simple one, the common ownership of the land, merely to get enough votes for this, confiscate all rents and take the land values for common purposes. Great tenderness would be shown the present land owners, let them go through the forms of buying and selling, only let there be a tax on it equal to its full value. This would do away with all the other taxes we dislike so much. But there are two objections to this plan. First, it is immoral. Society at large received at the outset what was considered an equivalent to the value of the land, in course of time it has been sold over and again, and to confiscate it would be to steal. Society might buy the land back—an idea which Henry George scouts—but if our present governments cannot manage even small matters themselves, it is not likely they would make a success out of such large operations. Moreover, when the principle of property was once violated it would not end there, manufactures would next be confiscated, and so on till we came back to chaos. The second objection is that it would in particular be injurious to the working classes, by huddling them in tenement houses—if human nature continues to be what it has been. If all taxes were on the land alone, the workingman would not wish to indulge in such extravagance as a potato patch or even a site. No one would take up an inch more ground than necessary. Market gardeners would have to pay ever so much more than some well-off office holder.

The question may be asked—what remedy have you? No Morrison's pill, said the lecturer, he suspected men who offered one. Ready rhetoric, one sided logic, and a warm heart had run away with Henry George. His attacks were praiseworthy in some directions, as against holding land for speculation. Manitoba has stopped this by taxing wild land, while now we find a man for putting up a good house and improving property.

But it would not do for an American to give a plan a Canadian name. In agitating for our system of voting they call it the Australian ballot. The Americans are great in point of size, but very small politically.

The world is not getting worse in consequence of progress, it is getting better. We must advance along the lines marked out in Christian countries, where there is the highest civilization, where each man is not a unit left to himself, but where the community comes to the support of the individual. Society is an organization, which suffers when the weakest of its members suffers, and we must trust to the action of the best spiritual forces, not to a tinkering legislation. Fast or slow, let our progress be sure; the only true remedy is that all should be filled with the spirit of our Divine Master, and follow the road He has trod. All alike are but stewards of God, entrusted by Him with means and talents to serve humanity till He come.

At the conclusion of this eloquent address, listened to by the closely packed audience with deep attention, a vote of thanks to the lecturer was moved by the Lord Bishop of Toronto, seconded by the Rev. Professor Clark, in a happy speech from the gallery and cordially tendered to the learned Principal of Queen's.

College Chronicle.

WITH this number the TRINITY UNIVERSITY REVIEW begins its fourth year under the present title and constitution. To all its friends THE REVIEW expresses the hope that they have one and all had a merry Holiday and that the year 1891 will be happy and prosperous in every respect, not only for them individually but also as regards the life of this University which we all hold so dear.

At last, after many months of waiting, the cases for the books of the Institute Library have been put into their places, and once more twice a week does the librarian have to hustle round to take in and give out books to the clamouring undergraduates. It is noticed that they become less clamouring, less excited and less eager for books the longer they remain at Trinity, since they exhaust the supply by their voracity during their first year or two here, our library not being quite so capacious as the Bodleian or that of the British Museum.

AGAIN is it the pleasant duty of THE REVIEW to welcome back to the walls of their Alma Mater all the students of Trinity who have been spending their Christmas vacation scattered throughout Canada from the Atlantic to the Pacific. For three weeks—all too short a time in the eyes of some—the corridors of the College have not re-echoed to the sound of hurried steps, while the buildings have worn that deserted look they are wont to assume during what is elsewhere the merriest season of the year. The men have again re-assembled, for the most part with good resolutions—which we humbly trust will be carried out—as to the amount of work to be got through before Easter arrives, so that the Trinity term may be less of a rush than usual and the summer sports enjoyed with no misgivings about the bugbear of midsummer examinations, which soon seem most unpleasantly near.

OUR annual Conversazione, Trinity's chief social event during the present term, and one of the opportunities the students have for returning the kindness and hospitality shown them by town friends, is soon to take place. So many events of a similar nature have been arranged in Toronto before Lent arrives, putting a stop to all balls, parties, etc., that it was extremely difficult to find an open date which would suit all and not clash with the plans, previously arranged, of those who would not like to miss the Trinity Conversat. and whom we should be sorry not to see here. Thursday, February the 5th, has been chosen, during the week before Ash Wednesday; the several committees got down to work at the beginning of the term without delay; special facilities for making this Conversazione a memorable one are afforded by the increased amount of available space consequent on the erection of the new wing with its large lecture rooms and spacious corridors; and altogether we see no reason why the Conversazione of 1891 should not outshine all the many previous pleasant ones which have year after year been held at Trinity.

