



TRINITY UNIVERSITY REVIEW.

A Journal devoted to the interests of the Undergraduates in Arts and Medicine, and the Convocation of Trinity University.

Vol. III.

TRINITY UNIVERSITY, TORONTO, FEBRUARY, 1890.

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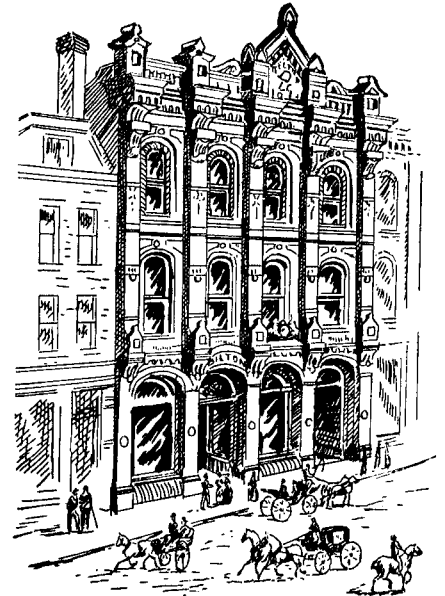
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No. 2.

Trinity University Review.

A Journal of Literature, University Thought, and Events.

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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 the Editors, Trinity University, or 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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CONTENTS OF CURRENT NUMBER:

EDITORIAL TOPICS—	
A Success	25
The Public Lectures	25
The Rev. Dr. Bethune's Address	25
The Resignation of Rev. Professor Boys	25
BISHOP LIGHTFOOT	<i>The Reverend the Provost</i> 26
CONSULE PLANCO	<i>G. A. M.</i> 28
LORD TENNYSON'S NEW VOLUME—(A Review)	<i>Rev. Prof. Clark, M.A., LL.D.</i> 29
BISHOP STRACHAN	30
CODEX VATICANUS (B)	<i>The Librarian</i> 31
THE NORTH ATLANTIC	<i>A. C. F. Boulton</i> 31
THE PUBLIC LECTURES—	
Preaching	<i>Rev. Canon Dumoulin</i> 32
William the Silent	<i>Rev. Prof. Clark</i> 32
Robert Browning	<i>Prof. Cuppon</i> 33
THE CONVERSAZIONE	34
PHILOMEL—(A Poem)	34
COLLEGE NEWS—	
Trinity	35
S. Hilda's	35
PERSONAL	
CONVOCAATION—	36
Notes	37
The Meeting at Whitby	37
TRINITY MEDICAL COLLEGE	
EDITORIAL TOPICS—	
The Petition to the Medical Council	38
The Death of Mrs. Geikie	38
Examination Reports	38
Some Advice to Finals	38
Neglected Hours	38
The Approaching Examinations	38
MEDICAL EDUCATION IN ONTARIO	38
THE LOUNGER—	
Summer vs. Winter	39
CORRESPONDENCE	40
COLLEGE NEWS	41
PERSONALS	37

Editorial Topics.

WE are glad to say that the appeal to our subscribers in the last number of THE REVIEW has met with a hearty response, and that but few subscriptions for last year now remain unpaid.

WE congratulate the Reverend Professor Clark on the success of *The Canadian Churchman*. From all quarters we hear words of hearty appreciation and praise. The paper is a success in every particular.

THAT the public lectures this season have been appreciated is abundantly evident from the stir they have made in the intellectual life of Toronto. The lecturers and the subjects have been especially attractive as will be seen from our reports in another column. To day's lecture by Professor Reynar, of Victoria University will complete the course. A report of it will be given in our next number.

AT a meeting of the Trinity Scientific Association on Thursday evening last, the Reverend Dr. Bethune, the Head Master of Trinity College School, gave a most interesting and instructive address on Entomology. In this important field of research Canadians have led the way on this continent, and foremost among them has been Dr. Bethune. To his personal efforts is largely due the attention the subject has won in Canada from our public men. As Editor of the well known journal devoted to Entomology, Dr. Bethune has rendered distinguished services to his country. The economic value of the subject is becoming more apparent day by day.

THE resignation of the Reverend Professor Boys, which is to take effect next June, and which was necessitated largely on account of his health, is a matter of the deepest regret, not only to the Faculty of the University of which he was an eminently valuable member, but to every student at Trinity. His loss will be especially felt by the students, by whom he was beloved as perhaps no other professor here has ever been beloved. His singular fairness of mind, his absolute justness and freedom from all prejudice and partiality, commanded absolute confidence and respect from every man in Trinity, while his splendid classical learning, his brilliant translations of the great masters of ancient Greece and Rome, won for him that admiration and deference which only abilities of the highest rank can inspire. As all the readers of the TRINITY UNIVERSITY REVIEW well know, Professor Boys has been a regular contributor to its columns for a long time. The initials "A. B." are eagerly looked for in the table of contents whenever THE REVIEW is published. Fortunately the cessation of his official duties at Trinity will not prevent his contributing to THE REVIEW, and we venture to promise that our friends may from time to time expect to find one of his unique poems in its pages.

BISHOP LIGHTFOOT.

THE unexpected death of Bishop Lightfoot, has caused a profound sensation of grief and bereavement throughout the great Anglican communion, and in fact through the whole English speaking Christian world. To find a parallel we must go back twenty years, to the feelings which, even now, are aroused as one recalls the sad sense of intense loneliness, caused by the tragic and sudden death of Samuel Wilberforce, Bishop of Oxford; for in truth the two great Bishops, however dissimilar at first sight, had many great qualities in common, which endeared them alike to the English people. The same indomitable diligence and unsparing energy in all Episcopal duties, the same deep abiding reverence for the eternal things of faith, the same paternal care for the highest training and efficiency of the clergy whom he ordained, the same determination to the utmost of his power to guide and direct the thought of his clergy in meeting the successive questions of the day, the same loving care for and earnest appreciation of Parochial Missions as an indispensable part of the spiritual equipment of a Diocese, the same ardent affection for the Church of England in her historic continuous life and her broad deep catholicity, as distinct alike from Papal and Puritan error, all these conspicuous qualities of Samuel of Oxford, by which he gave a new ideal for English Episcopal life were signally manifest in the great Bishop whom we have just lost. Yet it is hardly for his Episcopal labours at Durham, or for the abiding impress which in those short ten years he has left for all time upon the Church life of that teeming North country, that Dr. Lightfoot will chiefly be remembered. It is rather as the foremost defender of the Christian faith in an age of peculiar and intensified trial, as the great exemplar of what might almost be called a new school of interpretation of Holy Scripture, that Dr. Lightfoot's name will be so gratefully and lovingly cherished.

