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VOL. II

NO. 5



WESLEYANA

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FEBRUARY, 1898

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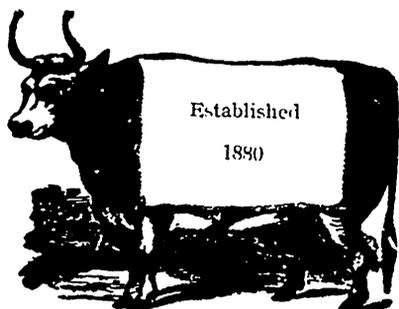
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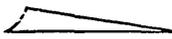
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No. 5

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We request students to patronize our advertisers.

Vox appears this month in a new dress. We trust the new feature will commend itself to the friends of our journal.

The Board of Management and editors are doing all they can to make Vox a success in every way, and we trust our students, Alumni and friends will respond with their heartiest sympathy and support.

We would like to see our list of subscribers largely increased this year. Every one of our students and Alumni should get a copy of the College journal. Vox has been favorably received in other colleges. We thank them for their kindly criticisms. A few of these notices of Vox, from our exchanges, appear on another page.

And the old University rooms are gone. The place where so many lectures have been sloped is now no more. And it is not without some feelings of regret that we bid such a hasty farewell to the place with which are connected so many inter-

esting associations. The walls were covered with autographs of students whose faces have long been forgotten, the tables were so deeply and thickly initialled that they reminded one of Westminster Abbey—for, in order to implant a new one, you had to disinter the old, and every inch of the surroundings spoke of generations of science students long since passed away. Yet, in spite of a feeling of sorrow at the obliteration of all these "silent traces of the past," there comes a certain sense of satisfaction at the thought that the old Library room was warmed up for once.

The loss and inconvenience to business from the burning of the McIntyre block has been great, but as far as the University is concerned we cannot help believing

"That, somehow, good

Will be the final goal of ill," since what at the moment seemed almost a disaster cannot but have the effect of hastening the erection of the long looked for and much-needed University building. The greatest loss to the University is the library, which, however, is largely covered by insurance. The heaviest losers are the science professors, since much of the physical and chemical apparatus, laboratory appliances and mineralogical specimens were their personal property. Many valuable works of reference left in the rooms were also burned, and none of these things were insured. The loss to the science students from the discontinuance of lectures and practical work for two or three weeks is somewhat serious at this time of the year. But present inconveniences would soon be forgotten if a suitable and permanent home for the science classes were assured in the near future. Temporary quarters have already been found and fitted up, and apparatus pro-

cured, which will enable the science students to continue some of their work for this term, but the natural science course will never be what it should be until suitable rooms and apparatus are supplied in a building specially adapted for carrying

on experiments and practical work to the best advantage. All the students in the university would participate in the benefits of such a building, and surely, when it has been so long talked of, now is the time to build it.

READING

We are very particular about the people with whom we associate. There are few things which more agitate the minds of Anglo-Saxon parents in our day than the society in which their children are to move. About the principle of discrimination it is not necessary to say anything. We all have some principle of our own. There are people whom we want to know; there are others whom we treat with reserve; there are some again whom we keep at arm's length. This is the essence of our dignity, or let us call it self-respect. When our principle of discrimination is sound, when we want to know the good and noble, and are indifferent to the vulgar distinctions of wealth and spurious rank, the soul becomes sound and pure by virtue of its discerning choice, and our rigorous self-restraint in the matter of companionship. We may observe, however, a difference as our character ripens and our moral form becomes set. In youth we must shun the vicious and weak, counting their very breath a miasma; later on we can pass unharmed among men of any sort, securely assimilating what is good and rejecting what is bad; at last we may become so firmly knit in all purity and truth and charity that our presence among men of the most degraded type will be harmless to ourselves but serviceable to them.

We are all agreed, then, that the society we affect is not a matter of indifference; it must be at all times wisely chosen; its effects upon us must be scrupulously watched; its tendencies to defect us from the appointed way must be rigorously checked and valiantly frustrated.

Now, the object of the present essay is

to show, as briefly and as clearly as we can, that in the power of reading we have admission to society of all kinds; to society of all ages; that our intercourse with men and women through the written page is often more intimate than that which we hold with living people; that the influence which these invisible minds exercise over us is incalculable; and that therefore the choice which we must bring to bear on the selection of what we read, should be even more intelligent, more earnest, and more severe than that which regulates the selection of our companions and friends.

While readers were chiefly and entirely the cultivated few, who approached books with carefully trained intelligence, and with the composure and fastidiousness of culture, the caution was hardly needed; but when everybody reads, when books are as free to us as the air we breathe, when all of us are thrown into the crowd of authors, who jostle one another in the crowded thoroughfares of literature, it is necessary perhaps to caution the unwary against those besmirching persons, who may rub against them unawares, and to suggest by what methods it is possible to quit the mixed throng of the thoroughfares, and to find in quiet and wholesome places the companionship with the good and great by which the soul can thrive.

There is a society continually open to us all, of people who will talk to us as long as we like, whatever our rank or occupation; talk to us in the best words they can choose, and with thanks, if we but listen to them. And this society, because it is so numerous and so gentle, can be kept waiting around for us all day

long, not to grant an audience, but to gain it ; Kings and Queens lingering patiently in those plainly furnished and narrow ante-rooms. I say this eternal court is continually open to us, with its society as wide as the world, multitudinous as its days, the chosen and the mighty of every place and time.

Into that we may enter always ; in that we may take fellowship and rank according to our wish ; from that, if we but once enter it, we can never become outcast but by our own fault. And here I may say I believe there is nothing more wonderful than a book. A message to us from the dead, from human souls we never saw ; who lived perhaps thousands of miles away ; and yet these, on these little slips of paper, speak to us, amuse us, vivify us, teach us, comfort us, and open their hearts to us as brothers.

Mr. Ruskin has given us the following wise and beautiful words about books: "If a book is worth reading, it is worth buying. No book is worth anything which is not worth much ; nor is it serviceable until it has been read and re-read ; and loved and loved again ; and marked so that you can refer to the passages you want in it, as a soldier can seize the weapon he needs in an armory, or a house wife brings the spice she needs from her store."

Bread of flour is good, but there is bread sweet as honey, if we would but eat it, in a good books ; and the family must be poor indeed that cannot for such multipliable barley loaves pay their baker's bills. We call ourselves a rich nation, and yet we are filthy and foolish enough to thumb each others books out of circulating libraries."

These pearls of truth by Mr. Ruskin are worthy of being treasured in the memory.

I hold, however, that many of us are richer than we think. The poorest of us has property, the value of which is almost boundless ; but there is not one of us who might not so till that property as to make it yield tenfold more. Our books, gardens, families, societies, friends, talk, music, art, poetry, scenery, might all bring

forth to us far greater enjoyment and improvement, if we tried to squeeze the very utmost out of them.

What is unseen forms the real value of the book ; the type, the paper, the binding are all visible ; but the soul that conceived it, the mind that arranged it, the hand that wrote it, the associations that cling to it, are the invisible links in a long chain of thought, effort and history which make the book what it is to us. The love of books is the good angel that keeps watch by the poor man's hearth and hal-lows it ; saving him from the temptations that lurk beyond its charmed circle and lifting him, as it were, from the more mechanical drudgery of his every day occupation. The wife blesses it as she sits smiling and sewing, alternately listening to her husband's voice, or hushing the child upon her knee. She blesses it for keeping him near her, and making him manly and kind hearted.

There are books which forcibly recall calm and tranquil scenes of bygone happiness. We hear again the gentle tones of a voice long since hushed. We can remember the very passage where the reader paused awhile to play the critic, or where that eloquent voice suddenly faltered, and we all laughed to find ourselves weeping and were sorry when the tale came to an end.

Books read for the first time at some particular place or period of our existence may thus become hallowed forever ; or, we love them because others loved them also in bygone days.

Rev. Dr. Collyer thus describes his early fondness for books : " I could not go home for the Christmas of 1839, and was feeling very sad about it all, for I was only a boy ; and, sitting by the fire, an old farmer came in, and said : ' I notice thou art fond of reading, and so I brought thee summat to read.' It was Irving's Sketch Book ; I had never heard of the work. I went at it, and was ' as then in a dream.' No such delight had touched me since the old days of Crusoe. I saw the Hudson and the Catskills, took poor Rip at once to my heart, as everybody has,

pitied Ichabod while I laughed at him ; thought the old Dutch feast a most admirable thing, and long before I was through, all regret ceased that my last Christmas had gone down the wind, and I had found that there were books and books. That vast hunger to read never left me. If there was no candle, I poked my head down to the fire ; read while I was eating, blowing the bellows, or walking from one place to another. I could read and walk four miles an hour. The world centred in books."