PROFESSOR LLOYD, the most recent addition to our professorial staff—a fact which seems difficult to realize, so quickly has he become identified with Trinity and so high is the esteem already felt for him by his colleagues and the students at large—has given another proof of the way in which he has thrown himself into the life of Trinity. He has been the means of organizing a new society, one which will supply a definite want—a Classical Society. A meeting was held on the 13th inst., at which the following officers were elected: President, Rev. Professor Lloyd; Vice-President, the Rev. Professor Clark; Committee, Professor Dunlop, Rev. J. S. Broughall, Messrs. J. H. Coleman, C. S. MacInnes, T. S. Locke. Meetings will be held twice a month, on Friday evening, after the Literary Institute has got through its programme, when papers will be read on various subjects, followed by a general discussion.

A WELCOME announcement was made to the students at breakfast on the 15th inst. by the Dean. In view of the fact that the Sunday afternoon chapels have been for some time exceedingly sparingly attended, and that the choir has frequently dwindled down to but a solitary representative, the Corporation has decided to encourage a larger attendance at this service by two important changes. In the first place, all students attending both morning and afternoon services on Sunday will be credited with three chapels instead of two, while the maximum and percentage remain the same. In the next place, the time of the afternoon service has been changed to three instead of five, in order to allow more time to those students who are going to take tea out of college. Those students who are absent from chapel on account of taking service or teaching in Sunday school will be credited with three chapels. These changes meet with great approbation on the part of all the students, many of whom have for some time wished that at least the hour of the service might be changed.

IN accordance with the custom begun some years ago, and on the principle that a University ought not to confine its educative principles to its course of study alone, the Faculty have drawn up a course of public lectures again for this term. The first was on "Progress and Poverty—A Criticism," by Principal Grant, of Queen's University, Kingston, delivered on January 17th. The others are for the next three Saturday afternoons, beginning punctually at 4 p.m., and will be as follows: "Shakespeare's Heroines," by the Rev. Allan A. Pitman, M.A.; "Thought and Language in Japan," by the Rev. Professor Lloyd; "The Place of Women in Greece," by Professor Hutton, of University College, Toronto. All the friends of the University

and the public generally are cordially invited to come to these lectures, and testify by their presence their appreciation of the efforts of Trinity to afford some instruction in an agreeable manner to the people of Toronto.

S. HILDA'S COLLEGE.

MISS CONSTANCE LAING, who took her first year in '89 has resumed her work. We are glad to welcome her back.

THE lady principal returned a few days before the opening of College, much refreshed by her pleasant visits to Barrie and Owen Sound.

THE numbers at S. Hilda's are being rapidly increased this year by students coming in to take partial courses in Modern Languages, History, etc.

THE absence of the Provost from the number of our lecturers this term is much regretted. We are glad, however, to hear that his health is rapidly improving and that we may hope to see him among us again at no distant day.

Personal.

THE Rev. Prof. Clark preached at Woodstock, on Sunday the 11th inst.

MISS MARY WALKEM, sister of R. T. Walkem, Esq., Q.C., was married at Kingston on the 13th inst., to Dr. Kennedy, of Bath.

THE Rev. Prof. Lloyd went on the 15th to attend missionary meetings at Aurora and St. John's, accompanied by his friend Mr. O-Kakuzan of Japan.

WE regret to say that Mr. C. S. MacInnes is at present laid up with what threatens to be pleurisy and was on this account unable to return to Trinity.

ON Friday January 16th, the Rev. A. C. A. Hall, of the Society of S. John the Evangelist, addressed a goodly number of Divinity students in the college chapel.

THE Reverend the Provost, has been steadily improving in health, while staying at Lakewood, New Jersey, and hopes to be back early in February, and to resume his lectures which are greatly missed by the men.

THE Executive Committee of the Theological and Missionary Association met on January 20. The following meetings were arranged for the present term. Regular meetings on February 23rd and March 9th. A Devotional meeting on February 2nd.

E. M. LOTT, Mus. Doc., London, England was elected to the professorship in music, vacated by the death of Prof. George W. Strathy. Dr. Lott is expected to visit Toronto during next Easter, and will deliver a course of lectures to the undergraduates in music of this university.