His public life may be said to date from the year 1861, when, after ten years of College work he was elected Hulsean Professor in the University of Cambridge. His Commentary on the Epistle to the Galatians appeared in 1865, and was from the first announced as intended to form part of a complete commentary on St. Paul's Epistles. It is interesting to recall the dedication of this first instalment of his future work, to the present Archbishop of Canterbury, then Chancellor of Lincoln Cathedral, in "affectionate and grateful recognition of a long, close, and unbroken friendship." This was soon succeeded by the "Philipptians" in 1868, and his "Colossians and Philemon" followed in 1875. As Hulsean Professor, he also lectured fully upon the "Romans" and the "Pastoral Epistles." The latter set of lectures, made a deep impression upon the present writer, when delivered in 1875. The day was then scarcely gone by, when it was considered sufficient for a theological lecturer to appear with Alford's Commentary under one arm and Bishop Wordsworth's under the other, and on each verse in turn to read out painfully the full notes of each author, prefacing the reading with the remark that, "Dean Alford gives the following set of possible interpretations, but Bishop Wordsworth thinks as follows." The state of utter bewilderment in which the average student would find himself after an hour of such "lecturing," may well be imagined. What a contrast it was to listen to Dr. Lightfoot's vivid descriptions, his bold powerful analysis of the Apostle's thought, his strong vigorous paraphrase resting upon close scholarly discussion of each word or sentence, the combined result of all which, upon the mind of the hearer, was a fascinating sense of having at least in some small degree spanned the gulf of centuries, and of being brought into living touch with the actual circumstances and thought of the great Apostle

himself. Lightfoot was in many respects an ideal lecturer. His deep, full, resonant voice, which could fill the great dining hall of Trinity College with the utmost ease, and his terse clear style impressed and at once secured the attention even of the most careless. Strange as it may seem, with all his vast scholarship and profound intellectual ability, he was, during his whole time at Cambridge, a great favourite with the ordinary Pass men, who came to his lectures with a view to the Divinity *Testimonium*. His large classes of 200 or more students were in great part composed of men of this kind, quite guileless of any special theological knowledge, who yet crowded with avidity to his lectures, and who, in most cases, acquired a deep reverence for the New Testament, which they would carry with them ever after through life as the greatest result of their Cambridge days. In Dr. Lightfoot's hands the "historical" system of interpretation, instead of being dry and spiritless, became not merely intensely attractive, but also instinct with spiritual force. His exegesis embodied in actual concrete form, the principle which his life-long friend and fellow-worker so beautifully laid down when he wrote that, "the circumstances of the inspired writer are themselves a part of the Revelation." When it is remembered that those two decades, in which Prof. Lightfoot thus laid deep for successive generations of Cambridge men the foundations of a reverent and scholarly study of the Epistles of St. Paul, were almost exactly coterminous with the period in which a fierce and persistent onslaught of agnostic materialism was being made upon the very foundations of the Christian Faith, some faint idea may be formed of the incalculable blessing which his share in founding, in conjunction with Dr. Westcott, the Cambridge Biblical School of Theology, was for England and England's Church. One immediate result was the large increase in the number of junior Fellows, who year by year, after 1871, offered themselves as candidates for Holy Orders, in contrast to a noticeable dearth of such candidates in the years preceding, a dearth which called forth much hostile criticism in Parliament at the time of the passing of the University Test Act. Nor was his attention concentrated merely upon "the House of the Lord" as he lovingly called the New Testament writings. From the early years of his Professorial career he had formed the project of issuing a complete edition of what he graphically describes as the "immediately outlying buildings," viz: the works of the Apostolic Fathers. Part I. of this edition appeared in 1869, containing the epistles of S. Clement of Rome, with an appendix in 1877 after the discovery by Bryennius of a complete, unmutilated text. Already in the Preface (1869) he indicates that Part II. would contain the Ignatian Epistles. This promise he fulfilled in 1888, when there appeared this, perhaps the greatest of all his works, by which he has forever laid at rest a controversy extending over some three centuries, and exercised a profound and healing influence upon the future of our torn and divided Christendom. It is noteworthy that the last days of the Bishop's life were spent in preparing for the press a second and revised edition of his S. Clement of Rome, and of the Ignatian Epistles. Dr. Lightfoot's last ten years at Cambridge coincided with an intensely critical period in the history of the University. The passage of the Test Act, by which the English universities were thrown open to Nonconformists, suddenly introduced a new, and what it was feared would be largely an alien element, into the life of a society which for centuries had been confined to members of the English Church. At that time there was far too little cohesion or co-operation amongst the undergraduates on the basis of a common membership in the Church. Religious Churchmen were largely arrayed in hostile camps of High or Low Church, whilst among the more intellectual students and the

future Fellows of colleges, it was becoming largely fashionable to decry Christianity as an exploded system, and to look forward with joyous anticipation to the happy results of substituting for it a rational conformity to "Natural Law." The outlook seemed to many earnest minds anything but hopeful. Providentially, just before, in 1870, the Cambridge Professoriate had been incalculably strengthened by the appointment of Dr. Westcott to the Regius professorship of Divinity, and for nine years the combined influence of Westcott and Lightfoot was unremittingly devoted to strengthening the hold of Christianity and the Church upon the University. One of the most fruitful of the agencies they set on foot for this purpose was the Cambridge University Church Society, established in 1872, the object of which was to unite in one bond of mutual love and energetic co-operation, the graduate and undergraduate members of the University, who were communicant members of the Church of England, whatever their differences of opinion on controverted matters might be. The result of the operation of this Society was to almost completely destroy party lines of separation in Cambridge, and the unity which was thus produced received the evident Divine blessing of a deepening of spirituality and of largely increased Christian activity.