Books are the friends of the friendless, and a library is the home of the homeless. A taste for reading will always carry you into the best society, and enable you to converse with men who will interest you by their wisdom, and charm you by their wit : who will soothe you when fretted, and refresh you when weary ; counsel you when perplexed, and sympathize with you at all times.

They are the windows through which the soul looks out. A home without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. Children learn to read by being in the presence of books. The love of knowledge comes with the reading and grows upon it. And the love of knowledge in a young mind is almost a warrant against the inferior excitement of passions and vices. Charles Lamb said : "I own that I am disposed to say grace upon twenty other occasions in the course of the day besides my dinner. I want a form for saying grace setting out upon a pleasant walk, for a moonlight ramble, for a friendly meeting, or for a solved problem. Why have we none for books, those spiritual repasts?—A grace before Milton, a grace before Shakespeare, a devotional exercise proper to be said before reading the "Fair-Queen."

And Elizabeth Barrett Browning has said in these fervid lines : "Mark, there ! We get no good by being ungenerous even to a book, and calculating profits—so much help by so much reading. It is when we

gloriously forget ourselves, and plunge soul forward, headlong, into a book's profound, impassioned for its beauty and salt of truth. This is when we get the right good from a book."

I have said that in the power of reading we have admission to society of all kinds. But it is not quite true to say that admission to that society of the noble is open to all. There is need of effort of patience, of discipline, to approach great minds in literature. Anyone can read "King Solomon's Mines," but not everyone can read Milton. Beyond all question, it takes time and energy and active thought. These monarchs of literature are only at home with those who can don their own regal dress.

There are some minds, which, for lack of use and training, feel more at home gossiping with the servants than sharing the hospitality of the master's table. And here comes in the responsibility of reading. It is our duty to nerve ourselves to encounters with the great. We are to put on the livery of the master minds. But it may be asked, Who are the master minds ? By what mark are we to distinguish them ? How are we to discharge our responsibilities in the absence of those regal insignae with which alone we are familiar. Here is an acknowledged difficulty, and in it may be rooted a plea for reading more of those writers whose place in literature is fixed, and less of those current writers who have not yet passed the stern examination of time or received the stamp of that final criticism which is not local nor of the age, but universal and eternal. For Anglo-Saxons, at any rate, there is little excuse if they go wrong.

There have risen in our literary heavens so many Constant Stars that by their steady and glowing light more mutable objects may be fixed. Let a man, while he is young and unformed, and the uncertainty of conflicting authorities leaves him in some doubt to whom he should attach his reverence and affection, take up Milton's poems, first the shorter poems, and after the longer. Let him commune

with Milton's spirit and learn by a detachment from the petty controversies of his time to gain some insight into him "whose soul was like a star and dwelt apart." Let him not murmur if the air of the uplands seems chilly and stupifying; let him press on until the magnitude of that great mind has assumed definite proportions, until the stirring power of its moral energy has begun to move his soul, and until the strong music of the lofty verse has sounded in his ears like the tumult of seas and the low murmur of streams.

Then let him turn to Wordsworth, reading first the shorter and after the longer works, which contain straightforward utterances of vital truths which we all should know. Let the grandeur and simplicity of Wordsworth's harmonious nature become apparent; let the charm of a simplicity which shrinks from ornament and of a passionate truthfulness be felt, and it will be found that a discerning spirit has entered into the soul, which leaves it no longer doubtful, who are the master spirits of time.

Then there is Shakespeare, who is above all poets in the mysterious dual of hard sense and empyreal fancy; who, if you take to him gently and quietly, will not, like your own philosopher, tell you you have lost nothing, but will insensibly steal you into another world before you know where you are. There is a certain note which is quickly perceived in the minds which are sound and strong.

This note has been caught by many in the study of the great masters of Classical antiquity, but it may be caught even more readily from the great masters of English, from Spencer and Shakespeare, from Addison and Burke, from Bacon and Raleigh, from Burns and Wordsworth, and Milton and Hooker, and Scott, from Helps, Mill and Carlyle, not to approach any nearer to the noble company of the living. And, as Sir Arthur Helps has been mentioned incidentally, let one of his wise counsels find a place here. "Every man and woman who can read at all," he says, "should take something for the main stem and trunk of their culture, whence branches

might grow out in all directions, seeking air and light for the parent tree, which it is hoped might result in becoming something useful and ornamental, and which at any rate will have light and growth in it." These wise words are well worthy a place in our memory, for it is only by some self-discipline, by some concentration of purpose, by realizing that this magic faculty is not a convenient device for passing heavy hours, but a golden stair which leads into high places, that any progress can be made towards the company of which we have been thinking.

Now we come to observe, more particularly that between an author and a careful reader, an intimacy is established of a kind which is rarely possible in the actual intercourse of life.

An author can creep into the soul, and is the more readily admitted because his approaches seem so silent and unintentional.

St. Paul, for example, approaches many of us more nearly than the preacher who addresses us every week from the pulpit.

Those nameless psalmists, whose writings have been preserved among the Psalms of David, are more living and speak more directly to us than the people whom we meet in the streets or in the railway carriage. We may pass the time of day and nod to a man every morning for twenty years and know so much of him as we know of that passionate soul who cried unto the Lord out of the depths, and "waited for Him as the watchman waits for the morning." But what the Bible is in a peculiar degree others are in a less degree. There is often even a touch of terror in opening a book, that a man should be able to come into this grappling connection with us. If his spirit be true, he can make us blush with shame, tremble and shed tears as we read. We take the innocent-seeming volume into our hands, and when we put it down we shall never again be what we were before. What a spell the writers weave! What a miraculous power he exercises! For the influence a book wields over us is incalculable. St. Augustine opened the Book,

and one simple sentence changed him from the brilliant, godless, self-satisfied Rhetorician into a powerful religious influence.

Here, on the other hand, is a religious youth who opens a mere magazine article written against his faith; he throws off the early influences of home like a garment, and plunges henceforward into the senseless gulf of doubt.

Here, again, a pure, untainted mind will take up a book which is foul and suggestive, and the very course of nature is set on fire; a turning point comes, and the old innocence is gone forever. You may have observed, even in your friends, changes from day to day, which are like the shadows chasing one another on the hillside.

A mind naturally gentle and sympathetic passes into a phase of cynicism, thinks it, for the time, the correct thing to question everyone's motives, and to doubt whether simplicity and sincerity have any existence, in this world at least. You find, on enquiry, that he has been reading some such cynical book as *Vanity Fair*. Or, on the other hand, one who has been hitherto indifferent to all noble impulses, seems to

be filled with great thoughts of service and devotion. You find that the change is due to the biography of some heroic soul which has been playing upon the springs of thought and feeling.

But if these companions in sober bindings are so potent over us for good or for ill, is it not clearly necessary to challenge them sharply before we allow them to come to close quarters? May we not practise here that dignified exclusiveness, which elsewhere we are only too ready to practise. Every book should be formally introduced to us, not only by its own introduction, but by some independent and trustworthy authority.

And now some one may ask, Who shall be our adviser in this matter of choosing what we may read? We will venture to answer the question by saying that as it is better to go friendless than to have false friends, so it is better to have no books than bad books. God, nature, man, are accessible always; read them. The Bible, Wordsworth, Milton, are accessible to you; try to read them. For the rest, where the heart ardently seeks wisdom the wise are not far away.

J. P. CLINTON.

LITERATURE OF GREECE

When we speak of the literature of Greece we speak of the mightiest force of a mighty nation, for without doubt the most powerful and most lasting influence of the sons of Hellen has been that arising from their writings. Not an influence which has affected merely the subsequent literature of the civilized world, but an influence which has tended to ennoble and elevate man's thoughts and place before him loftier and grander ideals, and lift him higher and nearer to the ideal life.

One cannot follow the thoughts of those grand old masters, or study their conceptions of the origin and end of things, or of the divine dispensation and the relation of man to his gods, without being inspired by higher thoughts and nobler aims.

Greece was the home of the poets. In fact, for several centuries, from the time that literature became a part of the Grecian people, no prose writings appeared at all, but the thoughts and minds of the writers came before the public in verse form.

Not then, as now, did the poet publish his poems to be read by the public, but he recited his lays to those who would listen. In order that these might be more pleasing to the ear, every harshness or discord which would tend to jar the rhythmic flow of the words was carefully overcome, consequently giving to the Grecian poetry its beautiful euphony.