WE learn that R. T. Walkem, Esq., Q.C., has been appointed Chancellor of Ontario diocese in the place of the late Dr. Henderson Q.C., whose death was greatly regretted by all churchmen of the diocese, and especially by friends of Trinity in whose welfare he was deeply interested.

ON Tuesday evening, January 20th, Prin. Grant's exceedingly clever lecture in Convocation Hall, met with a like reply by the Rev. Father Huntington, Superior of the Society of the Holy Cross, in the new Auditorium. It is an encouraging sign of the increasing impartiality of the age that the lecturer's statement that the true spirit of freedom first evolved from the old English monasteries, should have been received with hearty cheers from a large and Protestant audience.

THE PHYSICAL SCIENCE DEPARTMENT.

WE look with great pride upon the additions and improvements which have been made in the Physical Science Department of this University. The spacious laboratories are fitted with the newest and most improved appliances. The collection of physical instruments just purchased from the best European makers is one of the finest in the Dominion, being especially complete in those branches requiring accurate measurements in sound, light, heat and electricity. Adjoining the Physical Instrument Department is the Physical Laboratory, and thus experiments can be performed at a moment's notice. The Chemical Laboratory combines utility and convenience in the most minute details, which fact reflects the highest credit on Professor Smyth who had the arrangements of the Laboratory entirely under his supervision. The way in which the Lecture Room has been adapted to both the Physical and Chemical Laboratory is another achievement of Professor Smyth's which deserves particular attention. For experiments which require a darkened room the arrangements are admirable. By the wisdom and foresight which the learned Lecturer has shown in respect to every detail he has proved himself not only a scientist of rare skill but accomplished also in the arrangement of laboratories for rapid and advanced scientific work.

The time spent in elaborating so perfect a scheme must have been long indeed. For ten years and more Professor Smyth has managed with splendid ability the Physical Science Department of this University and often under most trying circumstances, and he must feel deeply pleased thus to see his many and great labours crowned at last with success so marked. He came to us not only a scholar but well trained in his own special line of Chemistry and Physics. The First Silver Medal in Toronto University was won by him, and afterwards he pursued his special work in Edinburgh University, where he graduated as Bachelor of Science, winning special recommendation in Physics and Chemistry. We trust that it will not be long before Trinity University is in a position to recognize substantially the abilities of Professor Smyth by appointing him to the Chair of Science in this College.

SPORTING NOTES.

THE annual meeting of the Ontario Rugby Association on the 31st inst. promises to be an extremely interesting one and the eyes of all who have the welfare of this noble sport at heart are turned towards this event. There seems to be a general feeling that some changes should be made, but as to what these should be, various opinions are current. While some incline towards the American game others wish to keep more to the English style of play. It is possible, however, that the number of men will be reduced to twelve or eleven on a side, and some minor changes introduced.

Easter term beginning so early this year the base ball season here promises to be a good one. The team last year showed some excellent material, and with the addition of what talent the Freshmen may display should put up a really good game. A good battery is what is needed most (also some experience in hitting the ball). We understand that Trinity Medical has an excellent twirler. If he could be persuaded to occupy this important position, Trinity should have a really strong nine. However, it would be a good thing if any man who has any skill in this line were to practise shoots and curves in the gymnasium during this term.

During the cold season when out door sports are temporarily abandoned, a number of men are going in quite energetically for gymnasium work.

TRINITY MEDICAL COLLEGE.

Topics.

THIRD YEAR
CLINICS.

THE third is a fine year for practical work, but as there is no exam. at the end raising its horrid shape to fright the fearful or spur the laggard, it has sometimes been considered a sort of "off year." The increasing strain of competition now makes more work needful, thus the men of this year's third, finding the opportunities of clinical instruction more available of by the Finals and anxious for more themselves, waited on the Faculty and asked an extension of their privileges. They were met with readiness, the theatre of the General Hospital was obtained for their use on Tuesday and Friday afternoons and Dr. Bingham undertook the conduct of the delineation and clinic. While not only having the phases of each case pointed out in that lucid and engaging style for which the Professor is so favourably known, the students are urged to make examinations with living subjects themselves and thus reduce to practical result the letter learning of their books. We trust then these extra third clinics will continue to maintain that interesting character, both of subject and exemplification which has characterized them and we desire to bear this testimony to the ready and efficient way in which the faculty of Trinity Medical advance in providing for the instruction of the collegians in all advantageous and practical branches of their profession.

A LETTER TO DENNIS.