As Dr. Lightfoot beautifully expressed it in the striking sermon which he preached before the Society at its inception, "It seeks to unite a wide comprehension of men and ideas with concentration of purpose, and unity of spirit. It desires at once to foster a diffusive charity which shall not degenerate into moral indifference, and to maintain a breadth of intellectual sympathy, which shall not be inconsistent with intense religious devotion. It seeks a remedy for division within, and it endeavours to reconcile antagonism without, and, again, to draw men to God in Christ; to study the will of God in Christ; to do the work of God in Christ. To this you feel that you have pledged yourselves in this undertaking, whatever may be your future profession." Or once again, when applying the lesson of the Corinthian parties to our own circumstances, in a passage which most clearly indicates his view of the sinfulness of crystallising mere differences of view into separatist party organisations:

"And so Christ is divided. Paul and Cephas and Apollos, despite themselves, are made leaders of parties. Yet the Church has need of all of the traditional reverences, and the concentrated zeal of Cephas; of the spirituality and the freedom, the personal religion of Paul; of the eloquence and culture, the enlarged conceptions of Apollos. She has need of all, for she is entrusted with the whole message of God. She has need of all, for if she consents to forego any one, she will risk the inadequate confession of truth on that side. "And on every individual member of the Church, it is incumbent not to addict himself to this party or that, but to endeavour to learn of all. He will reject the exaggeration of each, but he will seek to appropriate the truths of each. Thus, and thus only, will he arrive at a knowledge which soars above that which is called high, and pierces deeper than that which is called low, and spreads wider than that which is called broad * * * that he may be fulfilled with all the fulness of God."

It is interesting to notice that at least two collegiate societies, modeled on the pattern of the Cambridge Church Society, are in active operation in the Canadian Church—our own Theological and Missionary Association, and the Church Society established at St. John's College, Winnipeg. May they be permitted to effect for our still sadly divided Canadian Church something of the same blessed healing and energizing work.

It is hard to convey an adequate idea of the influence

which this great scholar had on the undergraduate world of Cambridge, in encouraging and stimulating men to active Christian and Church work. A chance interview in his rooms in which some half-hesitating applicant sought his aid or support in a new venture of faith was often a lifelong inspiration; and the ungrudging liberality with which Churchmen, generally, have been so familiar during his Episcopate at Durham, was just as conspicuous in his Cambridge days. He was ever ready, not merely to cheer by a large contribution, but himself to stimulate to work by the promise of some future sermon or special address. This was the time of his influence as a preacher beneath the dome of St. Paul's, to which Canon Liddon has so touchingly referred in his obituary sermon, and his sermons at Cambridge had a great and lasting influence for good, especially in inciting to practical Christian activity.

A short extract from, perhaps, the most important of all his Cambridge addresses will be of interest because it so strikingly depicts the spirit in which he himself, three years later, went forth to the unknown responsibilities and difficulties of the work at Durham. It formed the closing part of a farewell address delivered on St. Andrew's Day, 1876, to the two first missionaries of the well-known Cambridge Mission to Delhi, the Revs. E. Bickersteth, Fellow of Pembroke College, now Bishop of the Church of England in Japan, and J. D. M. Murray, scholar of St. John's College. Speaking from the text, "He went forth, not knowing whither he went," he says of this little band of missionaries:

"They will go forth not underrating the difficulties and yet not despairing of the end. They will know that though they are weak, yet God is strong. They will feel assured that his truth must prevail, though others may reap the harvest where they have sown the seed. They will go forth fully counting the cost. They will not be swayed by a passing gust of enthusiasm, but they will be possessed by the firm assurance of faith. They will go forth determined to hold together. They will remember that union is strength. They will suffer no diversities of taste and no conflict of opinion, and no inequalities of temper to estrange them, one from another. They will entertain no rivalry, but the rivalry of doing Christ's work."

These words give the secret of the energy with which the new Bishop of Durham threw himself into every department of Church work and activity. Surprise was at the time expressed at the apparent ease with which the great scholar found congenial employment in elaborating the details of Church organization to better suit the spiritual needs of the masses entrusted to his charge. The inauguration of the White Cross Purity movement in the Church of England was almost entirely due to Bishop Lightfoot, and is a good example of those powers of adaptation which he so strikingly possessed. The strong manly words in which the Bishops of the Pan-Anglican Conferences emphasized the supreme obligation of purity for all Christian people, as alone worthy of a being created in the image of God, bear sufficient internal evidence of having proceeded from Bishop Lightfoot's pen. What has been said above may help to show that the incessant labours of his Episcopate were only the legitimate development under the changed conditions of the spiritual energies of his Cambridge work. The inspired words, "From strength to strength," which Dr. Westcott selected as the text of his remarkable sermon preached at Bishop Lightfoot's consecration, summed up the secret of his life. Vigorous strength was his most striking characteristic. The strength of his great natural powers was directed by the power of an unswerving consecration, coupled with an almost unique humility of spirit.

In attempting to review a life so many-sided and of such exceptional energy, much has necessarily been omitted without even a passing mention. The only part of Dr. Lightfoot's work with regard to which any great difference of opinion has been expressed, is as to the effect of his researches on the subject of the "Christian Ministry." Mistakes with regard to this matter have been made by writers to whom Dr. Lightfoot was known only through his published works, which are sufficiently ludicrous to any one acquainted with the great theologian himself. It may suffice here to remind our readers that he himself sums up the result of his well known essay on the "Christian Ministry," as follows:

"If the preceding investigation be substantially correct the threefold ministry can be traced to apostolic direction, and, short of an express statement; we can possess no better assurance of a Divine appointment or at least of a Divine sanction."