The bards contested one with another for supremacy in their art, and decision

was given by the public.

There are five classes of Grecian poetry, viz. : Epic, Lyric, Iambic, Melos and the Drama.

Of the epic poets we find Homer, Hesiod, and several insignificant versifiers, called the "cyclic bards," who flourished about the time of Homer, much in the same way as did many inferior dramatists contemporary with our own Shakespeare.

Greater than all other Grecian poets was Homer. Of his parentage nothing is known. Seven cities contest for the honor of being his birthplace, but of these Smyrna has been chosen by modern scholars. It is said that he was blind, and in abject poverty. The date of his birth was some time before 800 B. C.

His works are the *Iliad* and *Odyssey*. The *Iliad* is a tale of the siege and destruction of Troy by the Hellenic peoples. In it we find combined beauty and simplicity of expression, with the most vivid and realistic descriptions. One moment we hear the conflict of armies led on by immortal commanders, and the next we hear the voice of the priest, as before the altar he makes his vows to the gods, or that of the women of Troy, as they wander, moaning, about the streets of their beleaguered city.

Not inferior to this is the *Odyssey*, a tale of the ten years' wanderings on the sea of the Grecian Ulysses after the siege of Troy.

These books were for a Bible to the Greek. In them he put his trust: there he found contained the standard of religion, law and customs of his people.

Next to Homer, and inferior to him, comes Hesiod, about a century later. His works do not deal with great themes such as those of Homer, but rather with fables of the gods and other such material. His greatest work is entitled "Work and Days." Hesiod was the founder and master of the Beotian school.

With these bards epic poetry reached its highest pitch, and after their time it gave place to the lyric form.

This style originated in chants and songs of wailing, intended to be accompanied by

the flute. Gradually it came to be employed among the Greeks in their noblest war songs, and in songs of conviviality and mirth, till at last almost all Grecian poetry was lyric.

About the seventh century B. C. the lyric reached its height. At this time, indeed, almost everything regarding the state was rendered in song, while even the most minor occurrences of everyday life were described in the same way. Tyrtaeus, decrepit and deformed, who was sent in derision by the Athenians, in answer to an oracular response to lead the Spartans, though unfit as a general, poured forth his fiery elegies in the public ear and inspired them on to victory.

Solon, lawgiver and statesman, sage and philosopher, fired the Athenians by his war songs. Callinus roused Ephesus to success, and Simonides chants of Marathon's fallen brave, while Mimnermos, adopting a less mournful theme, sings of and exalts the shortlived joys of life. But greater than all of these was Pindar, the lyric bard of Boetia. He lived about 500 B. C.

As the epic gave way to the lyric so the lyric yielded to the Iambic. Archilocus seems to have been the first one to employ this style. By the means of this, sarcasm, ridicule, mockery, jest of all kinds were thrown broadcast, and with bitter effect very often. Archilocus made the feast of Demeter a season when the Iambic should be employed freely to the discomfiture of those against whom its jests might be directed.

Hipponax, who lived about the middle of the sixth century B. C., was famous for the same kind of writing.

And now another change takes place. The melos or song followed the iambic. Differing entirely from the former styles, and not dealing with the stronger and more turbulent forms of life, this touched upon lighter and more gentle themes. Nature was its theme, and the joys and sorrows of life, the finer sentiments which come from the heart and the passions of the soul.

Those who sang in this strain were only those whose emotions went out towards all things beautiful and tender. The Island of Leskos was its home. Alcaeus wrote in this strain, and Anacreon, famous for their lays. But greatest of all, the one who made the melos beautiful among other beautiful forms, was "burning Sappho," the greatest and almost only poetess of Greece. Like Homer, much about her is unknown, but her poems are living expressions of all the strong and deep and tender emotions of the human soul.

But Greece, wearying of these inactive declarations, looked for something in which material action took place. For centuries she had listened to her bards pouring forth their effusions, but now more was required, and to fill this need the drama was brought forward.

In Grecian, as in modern, drama there was the tragedy and comedy. The tragedy came forward first, and as the one who introduced it, Aeschylus can claim full honor. Perhaps no character has ever been made the subject of so many illustrations, nor has any furnished so many true pictures of life with its unsolved mysteries and the deep, dark secrets of the omnipotent power, as his Prometheus. Aeschylus was born in 525 B. C. Before this date Thespis, the first tragic poet, flourished.

Perhaps a greater than Aeschylus was Sophocles. Born 495 B. C. The language of Aeschylus was solemn, stately and grand. His successor varied from this by adopting a more commonplace manner of expression, but at the same time dealing with similar subjects. He, too, endeavors to solve the vast problems of life, and he, too, like all those who have gone before and all those who have followed after, has to leave to fate to clear the mystery. The Antigone is his greatest. The last of the great tragic dramatists was Euripides. More true to nature, still, than Sophocles, but at the same time depicting human life in its weakness and passion. The Medea is his finest work.

The comedy followed the tragedy. Like to the Iambic, it ridicules and jests at its

victims. Aristophanes was perhaps the greatest writer of this school. In his "Birds" and "Frogs" and "Wasps" all institutions and public characters in some way are ridiculed.

Menander and Possidippus were others who were famous for their comedies.

From the realm of poetry we turn to that of prose. Centuries had passed from the time of Homer till the first Grecian prose appeared. Nor is it strange. The Greeks were an aesthetic people. The harmony of poetry appealed to them, while the more uninteresting and less musical prose had no part in their natures.

The first Greek prose took the form of a history, and indeed much of prose writings of that country deal with the same subject.

The first was work on the founding of Miletus, written by Cadmus, a native of that city. Many others wrote chronicles and legends on inferior topics, but they were not preserved.

Herodotus — the father of history — was born 484 B. C. His great work was a history of the Persian war with his own land. Though he has handed down to us the history of his times, and though it is one of the works on which we base our knowledge of the past, yet Herodotus has failed, in confounding with actual facts unreal and mythical events.

Thucydides comes next the greatest historian of Greece. His work on the Peloponnesian war is free from the errors which Herodotus fell into. His style is pure and free from partiality.

Last of the historians was Xenophon. Like Caesar of Rome, he was a skilled general, and his style is much like that of Caesar's, but he does not equal Thucydides as a writer of history. His Anabasis and the Memorabilia of Socrates are distinguished by their pure Greek.

There is one class of prose writers yet to be mentioned—the writers of philosophy. Among these Plato stands pre-eminent, and into this class Lucian may be admitted.

The works of Plato deal exclusively

with themes of a deep and philosophic nature. The pupil of Socrates, he brings that great master into all his discussions where they reason out, or, rather, attempt to reason out the great problem of the immortality of the soul.

And we see the heathen philosopher, cultured and lofty in his conceptions, groping vainly in the darkness for the light which his gods cannot give, realizing the imperfections of his own religion, but knowing not where to find the truth. So near and yet so far from the true source.

"An infant crying in the night,
"An infant crying for the light,
"And with no language but a cry."

In spite of his darkness, the works of Plato are masterpieces, free from the lower elements and vainer things of this world, they deal only with sentiments of a lofty and exalted nature. The principal are *The Crito*, *The Apology of Socrates*, *The Phædo*, *The Republic*, *Taches*. *Menexenus*.

Lucian put man and the affairs of life to ridicule. He had no faith in the gods,

and was, in fact, an infidel.

Lastly, we might mention Aristotle, whose writings on philosophy are marked by his purity and dignity.

A sketch of this length, dealing with so wide a subject, must necessarily be incomplete, but a volume might be filled by an account of the writings and thought of this people.

As was said at the outset, the influence of Grecian literature has been, and is, and ever will be, a mighty influence in the world. Though no Agamemnon, king of men, may ever have led the assembled sons of Hellen, and no Achilles or Ulyses may have ever fought on the plains of "Windy Troy," though no Priam may ever have ruled Illion or Hector "with the waving plume," or Andromache ever have lived, yet they have been before the world for the last three thousand years, and are before us to-day, as glorious conceptions of strong and beautiful characters to invite those beholding them on to higher things.

N. H. CARWELL.

LETTER FROM CHINA

Kia-ting Siz-Chuan, China.

November 30, 1897.

The Boys, Wesley College,
Winnipeg, Canada.

Dear Fellow Students.—I thought perhaps it might be of interest to you if I sent you an account of some of my experiences of late on itinerating trips through the country, undertaken chiefly for the purpose of distribution of Christian literature. I have just returned from my longest trip, having been away from home eleven days. The other trips were short ones.