WELL Dennis, old chap, many thanks for your letter,
So happy in vein and so void of all cares;
And to make it, my boy, even greater and better
The joy was enhanced as it came unawares.

And you say you're six feet in your socks, that your inches
Are nothing compared to your fifteen in stone
And that when you mount Bertram, the sorrel, he flinches,
Why, Dennis, old chap, what a monster you've grown!

And you say you've been caught in the clutches of Hymen
(As Spratley would say in his elegant strain
"Been allured by seductible wiles of the women,")
And fallen at last in the Benedict train.

You've been shooting and hunting; fox-hunting forever;
What pen can its pleasures becomingly tell!
A fig for the strictures of foreigners clever,
Who dub us as "maniacs chasing a smell."

Ah, Dennis, we've poets who woo the fair muses,
And sorrow and sentiment lovingly court—
There are poets in plenty assailing abuses,
But where is the true hearted poet of sport!

The beauties of football, of cricket, or tennis
Of hunting, or boating, or swimming, ah, me!
Will be lost in the mists of obscurity, Dennis,
If men wait for poets *their* value to see.

The footballer's joys and the intricate jumble
Of legs intertwining, though little they reck
Of the value of life and of limb as they stumble
Or jump on a mortal and hazard his neck.

Never mind, 'tis a game of right exquisite pleasure
A game where the weakest and strongest survives
And they taste of its joys in the fullest of measure
Who feel that a providence watches their lives.

And cricket, the game of all games in Creation
The sport of the young and the sport of the old
A help to our prowess on earth as a nation,
The gem of the cluster, the purest of gold.

We see them full well, the young stripling so tender
With leg like a drumstick and neck like a wren
The tall and the short and the broad and the slender
The granddad and corpulent father of Sen!

And the undergrad, fresh from his reading or rowing,
And the swain from the village in harmony meet
All pride to the winds for the nouse they are throwing—
They are friends on the sward tho' ignored in the street.

Can you still hear the laughter that greeted old Telkin,
The fattest of cricketers under the sun
How it seemed to re-echo across the broad welkin
When, wonder of wonders, he batted a run!!

Those were days of delight and tho' long since departed
The pleasures of memory stay with us still:
How we shot! how we rode! how exultant, light-hearted
We led the wild paper chase over the hill!

Yes, your letter has brought me right back through the mazes.
We've both of us trod on our journey through life,
And I see once again through the far lying hazes
The scenes of our boyhood's gay frolic and strife.

Good-bye, now, old fellow, however divided
Our paths thro' the world and our future may be,
May we ever by friendship of boyhood be guided
And stretch hands of fellowship over the sea.

F. M. D.

GRACE HOSPITAL, DETROIT.

Is Homœopathy gaining ground in America? The construction of a large and beautifully fitted hospital, run on Homœopathic lines, in Detroit, seems to point to an answer in the affirmative. Grace Hospital, has been built within the last three years, deriving its beauty of construction from the genius of the architect no less than the lavish expenditure of the generous founders, and its beautiful name from the daughter of one of the most liberal donors to the institution. Grace Macmillan died while the foundations were being laid, fated not to see the noble monument destined to carry her name down in grateful remembrance among the many poor and needy to whom the Hospital is indeed a godsend. Placed in one of the prettiest parts of Detroit and within easy reach of any part of the city, it has every advantage in point of situation, but what calls for the greatest admiration are its interior arrangements. Each public ward has a separate wing to itself and is thus lighted on three sides, lofty rooms they are, and not crowded with too many beds. Surgical and medicinal cases have their respective wards and all surgery is done in one of the operating rooms. The main one of these is extremely interesting to a visitor, fitted up as it is with perfect appliances. The floor is tiled, seats are arranged for the nurses of the training school, while in a glass case humanely put out of the sight of the patient, lies an enormous number of bright sharp instruments, which are handed out by the nurse assisting at the operation, as the surgeons require them. The private wards are all pretty but perhaps are the least bit stiff, partaking a little of the appearance of a private room in a hotel; however, that may be, they are undoubtedly comfortable as is evinced by the popularity "Grace" enjoys among our rich cousins on the other side of the line, for it is only the reputation of an old saw, that an American knows when he is comfortable. One of the prettiest effects and one first noticed by a visitor accustomed to older hospitals is the daintiness that pervades the whole place. The nurses in exquisite costumes of pale pink with white kerchiefs about the neck, flitting almost noiselessly about the large corridors, the orderlies in clean linen coats, the neat looking maids, and even the trim elevator boy all carry out this pleasant idea. It does not appear like a place in which terrible struggles between life and death go on hourly, but