In the Preface to the sixth edition of his "Philippians," he indicates that much misconception has prevailed with regard to his general object, and expressly restates it as the attempt to establish historically the statement of the English ordinal, that from the Apostles' days three orders of the ministry, Bishops, Priests, and Deacons, have existed in the Church. In a note appended to his Ignatian Epistles, he states that his views of the origin of the Episcopate is substantially the same as that of the "old Catholic" historian Dr. Langen, and protests against his being held responsible for other inferences, which have been drawn from the essay. The great work which established the genuineness of the Ignatian Epistles in the longer recensions firmly knits the local Diocesan Episcopate of the Church to the period immediately succeeding St. John, and thus gives irresistible force to the well-known independent testimonies of Irenæus and Tertullian, that the general establishment of a local Episcopate was the work of St. John. The good Bishop's sense of the paramount importance of the Apostolic succession of the Episcopate was most clearly expressed little more than a year before his death, at the reopening of his private chapel at Bishop Auckland, when speaking with reference to the proceedings of the recent Lambeth Conference, he added these strong words: "We cannot surrender for any immediate advantages the threefold ministry which we have inherited from Apostolic times, and which is the historic backbone of the Church."—(*Guardian Aug. 8th, 1888.*)

It is impossible in the columns of the TRINITY UNIVERSITY REVIEW to omit some reference to the great interest which the late Bishop took in our Canadian Trinity, and in the efforts made in 1884 for increasing its endowment. The Bishop of Durham most readily authorized the present writer to append his name to the appeal which was then being issued in England on our behalf, endorsing its statements, and heartily commending the work to the cordial and generous support of English Church people. The following extract from a letter enclosing his own subscription shows the warmth with which he espoused the great cause of religious education in Canada, for which Trinity has so long contended: "The remarkable history and the exceptional circumstances of the Church University at Toronto seem to me to separate your appeal from all others of the same class and to constitute a unique claim on the liberality of English Churchmen at this moment; and I wish that you may meet with all success."

It is impossible to give more fitting expression to the influence which the memory of a noble life, such as that of the great Bishop, should have upon those who are left behind, than in the words uttered by Canon Westcott, in Westminster Abbey, on the last Sunday of 1889:

"A noble character is more than noble works. It is an inexhaustible source of life like itself * * * * * It will be through our own want of faith if that which is our personal sorrow becomes a loss to the great cause which it is our joy to serve. The departed are for us at length all they aspired to be. Life passes off from them fuller and purer than before. They rule the living not only by physical necessity but by a spiritual influence. They speak with a changeless authority. Their voice, the voice which we have just heard, comes directly to the soul. Once before within our recollections a voice from the death bed was made to us a messenger of peace; God grant in His great mercy that this voice from the tomb may be filled with no less virtue to stay our divisions."

CONSULE PLANCO.

I REGRET to say that I remember very little of my Horace, but I feel safe in using the expression which stands above to indicate the golden age in academic history. Of course when I speak of the golden age I mean *my* age; my year (it was in the pre-American period: no "classes," no "campus," no baseball then), my matriculation, my little-go, my degree-exam., and the intervening days and months. And now having explained myself thus far, let me disarm opposition by stating that I call my age golden simply because it comprised, for me, the first golden years of budding manhood. I do not claim that that time in the College history was any better than the present. I sincerely hope it was not. I sincerely hope that the present is far in advance of that old-fashioned, faultful past in many ways.

I hope that dons now are not merely the "lords" of a little band of young fellows who are to be looked upon as objects of discipline only. What a helpful, hopeful thing it is for a young man to live in contact with an elder spirit who is brimful of sympathy: who can put himself in your place: who invites your confidence by the warmth and frankness of his personality.

I hope that the men—how we stared at one another, boys just from school most of us, when the professor first described us as "you men"—I hope that the men are more generally animated by a moral purpose than they were in that golden age. The fact is that we were golden butterflies, too many of us, wasting precious hours in idle flutterings. And I do not speak of students in Arts only.

Some of the best fellows I can recall were men who came up to College from a farm, or remote village, who had to struggle all through their course with the want of a thorough grounding in boyhood. Those of us who had been fed on the Eton Latin Grammar from the cradle, found no difficulty in distancing such men in classics. But in mathematics the absence of early training made less difference, and native ability told. They had passed beyond the coltish age, and took no pride or pleasure in kicking up their heels in the "rout" or "hoe-down"; they looked with a gentle and good-humored tolerance on the pranks of their juniors. They were great workers, plodding and patient, and if they lacked what are usually called "advantages," they made up for it by the advantage of an earnest purpose. It was one of these friends, who, meeting me years after college days had ended for both of us, wrung my hand, exclaiming with tears in his eyes, "Dear old boy!" And in undergraduate days I had thought him formal and reserved. Another—I know he will not mind me calling him Rusticus—now holds a distinguished position in a foreign land, dignitary of a cathedral and president of a seminary. "Dear old boy!" I say of him, as I think of his Celtic brogue and Celtic fire Cicero and Demosthenes were great stumbling-blocks to him

once, but he crept up gradually, and outstripped some who had started before him in the race. I first guessed that he had ability when I heard him speak at a debate in his freshman year. The question was whether Louis Napoleon had been a benefit to France or not. One of the scholars in the same year was on the affirmative: it was his first debate also, and he had devoted to it much thought, research, and fearful anticipation. When the time for his speech arrived he rose nervously, became red and white, hot and cold by turns, stammered a few words in which something about improvements in the streets of Paris could be distinguished, and in spite of the encouraging "Hear! hear!" of his auditors sat down in the misery of failure. Our excellent Rusticus then rose, and surprised us all by the fluency, self-possession, and pertinence of his remarks.

This incident reminds me that the Literary Institute followed the career of the third Napoleon with praiseworthy interest. After Sedan the very same question was discussed, in the light of new facts. There was a unanimous and enthusiastic vote in favour of the dethroned ruler, which was due chiefly to a quotation from Milton with which one of the speakers wound up the last speech on the ex-Emperor's behalf.