A word as to our books, tracts and posters. The missionary finds ready to his hand a large and good assortment of this class of literature as soon as he is in a position to use them. They are printed chiefly by the large Tract Societies and sold at much less than cost price. In the

old days of missionary effort it was the general custom to give these tracts and books away; but now they are generally sold, on the ground that what a man pays for he is apt to take the trouble to read, whereas often formerly the books, though rapidly distributed, fell chiefly into the hands of the rabble, who set little or no value upon what they had received gratuitously. Here are the titles of some of our best tracts: "Redemption from Sin," "The Truth Concerning God," "Jesus, the World's Saviour," "Forsaking the False for the True," "On Regeneration," "The Prodigal Son," "The Gospel the Good News of Salvation." Then we have just issued from our own press a tract, "Good Ways of Healing Disease," and a poster, "Good Words of Exhortation." Some of these tracts and posters are illustrated and made quite attractive.

Now, suppose, we take a short trip bookselling, and return the same day. There are several large towns near Kia-ting that can be visited in this way, one at a time. There is the town of Nin Hwa Che, about eight miles from here, an important place chiefly on account of its salt wells. Although it is spoken of in Chinese as a village, it has a population of over thirty thousand people. Leaving home in the early morning, we go through the city and out at the south gate. Here we take the ferry boat and cross the river. Travelling through the country by its winding paths we reach the town by ten o'clock. Here I dismount and give my horse to my boy, who goes ahead to find an inn, while I load myself with books and start at once to business, it being understood that my boy will find me somewhere in the town after he has put up my horse and had his own breakfast. My method of procedure is very simple. I walk down the middle of the streets from one end of the place to the other, calling out, in clear tones, "Who wants to buy good books?" "Good paper, good ink and good doctrine." "I am selling books at one-fifth cost price." "This handsome sheet for only two cash (a cash is one-sixteenth of a cent)" "I have tracts at one, two, three, four and ten cash each." "Be quick and buy, for I'll not stay long, and will not be here to-morrow." Now, I have not said five sentences until the inevitable small boy makes his appearance upon the scene. Before I have gone the length of one street I have "a following" which almost blocks the street, and they will not grow weary of following in a hurry. Three or four hours is a small matter with them. These youngsters are ready to volunteer all sorts of information concerning me, my country, my home, my books, etc., to everyone they meet. "Elder Brother," say I, singling out a good-natured man in the crowd "don't you want to buy a good book at two cash?" "Yes," says my friend; and before I have got the money several more hands are stretched out for a copy at the same price. Some-

times ten or twenty books will be sold at one point, when, with an invitation to kindly give me room enough to walk on, I make another street. Perhaps some rude fellow makes himself unpleasant, when I remind him that I am the guest of the townspeople, and, of course, expect courteous treatment, quoting a proverb of their own bearing upon this. The fellow will almost certainly slink away, and I shall be told by twenty people at once not to mind him, as he is merely a country ignoramus. Now and again I am accosted by name and invited to sit down and rest for a while, and take a cup of tea. At every few steps I am under the necessity of urging my friends not to keep quite so close to me, and straightway everybody begins to exhort somebody not to be crowding on so, and then they come on as before.

Presently I spy a well-dressed man standing in his doorway, who affects total ignorance of our presence on the street. He stands there as if he were a genuine descendant of Confucius himself, and as if he were quite capable of making an improved edition of that sage's works. He makes quite an ideal Pharisee. He is "not as other men." He is bent on maintaining a proper dignity, and I am bent on selling books. So, with my best smile, I walk up to him with "Venerable sage, don't you want to buy a good book?" "This book (holding up one on Christian Evidences) is written by a scholar well known to the Emperor of your esteemed country. He has been invited by His Majesty to take charge of a school for western learning at the Northern Capital." Everybody listens while I talk away, and several ask to have a look at the book, and perhaps the "Sage" will relax sufficiently to smile and tell me his honorable name at my request. If he purchases a book I go my way, feeling that I have won a mild victory, for if these great ones purchase our books, no ordinary man need hesitate to do so.

The time flies rapidly when one is engaged in this sort of work. Presently I go to the inn and take a lunch, my re-

tinue keeping close to my heels and manifesting much interest in my mastication. Lunch over, I go out again for a couple of hours, and then start for home.

I am gratified to see, here and there, a man in a tea-shop or a store reading some tract purchased in the morning, sometimes aloud, to three or four listeners. Our hearts is lifted in prayer that the Holy Spirit may bless the printed page to their conversion: We are followed to the extreme end of the town by the youngsters, several of whom are clasping a few cash, apparently undecided as to whether they shall be spent on candies or tracts, but just when they see me about to mount my horse they ask for a book and part with their money.

On our long trip to Chentu we passed through five walled cities and many large towns and villages. We travelled over thirty miles a day. I arranged matters so that when we reached a town I would send my men ahead to the far end of the place where they could rest and take their meals, while I took books and came along slowly, selling as I went. At night I usually managed to gather a crowd around me on the street in front of the inn and listen to the preaching of the Gospel. On the whole journey overland I never once heard "foreign devil," and any rudeness was rare.

Here in Kia-ting our work is moving on. The press is kept going steadily, and everything points to a greatly enlarged work in this direction in the future. We are just about to open our dispensary and hospital, which we expect will be well attended, as ours is the only hospital in this part of the province. Our Sunday services are well attended, the number of men listeners being on the increase. We hope to soon start a boarding school for boys. We also hope to open work in two or three outside towns this winter, beginning with frequent visits for medical work and preaching.

Wishing you all a good year at Wesley, and with kind regards to all the boys, old and new.

Faithfully yours,
JAS. ENDICOTT.

The "Ninth Annual Convention of the Y. M. C. A.'s of the Canadian West" was held at Brandon on Feb. 4th-6th. We were pleased to note that the programme had been prepared with a distinct appreciation of the spiritual requirements of workers. More talk of power and less of mere machinery. The delegate with the paper on "Just How To Do It," apparently wasn't invited. We are glad. Rev. S. R. Brown, B. A., in an address on the "Filling of the Spirit," opened the convention. The Canadian West is not so far "out west" that it cannot understand Northfield, Keswick and Southport. Rev. S. J. McKee spoke on "Appolo Christians."

Wesley College Y. M. C. A. was represented by its vice-president, Mr. S. W. Wellington. He reports the number of delegates as between 60 and 70, and the convention a very helpful meeting.

By the way, our, Y. M. C. A.'s were not even invited, and yet we noted a meeting "for women" addressed by a man!

The action of the Committee on Missions of the Methodist church at a meeting recently held at Halifax, N. S., is gratifying. They consider an appeal from the B. C. Conference Special Committee for aid in sending missionaries to the Klondike field. Other churches, notably the Presbyterian, have been showing a very proper enterprise. Those who wonder that our Society seems to be lax in the matter, will, of course, remember our philanthropic work in China, Japan, and among the Indians, which other churches are not as yet undertaking so largely. But a special appeal is being made for money for Klondike, and next it will be for us to hope for suitable workers.

"The General Committee of the World's Student Federation recommend to all student organizations, to all Christian students and to the Church of Christ that Sunday, Feb. 13, 1896, be set apart to be used as a universal day of prayer for students." Was this merely a "date," or was it a "fact?"

We are in receipt of a convention call (addressed to the President of the Y. M. C.A., Manitoba, Canada. (Glad they know our address, any way) for the Students' Volunteer Movement for Foreign Missions. It says, "The present indications are that it will not only be the largest missionary gathering ever held in North America, or the world, but also that it will be the largest university gathering ever brought together." It seems a great deal to say, but we hope it is true, and believe it will be. A prospectus to hand regarding it is very readable. "Among those giving missionary addresses," it says, are the names of one hundred and twenty-five persons from almost every country on the face of the globe. Among

these we noted F. B. Meyer, of London ; Dr. Pierson, Dr. Clarke, and returned missionaries from Greenland's icy mountains to India's coral strands.

A "Missionary Exhibition" is announced. "The most comprehensive and most carefully selected educational exhibit on missions ever made."

Manitoba University certainly ought to be represented. Let the Intercollegiate Committee move in the matter at once.

FOR THEOLOGUES.

Rev. Dr. Somebody was asked by a Theolog. student if the course could not be shortened. "When God wants to grow an oak He takes years to do it. A few weeks suffice for a squash."

FOUNDATION OF KNOWLEDGE

This paper pretends to be nothing more than a brief outline of the thought of Modern Philosophy as it has centred about the question of the foundation of knowledge. The treatment of the subject will follow, in the main, the method adopted in the somewhat complete discussion in Wendelband's History of Philosophy. To this work those, who wish to follow up the line of thought here suggested, are referred.