rather an earthly Paradise for the poor, where they are allowed to rest until they are unfortunate enough to get well and go forth again into their former misery, not often indeed without some little assistance, a warm coat or serviceable hat and substantial boots or whatever they may need and kind hearts be prompted to give. One thing must not be forgotten, the ambulance. No time is lost when a call is received, the harness drops upon the trained horse and in an almost incredibly small number of seconds it is off to the scene of the accident. Indeed the whole hospital reminds one of a gigantic automatic machine in which everything is kept beautiful as is possible without sacrificing the real utility of its organization. From the office of the Principal of the training school, which is more like a charming study than a business room in which much hard brain work is done daily, to the well kept machine room all is order, elegance and utility.

THOUGHTS ON CLASSICAL STUDIES.

WHAT is the use of studying the Classics?

It is a thought which occurs to every student more than once in the course of his under-graduate career.

For fear any of our readers should take the answer thoughtlessly into their mouths and say, "It is of no use to study the Classics," should throw aside lexicons and grammars for other studies of a more popular nature, I purpose to give a few suggestions on the advantage of a classical course:—

1. The study of the Greek or Latin Grammar in the systematic way in which we are compelled to study the grammar of any dead language, is of the greatest value. It fixes principles of grammar in us, and teaches us to appreciate not only the Greek and Latin syntax, but the beauties of our own syntax as well. An experienced examiner can almost always tell whether a student has learned his Latin and Greek grammar or not, by the style of his *English composition*.

2. The habit of translating from one language into another—from Latin or Greek into English, or *vice versa* from English into Latin or Greek, implants habits of *accuracy and exactness*. We learn to pick and choose our words, to find the exact equivalents for the words we wish to translate, to study the uses of the best authors.

3. And to set ourselves, with nothing but a dictionary and grammar-book, to hammering out the meaning of a Latin or Greek author is an exercise in *patience*, which, however disagreeable at the time, does not fail to leave traces for good on the fully developed character of the man.

4. What I have said as yet would apply to any language—French or German, for instance—as well as to the Classics. But there is this further advantage in the Classics, that they lie at the basis of all modern literature. We cannot attain to the full fruition of the modern books without at least some knowledge of the wisdom of the ancients.

These are general considerations. I will give two more which seem to be especially applicable to our own times.

5. We live in an age of travel. Most young men have at least the possibility before them of going abroad and visiting foreign nations and other climes. If we would get the full benefit of a sojourn abroad we must learn something of the language of the land in which we take up our temporary abode. Let the reader compare the benefit to be derived from a visit to Italy, *plus* a knowledge of the language of Dante,—with that to be derived from a visit to Italy *minus* that knowledge, and he will at once see the force of my remark. It would be in the one case, the visit of a man able only to use his eyes, in the other, of a man able to use both eyes and ears in the acquisition of knowledge. It is

a matter of nearly universal experience, based on observations made amongst merchants, missionaries, officials on foreign service, etc., that the man with a good classical education will learn foreign languages far more rapidly and thoroughly than the man who has not had this advantage. He has acquired the way of grappling with a language, and a right method is half the battle.

6. One more thought, and I have done. History repeats itself, and there is no new thing under the sun. Almost all the problems, intellectual and social, of the age we live in are to be found scattered here and there in the Classics. When we read a modern magazine article we are apt to study as controversialists for purposes of victory. If we turn to Plato or Seneca, we can lay aside our modern controversy for the nonce and study the same questions as philosophers for the sake of Truth.

But the saddest of all truths still remains—that in spite of all that we can say, most men care nothing about being philosophers, and that the dollar was not current coin in Rome and Athens.

A. LLOYD.

* Correspondence. *

To the Editors of the TRINITY UNIVERSITY REVIEW:—

YOUR request that I should write for the REVIEW an account of my recent visit to New York is somewhat embarrassing and my letter will therefore be of the briefest. The most prominent as well as the most satisfactory incident in connection therewith was the success which attended my efforts to procure a supply of Koch's lymph for experimental work in Toronto. Canadian medical colleges are highly respected by the New York faculty, and certainly none more so than old Trinity.