He seemed

A pillar of state: deep in his front engraven
Deliberation sat, and public care,
And princely counsel in his face yet shone,
Majestic, though in ruin.

The house was quite carried away by this picture of fallen greatness, impressively presented, and Ogden Ford, of lamented memory, who spoke next in opposition, failed for once in the keenness of his repartee, and did not point out that the lines were a description of Beelzebub.

In strong contrast with the men of whom I have been writing were the du—, ah no! let me say rather, those to whom the quaint language of an old chronicler well applies: "The jewel of the mind was put into a fair case, a beautiful body with a comely countenance: a case which (they) did wipe and keep clean, delighting in good clothes, well worn." They were some of them good fellows, and manly, as time has proved. In those days they were "the glass of fashion and the mould of form." Their hats and collars were always the highest; their trousers the tightest: their ties, at an evening party, the admiration and despair of men of lesser talent in that line. Their season of greatest triumph was June, when the world and they put on new garments. Then the cricket matches were played on the lawn; the regimental bands—Toronto was a well garrisoned military post then—discoursed sweetly; and the regimental dandies and our own collegians discoursed even more sweetly to the complaisant demoiselles. We were nearly always beaten in our matches with the garrison; if we happened to score a victory it was an occasion of the wildest surprise. We had several players of meteoric brilliancy, but, like the meteors, they were not always "there." We all wanted staying-power: always in too great a hurry for runs. The caustic divinity student who used to greet one after an innings with, "Well, I suppose it is unnecessary to ask how many *you* made," had good grounds for adopting that tone.

It was a good thing to see the Britishers settle down to a game of cricket: their coolness, patience, caution, the way they held their bats, were all useful lessons to us. After the match came the tea-parties in College. Ah me! What hearts were irretrievably broken, and mended again in a fortnight, as a consequence of those tea-parties, and the moonlight walks "home" which followed them. But I make no doubt that sort of thing still goes on, though Plancus is consul no longer.

Good old rigid honest Plancus! thy day is past: thou art forever beyond the reach of mortal praise or blame. Blame thou did'st much encounter in thy harrassed journey along the path of duty, laid out for thee through an uncongenial sphere. But it shall not be our part, on whom the rod of thy displeasure fell severely—yea, and justly—more than once, to swell the strain of detraction.

Be to his faults a little blind;
Be to his virtues very kind.

As we look up at thy form and features, almost living in Convocation Hall, we shall think only of the mental power, the store of learning, the modesty, consistency, courage, and love of righteousness which lifted thee to a just eminence amongst thy fellows, and will cause thee to live long in the reverence and affection of many.—G. A. M.

LORD TENNYSON'S NEW VOLUME.*

It is a somewhat dangerous experiment for a man who has attained to the highest reputation as a poet, to risk a failure by putting forth a new volume in his eightieth year. Yet the Poet Laureate has run this risk; and he has not merely escaped from any loss of estimation, but he has even added to his already well-won laurels. There are poems in the new volume which we should be the poorer for not having.

The poem which gives its name to the volume, if not absolutely the most striking of the contents of the volume, is not unworthy of its place of distinction. We may say more, it is not unworthy of the author of *Enone*. It would be difficult to give higher praise. Here is a description of the sympathy of nature with the mother's rapture at regaining her child:

"A sudden nightingale
Saw thee, and flashed into a frolic of song
And welcome; and a gleam as of the moon,
When first she peers along the tremulous deep,
Fled wavering o'er thy face, and chased away
That shadow of a likeness to the King
Of Shadows, thy dark mate. Persephone!
Queen of the dead no more—my child! Thine eyes
Again were human-godlike, and the sun
Burst from a swimming fleece of winter gray,
And robed thee in his day from head to feet—
'Mother!' and I was folded in thine arms."

This, too, is fine, telling of the awful longing of the divine mother for the sight of her child, hidden in the nether world:

"But when before have gods or men beheld
The life that had descended re-arise,
And lighted from above him by the sun?
So mighty was the mother's childless cry,
A cry that rang thro' Hades, Earth and Heaven!"

Here again is the goddess's search, long vain, for the absent one:

"I climbed on all the cliffs of all the seas,
And asked the waves that moan about the world,
'Where? do ye make your moaning for my child?'
And round from all the world the voices came:
'We know not, and we know not why we moan.'"

When she found out that Persephone, that her daughter, the daughter of her (Demeter or Ceres), who is beautifully described as "the Power that lifts her buried life from gloom to bloom,"—that this daughter is to "be for ever and for evermore the Bride of Darkness":

* "Demeter and Other Poems," by Alfred Lord Tennyson, D.C.L., P.L. 6s. Macmillan. 1889.

"Then I, Earth-Goddess, cursed the Gods of Heaven.
I would not mingle with their feasts; to me
Their nectar smacked of hemlock on the lips,
Their rich ambrosia tasted aconite.
The man that only lives and loves an hour
Seemed nobler than their hard Eternities."

How the goddess blasted the earth, how and on what terms she received her daughter back, and how the curse was removed—all this is told in the sequel.

The dedication of the volume to Lord Dufferin is full of beauty, and is of special interest to us Canadians; but it has already been so often quoted, in whole or in part, that we refrain from printing it again. "Owd Roa" (Rover) is a dog, and the poem dedicated to his memory is of the same class as the "Northern Farmer," and has many striking lines. For example:

"An' 'e sarved me sa well when 'e lived, that, Dick, when 'e cooms to be deäd,

I think as I'd like fur to hev soom soort of a sarvice reäd.
For 'e's moor good sense na the Parliament man 'at stans fur us 'ere,
An' I'd voät fur 'im, my oän sen, if 'e could but stan' fur the shere.

'Faäiäthful an' True'—them words be i' Scripture—an' Faäiäthful an' True

Ull be fun' upo' four short legs ten times fur one upo' two."