Modern Philosophy, which emancipated itself from the bondage of scholasticism in the first half of the seventeenth century, may be considered as having had two founders, Bacon and Descartes. They defined and expounded the doctrines of Empiricism, on the one hand, and Rationalism, on the other, which became the battleground of the philosophy of the Enlightenment. On the side of Empiricism stand Bacon, Hobbes, Locke, Berkely and Hume ; on the side of Rationalism, Descartes, Opinoza, Leibuity, Wolff and Kant, the latter standing very close to the dividing line. The Empiricists regarded experience as the ultimate basis on which the superstructure of our knowledge must rest. The Rationalists traced all

knowledge back to those innate ideas and principles, which, they affirmed, we have prior to experience, and altogether independent of it.

The influence of Bacon upon the progress of speculative philosophy was for the most part indirect. His chief merit lay in his application of the inductive method to the great question of the ground and source of human knowledge. But, though giving his attention to the direction and improvement of physical science, he concentrated his method of induction exclusively upon nature, and thus gave to his philosophy an empiricaal tendency. This emphasizing of external observation, to the neglect of reflection upon the mind within, led his followers to under-rate the importance of the study of mind as a source of knowledge ; in a word, laid the foundation of modern sensationalism.

Hobbes, the disciple of Bacon, took up the method of his master, and applied it in its most empirical character to the study of metaphysics. Considering man, as an object of scientific knowledge, to be a purely sensuous being, he made sensation the real basis of every mental opera-

tion, the sole originator of ideas, the sole medium and test of truth. All ideas have their origin in the activity of the senses, and the mechanism of association explains the structure of knowledge built on this foundation.

Turn now from the Empirical beginnings of Modern Philosophy to the Rationalistic. While Bacon gave his attention to the analysis of nature, Descartes, who aimed at grounding all human knowledge upon its ultimate principles, laid emphasis on the analysis of thought. Confining his attention to the mind itself as the instrument and medium by which all truth is perceived, he gave a new impetus to the Rationalistic method of philosophizing, and thus laid the basis of the modern Idealism. Descartes divides ideas, according to their origin, into three classes—adventitious, factitious, and innate. Adventitious are those which, happening to be observed, come from without. They imply a kind of reality. Factitious are constructed from within, by the imagination, and hence are due to the activity of thought. They may or may not possess certainty. Innate ideas, as contrasted to the two former, are such as are "perceived clearly and distinctly by the light of nature." They are necessarily true, their criterion being immediate evidence or certainty. Chief among these innate ideas are the idea of self and the idea of God.

Locke, the first to attempt a systematic development of philosophy on an Empirical basis, disputed the existence of ideas in the understanding from birth. He attacked the theory of innateness and self-evidence. The so-called innate ideas are neither universally known nor acknowledged. They are not self-evident, since men do not give an immediate assent to such general propositions. They know particular facts first, and only assent to the general after some investigation. It will be noticed here that Locke attacked "innate ideas" as formulated abstract propositions in the mind before experience, a conception which is a pure creation of Locke's own mind, never having

been held as a theory by any school.

In Locke's positive reply to the question of the origin of knowledge, he likened the mind at birth to a sheet of white paper, on which experience is to write, or as a dark chamber into which experience is to let the light. This light comes in the form of simple ideas, the two sources of which are sensation and reflection, outer and inner experience. Ideas received through sensation are emanations from external objects, and are received into the mind through the medium of the senses. The perception by the mind of these ideas thus received, and of its own action in dealing with them, is reflection. These two avenues are the sources of all knowledge. Sensation is the occasion and the presupposition for reflection. From the simple ideas received through these two senses the mind builds up the whole complex of knowledge.

The relative value of sensation and reflection in Locke's Theory of Knowledge has been the pivotal point on which have turned the many contradictory theories of his followers. Locke left the relation of the mental activity to its original sensuous content so indefinitely stated, that it has given occasion to the many and diverse systems which have purported to be the logical development of his theory. According to the varying degree of self-activity which was ascribed to the mind in the process of connecting ideas, have arisen the various views which have sprung out of a consideration of Locke's philosophy. The Idealism of Berkeley, the Scepticism of Hume, the Materialism of Hartley and Condillac are all correct consequences of Locke's principle, accordingly as one side or another of that principle is emphasized.

Berkeley departed from Locke in holding that the latter was not justified in inferring from the ideas received through sensation the existence of an external world as the cause of those ideas. Our sensation, says Berkeley, are entirely subjective. We are wholly in error if we believe that we have a sensation of external objects, or perceive them. That which we have

and perceive is only our sensations themselves. It is, for example, clear that by the sense of sight we can see neither the distance, the size, nor the form of objects. All that we see are different shades of color. We correlate these sensations of sight with certain sensations of touch, and suppose the existence of an external object as the cause of these sensations. But this is only an hypothesis. The so-called objects exist only in our notion, and have a being only as they are perceived. There is thus no such thing as an external world; minds alone exist. Thus did Berkely derive from Locke's principle a thoroughgoing subjective Idealism.

Hume went one step further than Berkely, and carried out Locke's Empiricism until he arrived logically at Scepticism. Hume adopted Locke's theory of the origin of ideas, substituting, for the distinction of outer and inner perception, another antithesis with altered terminology, viz., that of the original and the copied. A content of consciousness is either original or the copy of an original—either an impression or an idea. All ideas, therefore are copies of impressions. Accordingly, as Locke attained the conception of substance only by the habit of always seeing certain modes together, so Hume reduced the conception of substance, of causality, and of every necessary relation, to the simultaneity or succession of impressions, with the resultant ideas. Thus substance is a conception resting only on the association of ideas. Having thus denied the conception of substance, Hume denied also the conception of the Ego or self. The Ego, if it really exists, must be a substance possessing inherent qualities. But since our conception of substance is wholly subjective, without objective reality, it follows that there is no reality corresponding to our conception of the Ego. All we know is a succession, a chain of ideas. We assume a substratum, in which these ideas inhere. This substratum we call mind or self. This, again, is but an hypothesis. Thus did Hume base, on Locke's principle, the theory by which he sought to involve the whole superstructure of human knowledge.

A development of another sort, which led to the goal of Materialism in the cases of Hartley and Condillac, was that which took place along the line of physiological psychology. Locke had regarded the elaboration of sensation in the functions underlying reflection as a work of the mind; and, while avoiding the question as to material substance, had treated the intellectual activities as something incorporeal and independent of the body.

That thinkers should begin to consider the physical organism as the bearer or agent, not only of the simple ideas, but also of the formation of those simple ideas into complex, was easily possible in view of Locke's ambiguity. The question began to be considered, whether it was necessary that the same processes, which in the animal seemed capable of being understood as nervous processes, should be traced back, in the case of man, to the activity of an immaterial psychical substance.

In England, the study of the internal mechanism, as a psychical process, was taken up by Hartley. While he held fast to the qualitative difference between psychical functions and nervous excitations, yet, accounting for the phenomena of sensation by certain vibrations in the nervous system, he built thereupon his well-known doctrine of the "Association of Ideas." The objects of the external world affect the extreme ends of the nerves, which extend from the brain to every part of the body. This affection is conveyed along the nerve to the brain, where it constitutes sensation. When a sensation has been experienced several times, the vibratory movement from which it arises acquires the tendency to repeat itself spontaneously, even when the external object is not present. These repetitions of sensations are ideas, which in turn possess the property of recalling each other by virtue of mutual association among themselves. This principle of association affords an explanation of all the phenomena of consciousness. Thus Hartley, founding on Locke's theory of sensation, arrived at Materialism.

In France the same result was reached by Condillac. He started, like Locke, with the proposition that all our knowledge comes from experience. While, however, Locke held two sources of knowledge, Condillac reduced these two to one by referring reflection to sensation. Reflection is only a modified form of sensation. He developed his theory of Associational Psychology with the fiction of a statue, which, equipped only with the capacity of sensation, receives one after another the excitations of the different senses, and by this means gradually unfolds an intellectual life. The deduction from this theory to Materialism is a very easy one, although Condillac himself inconsistently revolted from affirming the materiality of the soul.

In marked contrast to the one-sided developments of Empiricism just noted, stand the Scottish philosophers, who are the psychological opponents of sensationalism in all its forms. To them philosophy is the investigation of the mental faculties. With them, as with their opponents, all philosophy must be empirical psychology. But they are far from the strictly empirical position with reference to the first elements of knowledge. Locke, and his school, hold the simple ideas to be the original of knowledge. Reid, and his disciples of the Scottish school, hold the complex ideas as the original. The former regard individual ideas received through the external senses, the latter, the judgments given in the internal constitution of the mind, as the primary content of the mind's activity. In opposition to Locke's method of building up the complex from the simple, Reid applies the Baconian method of induction to the facts of inner perception, in order to attain, by an analysis of these, to the original truths which are given from the beginning in the very nature of the human mind.