"You Trinity people always send us excellent students," was the expression with which I was greeted on every hand; and certainly it was very gratifying to me as a friend of Trinity. In short, I am correct in saying it was the reputation of our college that enabled me to procure the lymph.

The kindness and geniality of our American confreres in New York must always be a subject for admiration and wonder to the more cold and distant Canadian.

In fact they are of opinion down there that our more rigorous climate has a decided effect upon our characters and dispositions, and that when one pays a visit to New York it is for the purpose of becoming temporarily thawed out. I am not sure there is not something in the theory, at all events the kindness which I met with at the hands of the medical teachers in the various hospitals was a very agreeable surprise to me. No pains were spared to make me thoroughly *en courrant* with the methods of inoculation employed, the varied phenomena resulting, and the ultimate effects of the treatment so far as it had already progressed. Through the kindness of Profs. Heineman and John Wyeth I was enabled to examine and watch carefully some thirty-five cases, some in Mt. Sinai Hospital, and some at the Polyclinic, with which post-graduate school these gentlemen are identified. Prof. Harry Loomis at Bellevue explained and illustrated Koch's treatment with a list of fifteen cases, and Prof. Kinnick of St. Luke's had seventeen cases.

In reference to the phenomena of reaction, they have been so fully discussed in both lay and medical press that it is quite unnecessary for me to repeat them here. It will be satisfactory to the friends of Trinity everywhere to learn that the two cases under observation at the Toronto General Hospital have reacted typically to the treatment, more especially is this true of the lupus case. Great softening of

the scar tissue with restored capillary circulation are very marked. The former medical attendant of the case to-day expressed surprise at the wonderful changes in this direction, and I am pleased to add that the oldest practising physician in Toronto, examined the case with me to-day and testified to the fact that there had been great improvement since he last saw her.

Our supply of lymph will soon be practically unlimited, and then we will be able to increase the dosage which so far has never exceeded three-and-a-half milligrammes.

GEO. A. BINGHAM.

* Personal. *

DR. F. P. COWAN, at present an Assistant Demonstrator of Anatomy, has been appointed a permanent member of the Faculty of Trinity Medical College. He graduated from Trinity in 1888 and was one of the House Surgeons at the Toronto General Hospital for the following year. Winning golden opinions for himself in the dissecting room, he has evidenced those traits happily characteristic of the members of our faculty, great willingness to help and a kindly interest in the welfare of the students.

WE have great pleasure in announcing that Trinity University has appointed Dr. O'Reilly as Examiner in Surgery. The magnificent work which the genial doctor has put in during the past fifteen years as Superintendent of the Toronto General Hospital, has won for him a Continental reputation and this recognition by the University of his rank in the profession has been well-earned. It is pleasant to find our Alma Mater mindful of her own graduates and thus seeking among their numbers for worth and excellence. We students also another interest in this appointment. It insures that the Trinity examinations will be practical, as they are in hands of practical men.

CAUTIOUS.

"HELLO Gradgrind, I must congratulate you on your book."

"O thanks! You've read my book then?"

"Well—ah—no: I haven't read it yet: I thought it safer to congratulate you before I read it."

THE uncomplimentary terms applied to journalists recently by Emperor William recall by contrast the words used by King Humbert of Italy in speaking of the members of that profession. At one of the Court balls in the palace at Rome the King summoned a number of editors to his side. After referring with expressions of admiration to the important work done by the press and to the difficult and powerful work of the editors, he added: "Gentlemen, I have often said that I should wish to be a journalist were I not a King."

There will shortly be a vacancy for a Teacher in a large school in Japan. I shall be glad to hear from possible candidates.

ARTHUR LLOYD, Trinity College.

TRINITY UNIVERSITY REVIEW.

INCORPORATED
1886.

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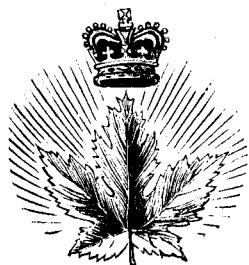
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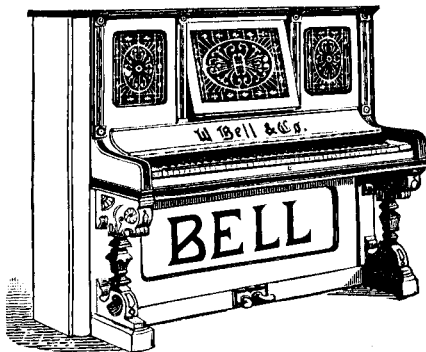
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