"The Ring," the longest poem in the volume, is one of the least interesting, although it has fine lines. "Happy" is, in many ways, very remarkable—the words of one whose lover had left her in anger, had gone to the Holy Wars, and had returned a leper. The "Progress of Spring," a poem written fifty years ago, put away and forgotten, is certainly more than worthy of this resurrection. But we must not linger over this beautiful volume, which only increases the obligation under which all English-speaking people must lie to its writer for his having preserved the glorious language which is the heritage of us all, in its full strength and purity, who, we may even say, has handed it on, purer and sweeter and stronger than ever. With the last lovely poem in the volume, written as a kind of swan-song, we will close our notice. It is called

CROSSING THE BAR.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

But such a tide as, moving, seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep,
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.

For tho' from out the bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

C.

The *Law Quarterly Review*, edited by the distinguished English jurist, Sir Frederick Pollock, forms a very favorable estimate of Dr. Bourinot's last constitutional work, containing his lectures before Trinity University. The writer calls it a masterly disquisition on the Federal Government of Canada, which exactly meets the wants of the English student desirous of studying the constitution of the Dominion. "Whoever wishes," adds the reviewer, "to form a fair estimate of the value of our author's work will do well to study with care the second lecture. It is an admirable specimen of good workmanship, and may be read with great profit, as well by those who overrate as by those who underestimate the practical difficulties of establishing a

good working federal system." On the whole, the reviewer comes to the conclusion that, "considering the difficulties of the case, the experiment of binding together all the Provinces of the Canadian Dominion is a decided success."

BISHOP STRACHAN.

THE celebration in November last of the semi-centenary of the creation of the Diocese of Toronto and the consecration of its first Bishop, the Right Rev. John Strachan, D.D., has called the attention of Churchmen to the life and labours of that great Prelate, and may make an article on this subject interesting at this time to readers of THE REVIEW.

The limits of such an article will not allow me to dwell at any length on his public life. His work in the school conducted first in Cornwall and afterwards in Toronto was remarkably successful. He educated in that school a band of men whose influence on the early history of the Province was most beneficial, and who, as divines, as legislators, as lawyers and judges were men of whom any community might well be proud.

The names of Sir J. B. Robinson, Chief Justice Macaulay, Bishop Bethune, the Ven. Archdeacon MacMurray and a long list of others who might be mentioned will always be held in honour in the Province of Ontario. The Bishop's powers of organization and force of character gave him a large share in the moulding of the political institutions of the young Province, and now that the heat of party warfare in these matters has cooled and that personal interests have passed away, all will allow that he was influenced only by pure and patriotic motives.

After his consecration as Bishop of Toronto he was called upon to defend the Clergy Reserves, and though these were ultimately taken from the Church, as was almost inevitable in a democratic community, yet the clause allowing the commutation of existing rights which was warmly supported by the Bishop and carried in the Parliament of Canada, mainly through the influence of the late Hon. Hillyard Cameron, saved to the Church a fund which has been of great value in the past and will so continue for all future time.

The next great work the Bishop was called on to discharge was the establishment of self-government in the Church. The abolition of the Clergy Reserves and the consequent disestablishment of the Church rendered this necessary, and the Diocese of Toronto was the first in the Colonial Church to enter on a trial of synodical government. In this work the Bishop was much assisted by the organization of the American Church, but by giving to the Bishop a veto on all acts of the Synod he conserved the rights of the Episcopate as a separate order in the government of the Church.

To those who were present at the early Synods of the Diocese of Toronto it was plain that the Bishop, while admitting that Synodical government was the only practicable solution of the question, yet never really in his heart favoured such a democratic assembly.

On one occasion a member who had been making a speech evidently distasteful to the Bishop, on being interrupted said, "I am in the hands of the Synod" "Don't talk nonsense mahn" said the Bishop "you are in my hands—Sit doon—sit doon." On another occasion a venerable clergyman proposed a most elaborate scheme for the establishment of additional Archdeaconries and above all an assistant or coadjutor Bishop. His Lordship heard him throughout and then settled and disposed of the whole matter by the pithy remark very angrily spoken "Do you wish to bury a mahn before he is dead."

It used to be a matter of surprise to me that any deliberative assembly would consent to this autocratic rule, but I think it is to be accounted for by the fact that the thought of the vast services which the Bishop had rendered to the Church was ever present in the minds of the members and also by the fact that a large number of those present had received personal kindness, at the Bishop's hands.

In 1866 the Bishop feeling the burden of his advanced age incapacitated him for much of the work of his office, though his mental powers were still unimpaired, called his Synod together for the election of a coadjutor Bishop, and the Bishop obtained the realization of his earnest desires in the election to that office of his Cornwall pupil and life long friend the Venerable Archdeacon Bethune. Bishop Strachan did not live long to enjoy the relief from excessive labour afforded to him by this appointment, but passed away in great peace on All Saint's Day, 1867, in his 89th year.

The funeral ceremonies will long be remembered as the most imposing ever witnessed in Toronto. All classes and creeds united in doing honour and show their respect and admiration for the great man who had passed away. His place of burial was the chancel of St. James Cathedral, a noble monument to the great prelate, and a fitting resting-place for one who for more than half a century had, as Rector or Bishop, preached from its pulpit and celebrated at its altar.

CODEX VATICANUS (B).

In the library of the Vatican at Rome, there is a Greek MS. written in uncial letters, dating from the fourth century of our era, which contains, with some considerable *lacunae*, the whole Bible. The leading critics are unanimous in the opinion, that the text of the New Testament, as contained in this MS., more nearly represents the exact works of the Evangelists and Apostles, than that of any other, although Tischendorf with the natural partiality of a discoverer, preferred the equally ancient, and almost equally valuable Codex Sinaiticus.

The authorities of the Vatican Library guarded with jealous care this precious MS., and it was only with the greatest difficulty the late Dean Burgon, (that doughty champion of critical conservatism) in 1860 secured permission to spend one short hour and a half in examining its reading of the celebrated last twelve verses of the Gospel according to St. Mark.

Many futile attempts, some with and some without Papal authority, have been made to publish the text of Codex B. Bartolucci, in 1669, made an imperfect collation of the various readings; he was followed by Mico, acting for our great English classical scholar Bentley, whilst descriptions, more or less valuable, were published by Hug, (1810), Tischendorf, (1867, 1869), whilst many others endeavoured to throw some light upon its contents, and to make some estimate of its value in relation to other MSS.