The Scottish philosophy is essentially a reaction from the extremes to which Empiricism had gone in Berkeley and Hume. As the effect of all Scepticism is to send thinking men back again to first principles, so the bold and sweeping

Scepticism of Hume gave rise to a proportionately deep and thorough revision of the fundamental principles of human knowledge at the hands of Reid. His great merit consists in having confirmed, and to a large extent perfected, the true method of metaphysical research, that of analysis and synthesis, as based upon the ultimate facts of the human consciousness.

In the philosophy of the German Enlightenment, the tendencies of the Lockian Empiricism mingle with the after-workings of the Cartesian Rationalists. The great names in this philosophy are Leibnitz, Wolff and Kant. To Leibnitz has been ascribed the credit of speaking the reconciling word upon the problem of innate ideas. Among the arguments with which Locke combated the doctrine that ideas are innate, had been that with which he maintained that there could be nothing in the mind of which the mind knew nothing. Leibnitz meets this difficulty by holding that the mind always has ideas or impressions, but is not always conscious of them. The state in which the mind has ideas he called perception, that in which the mind is conscious of them, apperception. In this process of apperception, the developing of the unconscious into the conscious, consists the life of the mind. There is no room in this system for ideas of sense. The soul being a monad separated from all other monads, and having no communication directly with them, sense presentations must be thought of as activities within the soul itself. Thus sensibility and understanding are only names for different degrees of clearness and distinctness. Both have the same content, only the former has in obscure and confused representation what the latter possesses as clear and distinct. Nothing comes into the mind from without; that, which is consciously represented, has been already unconsciously contained in it. Hence, in a certain sense, that is unconsciously, all ideas are innate; in another sense, that is consciously, no idea is innate. This relation Leibnitz calls the virtual innateness of ideas. Whereas, Locke said that "noth-

ing is in the intellect which was not first in the sense." Leibnitz adds, "except the intellect itself."

This two-fold tendency in the philosophy of Leibnitz was given fixed and systematic form by Wolff. According to him, all subjects should be regarded both from the point of view of the eternal truths and that of the contingent truths. For every province of reality there is a knowledge through conceptions and another through facts, an *a priori* science proceeding from the intellect and an *a posteriori* science arising from perception. These two sciences were to combine in the result in such a way that, for example, empirical psychology must show the actual existence in fact of all those activities which, in rational psychology were deduced from the metaphysical conception of the soul; in other words, there is a re-established harmony between mind and body. Yet he followed Leibnitz's precedent in regarding the intellectual knowledge as clear and distinct, while empirical knowledge was a more or less obscure and confused idea of things. Intellectual knowledge corresponds to the innate ideas of Descartes, and empirical knowledge to the adventitious ideas.

Kant, while adopting from Wolff the two-fold division of cognition into sensibility and understanding, yet so that both Leibnitz and Wolff were wrong in holding that these two differed in clearness and distinctness. Mathematics proves that sensuous knowledge can be clear and distinct, and many a system of metaphysics proves that intellectual knowledge may be obscure and confused. The old distinction must therefore be exchanged for another, and Kant finds this by defining sensibility as the mind's faculty of receptivity, understanding as the faculty of spontaneity. Both faculties must co-operate in the act of knowledge. Sensibility furnishes the content, the understanding furnishes the form of knowledge. Thus Kant unites into one channel the two streams of Empiricism and Rationalism, which, when separate from each other, threatened to lose themselves amid the

sands of Materialism or Idealism. The Empiricists had imagined sense alone to be sufficient for knowledge, the Rationalists had thought the pure activity of the *understanding alone necessary*; Kant showed that the act of knowledge was the union of the two. Both must co-operate. The form of conception is filled with the matter of experience, and the matter of experience is enmeshed in the net of the conceptions of the understanding.

But Kant's criticism did not stop here. He proceeded to show that we do not know things as they are in themselves. In the first place the forms of our understanding prevent. By bringing the material of knowledge into our own conceptions as the form, there is a change produced in the objects. They are thought of, not as they are, but only as we apprehend them. In the second place, even the intuitions which we bring within the form of the understanding's conceptions are themselves colored by the universal forms of all subjects of sense, space and time. That which we would represent intuitively to ourselves we must place in space and time, for without these no intuition is possible. From this it follows that we know only the phenomenal. The only real world is the ideal, which lies somewhere behind or beyond the phenomenal, but which cannot be comprehended by the faculties of men.

L. J. CARTER.

The object of a college education has thus been summarized :

- (1.) Concentration, or the ability to hold the mind exclusively and persistently to one subject.
- (2.) Distribution, or power to classify known facts.
- (3.) Retention, or power to hold facts.
- (4.) Expression, or power to tell what you know.
- (5.) Power of judgment, or making sharp discrimination between that which is false, that which is temporal, and that which is essential.—Heidelberg Argus.

LOCAL NEWS

Impromptu speeches on any topic delivered by day or night.—R. J. McGhee.

The "Science Quartette" have had their pictures taken. A very intellectual looking gang—so they say.

Rev. A. R. Robinson has found that his mustache was making him round shouldered, and so removed the offending member.

Prof. (holding up a fragment of rock)—
"But from the standpoint of a fossil I think this specimen is of great importance."

Delance met Sallie on the bridge,
And kissed her on the spot;
The brooklet murmured down below,
But Sallie murmured not.

Prof. (lecturing on Science)—This interesting fact was discovered by Dr. ———, who was at one time Queen Elizabeth's family (?) physician."

Some student, in searching through classic (?) literature, has come across the following fragment:

"Darkibus nightibus,
No lightiorum,
Strikibus postibus,
Breechibus torum."

A team from the Deaf and Dumb Institute played our boys a friendly game of hockey a few days ago on our own rink. The game resulted in a win for the wearers of the red and blue by a score of 3—2. The boys from the Institute play a gentlemanly, quiet game, and we hope to meet them again soon in pursuit of the rubber disc.

THE FRESHMAN'S REVENGE.

The Senior Preps. are very wise,
And fishing for a pun,
They say of Freshmen passing by,
Ah! There goes nothing won ('.01).
We must, as upper classmen teach,
That oaks from acorns grew;
And this for their encouragement,
For they are nothing too ('.02).

—Ex.

Lover's promenade is now on Young, Balmoral and Langside streets. These will be changed by the managing committee to suit applicants.

Rev. H. J. Kinley is getting along very well in his work at the Louise Bridge mission, and is taking an especial interest in the welfare of his people. He brings some of them to see the Association football matches.

Our choir is getting along splendidly. They are nearing convalescence now, and can sing three tunes at the same time. Several new members have been inducted lately, in order to bring the average looks up to the average ability. All intending to join will please have this motto carved on his escutcheon.

"Let every kindred, every tribe,
On this terrestrial bawl."

However the Grads. got it into their heads that they could play hockey is a mystery, and why they don't get that idea out of their heads is still more mysterious. It seems, however, that it is necessary for the Present Boys to gently but firmly indicate to them each succeeding year that they know about as much about the game as it knows about them. Late one evening a match was played in the Brydon rink. 'Nuf sed.

At a meeting of representatives from the various colleges, held on Tuesday afternoon, January 18th, it was decided to form an Intercollegiate Hockey League. Teams from St. John's, Schools, Manitoba and Wesley have signified their intention of entering. A regular series of matches will be played, and the club winning most points will be declared champions. Hockey has become in the past few years a most popular winter sport, and it speaks well for the future of the game that the colleges have placed it upon their list of sports. At present football seems to occupy the sole attention of the college boys, and there is a danger of too much

of a good thing. The Hockey League, however, should add interest as well as variety to the rivalry between the colleges in their sports.

New facts in connection with the newly discovered compound Bennisium are coming to light. The valency of Bennisium has been discovered to be two, and the compound shows a remarkable affinity for Kennerite. These two substances, when brought into proximity, tend to come into violent contact, which generally results in a hot precipitate of Kennerite being thrown down, and Bennisium escapes mostly in the form of gas.

In the losses list of the recent McIntyre block fire the Free Press omitted the names of two heavy losers, who are members of the Junior Science class. We refer to Messrs. Kenner and Laidlaw, who each lost a splendid five-cent drawing book, containing some masterpieces of art, illustrating the structure of starch grains in that common Irish fruit known as the potato tuber. We are informed that there was not a dollar of insurance on the articles mentioned.

One evening lately, just as the students of the upper flat were nicely settled down for a hard four-hand tussle with their books, their ears were assailed by a series of caterwaulings, which seemed to emanate from a sanctum near the lavatory.

Now, be it known that the upper flat consists of peaceable, law-abiding citizens, and is, moreover, "organized," and has, furthermore, legally appointed custodians of the peace. This probably accounts for the length of time they passively endured the infliction: but human nature will assert itself, and especially student human nature, and an animated assault was made upon the sanctum in question. The occupants defended themselves by asserting that they were "singing," in fact, practising a quartette: but this explanation did not satisfy their assailants, who loudly clamoured for peace, and would not be said nay, and, of course, carried their point, being in the majority. We would sug-

gest that if there are any others with a like yearning for distinction, they betake themselves to a disused barn on a vacant lot, or some other equally remote locality, and so help to lighten the load of the already overburdened and long-suffering student.

One of those little events which give a social turn to college life occurred last week, when Miss Harris entertained the Previous Class at her home, on Young street, on Saturday evening. The games, amusements, etc., provided for the occasion were of a very interesting kind, while the refreshments, to which all did such ample justice, should not be forgotten. Miss Harris, as hostess to her class, was a decided success, and the evening spent at her home will one of the many pleasant memories of our college days.

Now that our rink is an assured success, the knights of the glittering steel held a meeting, which resulted in the reorganization of the Hockey Club with the following officers: Hon. President, J. A. M. Aikins, Esq.; President, Prof. G. J. Laird; Vice-President, A. E. Kenner; Sec. Treas., B. B. Halladay; Captain, C. W. Doran. With such an able staff of officers, and an Executive Committee, consisting of Messrs. Gilbert, Bastedo and Laird, together with a judicious amount of practice, the boys should make themselves felt in the intercollegiate matches.

The first in the series of class programmes was gone through by the Previous, on Dec. 21st, and was in every way a success.

A goodly number of college students, Normalites, and others were in attendance, and all seemed to thoroughly enjoy themselves.

The following somewhat unique programme was rendered:

Glee	Glee Club
Song	J. L. Veale
Symposium—"Canada 100 Years Hence"	
Speakers representing Laurier, Tupper, Mowat, Greenway.	
Song	Miss Hall

Symposium (continued)—Speakers, Goldwin Smith, Lady Aberdeen, Temperance Question, Sir Wilfrid Laurier
 Conundrums answered by Shakespeareian quotations.

Glee Glee Club

The ladies of the College very pleasantly entertained the students at a skating party on Monday evening, 31st ult. The party was for the purpose of affording the new students an opportunity to become acquainted, and, judging from appearances, it fulfilled its mission perfectly. The skating was done on our own rink, the sides of which were decorated by Chinese lanterns and bon-fires of empty tar-barrels. Games were provided indoors for those who did not skate. Luncheon was served about 11 o'clock, shortly after which the party broke up.

The second of the series of class programmes was given by the Junior B. A. class at a meeting of the Literary Society, held on Friday, Feb. 4th. Quite a large number assembled and listened to a very enjoyable programme. Mr. Harrison's recitation was well given, and Miss Bull's singing deserves special mention. The programme as rendered was :

1. Instrumental soloMiss Ruttan
2. Recitation Mr. H. Taylor
3. Vocal solo Mr. Halladay
4. Essay Mr. McGhee
5. Instrumental duet
Misses Ashdown and Beall
6. Male QuartetteMessrs. Halladay, Sipprell, Parr and Spear
7. Vocal solo Miss Bull
8. Recitation Mr. Harrison
9. Mandolin solo Mr. Carper
10. Mixed QuartetteMisses Bull and Stewart, Messrs. Halladay and Sipprell.

Now that the bonspiel is on, and the knights of the "besom and stanes" hold sway, reminds us that the Wesley boys have a rink entered. The rink consists of C. St. John (skip), W. Hewitt, M. C. Markle and S. R. Laidlaw. Since the boys were so generous as to relinquish their claim on the Grand Challenge, we confidently expect them to bring into camp either the Walkerville or Royal Caledonian Tankard. The boys say they will

leave the Consolation Trophy for some other poor fellows, who may have been beaten as they were.

The following rules, adapted from the Nebraska Wesleyan, are hereby offered to the faculty on approval :

IN GENERAL.

1. All freshmen must conduct themselves very circumspectly while on the public streets. They should avoid quarrelling with other children or stopping to play marbles unless invited : but should proceed upon their way, as becometh good and obedient freshmen.

2. When a member of the faculty or an upper classman is seen to approach, it shall be the duty of the freshman to stop, remove his hat, and remain uncovered until aforesaid dignitary has passed.

IN PARTICULAR.

1. All freshmen must be in bed at 8:30 o'clock.

2. No freshman shall rise before 7 in the morning.

3. All freshmen must remove their shoes before they enter the halls of the dormitory, so as not to disturb studious upper class men.

4. Whenever a freshman shall meet an upper classman in the halls, he must quickly withdraw behind the stairs.

5. It shall be the duty of all freshmen rooming with upper classmen to carry all water, sweep the floor, bring pop, make the beds, etc., and, if not fortunate enough to have such a room-mate, make himself generally useful to all such on his flat.

6. Freshmen are especially cautioned against jumping on loaded sleighs, or tying their hand-sleds on behind them, for there is a danger of serious injury.

7. The portion of the campus between the College and Spence street will be reserved for the use of the freshmen each afternoon from 4 to 6. At this time they will be unmolested in playing pull-away, hide-and-seek, tag, and other games.

8. We would suggest to the Reading Room Committee the propriety of adding some magazines to the reading room suitable for freshmen. Some such magazines as We Willie Winkie, St. Nicholas, and others, especially those profusely illustrated would no doubt be suitable.

PERSONAL AND EXCHANGE

J. C. Parr has been down with la grippe for a week or more.

E. H. Walker has been attending the First-Class Normal since Xmas.

J. Dobson was confined to his room for a few days on account of ill health.

Geo. Fallis is now teaching near the city, and frequently pays us a visit.

H. Wadge, '97, represented the Y. M. C. A. of the Medical College at the recent convention held at Brandon.

Miss S. Ruttan has returned to continue her work after having spent a long Xmas holiday.

M. C. Flatt, who is at present stationed at Holland, spent a few days in the city last week.

J. L. Veale is recovering from the severe blow which he received in the face the other day at the football match.

S. Wilkinson, as representative of the College Y. M. C. A., attended the Provincial Convention held at Brandon a few days ago.

E. W. Wood spent a few days in the city, about the first of the month, attending to private business of an important character. Occasionally, at meal times, the boys were favored with his presence.

W. S. A. Crux, '94, was renewing acquaintances about the college a couple of weeks ago. We were pleased to have him address the Literary Society and tell about college life in Wesley some years ago.

J. B. Hugg, '95, silver medallist in Mathematics, appears to be a first-class curler as well as a first-class mathematician. At the recent bonspiel held at Regina, he beat some of the best rinks, and won first place.

In our December issue we were misinformed in what we said about E. W. Wood. We take it all back. What he, with the aid of Tucker, was doing, to put it in his own pleasing way, is "living in a log house, cutting a road ten miles long through bush, getting logs out for two log churches, and logs for log-sheds at

log school houses, preaching at twelve appointments, and doing the impossible and desperate generally." What a mistake for us to make!

One of the happy events of the month was the marriage of Rev. A. E. Smith to one of Regina's fair daughters, Miss Maude Rogers. The ceremony was performed by the Rev. T. C. Buchanan, assisted by Rev. J. A. Carmichael. The bride was assisted by her sister, Miss Cora Rogers, and the groom by Mr. J. B. Hugg, B. A. Toasts and congratulations followed the wedding repast, and, amid showers of rice and good wishes, the happy couple left for their home at Plumas. Wesley joins in hearty wishes for the future happiness of Mr. and Mrs. Smith.

We greet the *Vox Wesleyana* for the first time. It is a very attractive paper issued by Wesley College, Winnipeg, Man.—*Nebraska Wesleyan*.

From the "prairie province" comes the *Vox Wesleyana*. Among its contents we find a short article on "The Study of Hebrew," in which the writer points out some of the advantages in the study of this language.—*Argosy*.

The *Vox Wesleyana* is probably the best of the exchanges of last month. The article on Browning, the selections from Parkhurst and Swain, and the most ridiculous boarding-house geometry are well worth reading.—*Illinois College Rambler*.