In 1857, Cardinal Mai published an edition of the whole text of the MS., but it proved a great disappointment. Scrivener has passed very severe strictures upon the slovenly way in which Mai performed his work. Indeed from its publication this edition was regarded as a failure. The next attempt by Vercellone and Cozza-Luzi was more successful. The New Testament was published in facsimile type in 1868, and the whole work was completed, with the exception of a volume of Prolegomena, in 1872.

The almost romantic history of this great Codex is however not yet finished. The Abate Cozza-Luzi has for some time past been engaged in the supervision of an attempt to

make a photographic reproduction of the text, and towards the close of 1889, this splendid enterprize was crowned with success, and an exact representation of the most valuable MS. in the world, is now placed within the reach of the owner of even a moderate balance at his banker's.

I should like to venture the suggestion that some kind friend of Trinity, make a present of this work to the Library. The funds at our disposal, do not allow of luxury in books. There are so many we *must* have, that we have to forego the purchase of many we *should like* to have.

The photographic facsimile of this MS. is published at Rome for two hundred lire, or about forty dollars. The whole expense would, therefore, be but fifty dollars at the most, and no volume of the price would be valued more highly, the receipt of none would render us more grateful, than that of a copy of Codex Vaticanus.

THE LIBRARIAN.

THE NORTH ATLANTIC.

IN these modern days when the trip across the Atlantic is taken by so many, and is fast becoming one of the necessary parts of a man's education, it may be of some interest to those who contemplate taking their first trip, as well as to those who are old travellers, to state briefly some of the impressions which several voyages have left upon me.

How well I remember my first voyage, and the curiosity excited beforehand, by the fact that for a few days I was about to enter upon a life entirely isolated from all the world, save my fellow-passengers and the ship's crew, and that I was on the threshold of the land of my forefathers; and as I stood on the deck of the steamer rapidly leaving New York behind me my feelings were, to say the least, exultant, for while in the Bay everything in the surroundings tends to elevate the spirits; the beautiful harbour with its crowds of shipping, the fresh breeze blowing, the humorous happy faces around, generally bent on a holiday, all contributing their quota to the maximum of happiness.

But when the Bar at Sandy Hook is crossed, a change comes over the happy faces, particularly if the wind is from the east, and the landsman almost at once experiences the terrors of the *mal de mer*.

I do not intend, however, to write a description of how I felt; I gladly leave this painful subject with the wish that I may never again feel as I did the first few hours of that voyage. But once having gained my sea-legs the pleasures of the voyage begin. At first the complete absence of one's usual occupations make the days seem oppressively long, and the passenger wonders how he will ever fill in the time; but when a day or two has passed, and he begins to make the acquaintance of his fellow-passengers, innumerable occupations present themselves, and, as the days slip pleasantly by, he begins to regret the near approach of land and the end of the voyage, and that the ship is so much of a racer.

For my own part I look back upon the days I have spent at sea as among the happiest of my life, and have always grudged the shortness of the voyage.

A purser on the Guion Line, who had formerly been in the Australian service when the voyages lasted several months, told me he had witnessed many sorrowful partings, and had seen ladies moved to tears, so accustomed to each other's society had they become, indeed it is easy to imagine in those long voyages, what close friendships can be made, and how loth people are to part from one another, feeling that it will probably be for ever.

When the weather is fine as it generally is in the summer, the nights at sea are exquisite. Coming on deck after supper you may promenade the full length of the vessel as

the emigrants are sent below at an early hour, and then it is that the passengers take their constitutional, or gather into little groups to sing, or relate experiences: and here and there may be found a young couple (and I have seen old couples to) enjoying a mild flirtation, a favourite spot for the latter being the stern of the vessel where the phosphorus is generally seen to perfection.

Far aloft the spars are seen clearly outlined against the sky, the black smoke pouring out of the funnels, and the stars shining bright and clear, all creating in the mind of the observer a feeling akin to reverence and awe as the immensity of the ocean comes home to him, while at regular intervals comes the cry of the watch "All's well."

The great excitement at sea is the approach of another steamer or Merchantman. The former are generally signalled with flags, or colored lights at night. There is no more glorious sight than that of a full-rigged ship, with all sails set, as she bows along before a rattling breeze, and everybody hurries on deck to get a good look at her and speculate on her destination, whether she is bound for South America or New York, or the St. Lawrence or some other distant land. I once saw a large Merchantman near Cape Clear, and the mate who knew her told me she had rounded Cape Horn from the South Pacific. Very battered she looked with her black hull and dirty sails, and glad must her crew have been at the first sight of the British Isles, as the voyage around Cape Horn is one of the most dangerous in the world. In dismal contrast is a wreck, presenting as it does one of the most sorrowful spectacles seen anywhere. Last summer I saw one in mid-ocean. She was quite deserted and waterlogged and would probably break up at the first rough weather. She was a Norwegian barque and as her boats were all gone, it was to be hoped that her crew had escaped. Another cause of excitement is a whale or a shoal of porpoises, and a rush is generally made to the side of the vessel to gaze upon these strange creatures jumping about like a lot of boys playing leapfrog.

At last the chart informs us that we may expect to sight land to-morrow, and everyone begins to pack up, and surprising is the change which appears in the passengers when they appear on deck in their shore-going clothes, looking like different people. The first break comes when those who are going to land at Ireland leave us, but the waving of handkerchiefs and "Good byes" there, are but the prelude to the great break up which occurs at Liverpool, where among the many wishes of "may we meet again," the tourist is hurried off in the train to his destination.

February 8, 1890.

A. C. F. BOULTON.

THE PUBLIC LECTURES.

PREACHING.