"*Vox Wesleyana*," edited by the students of Wesley College, Winnipeg, is one of our new exchanges. The paper is well edited, and contains many valuable literary productions: the one entitled "Influence of Literature" being especially fine.—*The Student*.

The Christmas number of *Vox Wesleyana* is not only attractive but contains many articles well worthy of careful perusal. Among others may be mentioned an interesting, well-written article on "Robert Browning," and a carefully pre-

pared one on "The Influence of Literature," by Albert Lousley.—*Acta Victoriana*.

The following paragraphs are clipped from an excellent article on "Cribbing," contained in *The Adelbert* :

When students begin to realize that they are in college, not to attain a high standing primarily, but to increase in mental and moral stature, then, and not before, will they realize just what this most contemptible of all low practices means for them. When they learn that "cribbing" not only destroys all hope of scholarly attainment, robs them of their self-confidence and self-respect, saps their manhood and debases their whole intellectual and moral nature, but wins for them the fullest contempt of every honest student, then will they know what "cribbing" means.

Fellow-student, there is no dishonor in approaching an examination with "fear and trembling," but there is the deepest disgrace in approaching it with the confidence imparted by a well-filled note-book or ingeniously contrived "crib." No shame attaches to an honest failure—no honor to an undeserved success. In this coming week, live the life of your best self, whatever may be the consequences : pass if you can, fail if you must—but succeed or fail honestly.

In these days of colleges and universities, when one can meet a college graduate on nearly every street corner, a word concerning the relation which an alumnus should bear to his Alma Mater can hardly be out of place.

While at school it is apparently an easy matter for a young man to be full to the brim with "college spirit" : to be in the front rank of the "yellers" and "whoopers" : and to be among the first to defend the standard of his institution in whatever way or at whatever time occasion may demand. As a rule, however, after graduating, this strong feeling seems gradually to languish until in some cases it becomes so faint that it very seldom evokes the memory of college and college days.

For some of this decrease in interest there is excuse from the very nature of the case. In practical life a man is not ordinarily in close contact with the institution from which he graduated, and he may well become less demonstrative in his zeal for it ; but as he grows older, the love which he should have for it should become more and more deeply rooted. He who has an unfortunate tendency to forget the spot, however humble, where he acquired his education, should endeavor to catch the spirit of that celebrated speech which Daniel Webster made in defense of Dartmouth College when he said in part : "It is, sir, as I have said, a small college, and yet there are those who love it."

Alumni can in many ways be of great service to their college or university. To be of service does not mean that they must make donations of money to her. A college has other interests and fields of development in which is needed the hearty co-operation of student, professor and alumnus. As an instance of this need we may appropriately refer to the college publications, which have become essentials of institutions of learning, and which cannot exist without the financial support of the students and particularly of the alumni. In such departments as this, and in many other ways, the alumnus can be instrumental in promoting the interests of Alma Mater.—*The Gettysburg Mercury*.

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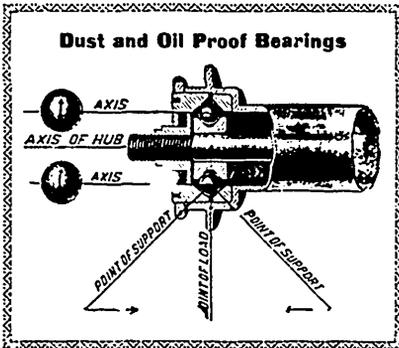
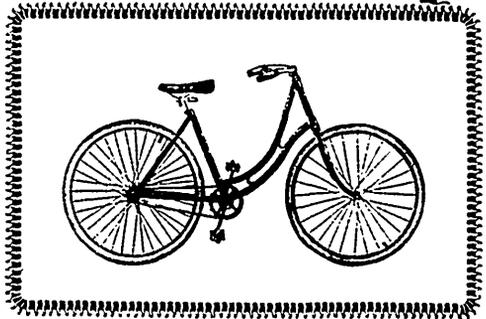
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Business Announcements of Vox Wesleyana

We have now secured some of the pictures concerning which an announcement was made in our last issue. All those desiring them will please send in their order right away, as our contract calls for only a limited number.

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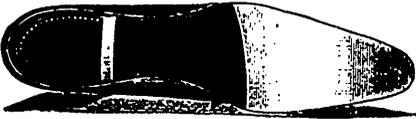
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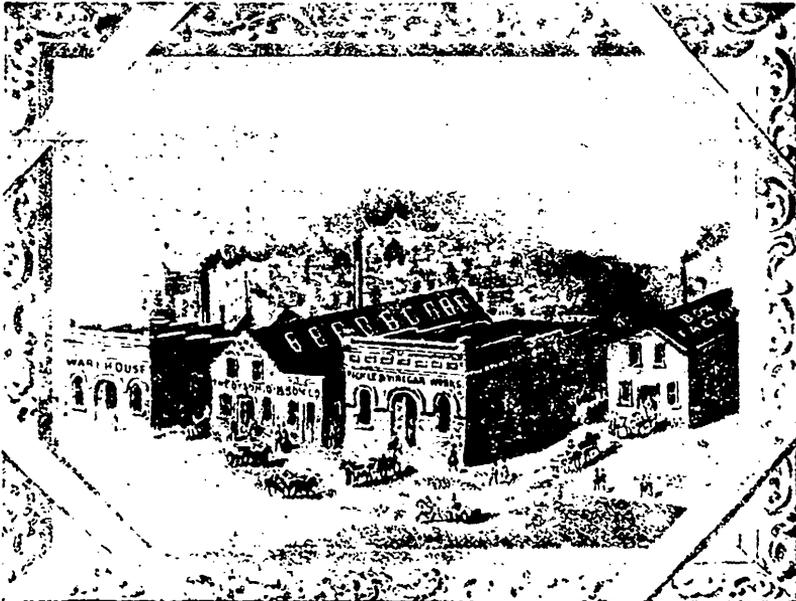
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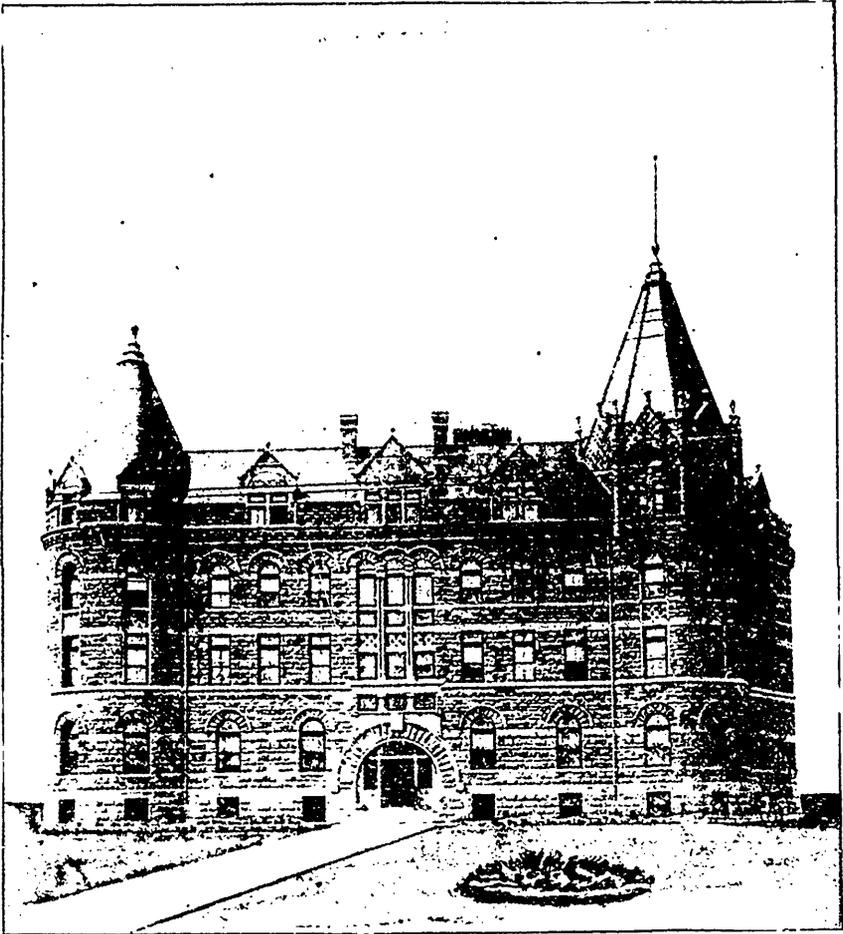
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