THE opening lecture of the series for 1890 was delivered on Saturday, January 26th, by the Reverend Canon Dumoulin. A more popular lecturer or subject could hardly have been selected, and the truth of this was undoubtedly evidenced by the presence of an audience representing every profession and calling, whose plaudits were, moreover, incessant and heartfelt. In the course of a comprehensive review of the rise and progress of preaching from the days of Enoch and Noah to these of Liddon, Magee and Farrar, the eloquent Canon omitted the mention of no element, circumstance or character which might emphasize the historical interest of the art of which such personages (so far separated in time) as S. Paul, Origen, S. Chrysostom, "the golden-mouthed," S. Augustine, S. Thomas Aquinas, Wycliffe, Luther, "the monk that shook the world," Latimer, Butler, Whitfield, the Wesleys and

Keble, have been the living exponents. The space at our disposal necessarily confines us to a merely superficial glance over all the deeply interesting and instructive points which such a review must include, so that we can merely say that anything less than a verbal account of the whole lecture must, of course, fail to do even the scantiest justice to the merits of either the historical characters mentioned or the way in which they were dealt with. However, as the speaker did not fail to show, the *history* itself of the art of preaching is a complete study, apart from the more practical consideration of what the art itself involves.

"Preaching is to day," said the Canon, "a colossal power, for its key-words are 'God,' 'the soul,' 'sin' and 'salvation.'" Some interesting statistics were adduced as showing that an average of one hundred thousand sermons are preached each Sunday in Great Britain alone, to audiences composed of princes and peers, ministers of state, professional men and merchants, men, women and children of all sorts and conditions—while a further publicity is given to these discourses by the wide circulation which follows many of them; moreover, the daily increasing popularity of preaching furnishes to the Christian advocate his grandest opportunity.

The necessity of emphasizing the importance of preparatory study was not forgotten, and a careful consideration was given to the different styles of modern preaching. The English mode was characterized as calm and solid, the Irish as imaginative and rousing, the Scotch as dry, the French as sparkling and demonstrative, the American as florid and practical.

The written sermon is, in the reverend gentleman's opinion, the most safe, solid, learned, and generally identified with the Anglo-Saxon race, and that it can be most rousing and permanently useful has been proved by the efforts of Dr. Chalmers. The "memoriter" method was criticized as a "mild sort of pious fraud." Extempore preaching, *pur et simple*, came in for its share of commendation and condemnation, according to the circumstances under which it was pursued, and the lecture was concluded with some words of practical advice concerning the importance of the preacher's office, the usefulness of which many interested auditors no doubt were fully convinced, and everyone felt that no one but a great preacher could have delivered such a noble exposition of a noble art.

WILLIAM THE SILENT.

Convocation Hall, was filled to the doors on the 1st inst. to hear the Rev. Professor Clark lecture on "William the Silent." The subject in itself would attract people, for the struggle which the Prince of Orange led stands out in the history of the world as one of the greatest for civil and religious liberty, fought for and gained by a numerically weak people, against the most powerful monarch in Europe. The following is an outline of the lecture:

Professor Clark began by mentioning the disputed question as to whether great men form the age they live in, or are merely a product of the age, and gave his opinion that neither was quite correct, but that great men are not merely representatives of the age in which they live, mere doers of the deed which the age would accomplish without them, nor again that the men could have done the work which they did irrespective of the circumstances by which they were surrounded. No man could have accomplished the work of the Reformation without the preparation which led up to it, but Luther was needed to give it the direction it assumed, and although Puritanism was in the air at the time, still Oliver Cromwell was the agent and moulder of the events. So we can affirm that without William the

Silent there would have been no revolt, and no United Netherlands. The lecturer then spoke in deprecating terms of the common prejudice against the leader of a revolt, showing that no personal motive could have had any influence in directing William's action. At the time of the outbreak he was a Roman Catholic, he had been a trusted friend of the Emperor Charles V., whose armies he had led, and who leaned on his shoulder when reading the words which conveyed his resignation of the Imperial crown. He entered on the struggle from pure love of his country when that struggle had been forced upon him, and he carried it through in a spirit of devotion and self-sacrifice which has few, if any, parallels, perhaps the only one being that of William III. of the Netherlands and of England against Louis XIV. When he was implored not to persevere in the struggle, in which, he was told, he should see the ruin of his country, he replied that there was one way of preventing that. "How?" "By dying in the last ditch." In such a spirit as this William the Third's great ancestor entered upon his struggle against Philip.

The lecturer then showed how Philip came to be ruler of the Netherlands; how they had, from independent provinces, passed under the rule of the Dukes of Burgundy, the last of whom, Charles the Bold, died leaving but one daughter, who was the grandmother of Charles V., the latter bequeathing Spain and the Netherlands to Philip II.

Charles V. was himself a Fleming and knew his people thoroughly, but being himself disliked by the Spaniards, he brought up his son Philip as one, and succeeded but too well. Philip became a Spaniard, mentally, morally and religiously, a narrow-minded fanatic, who thought to win the favour of heaven by persecuting all who refused to bow to Rome, and whose sole redeeming feature was the way in which, when dying, he bore the most frightful agonies with heroic courage. William, on the other hand, was a man with the instinct of freedom, who became Governor of Holland, Zealand, and Utrecht at twenty-two, but who really began his public life at twenty-six, in 1559. The epithet of "the Silent" was not bestowed on him for any morose disposition, for his temperament was Southern rather than Northern, but because he could hold his tongue. When, as a hostage at the court of France, he was out hunting one day with Henry II., the latter divulged to him casually that he and Philip had made a treaty to exterminate Protestantism. William, though horror-stricken, held his tongue, and by doing so was enabled to frustrate Philip's plans, while thirteen years later there occurred in France the massacre of St. Bartholemew, by the orders of the "*Rex Christianissimus*," Charles IX. In 1559, Margaret of Parma, Philip's half-sister, came as regent to introduce the Inquisition and the work began in 1561.

Professor Clark then went on to speak of the edict which proclaimed to people found reading or circulating the writings of Luther and Calvin, that if they persevered they would be burnt, if they recanted they would be beheaded or buried alive. He spoke of the programme of the Inquisition, viz: arrest on suspicion, examination by torture, then burning; how Egmont wrote to the king and visited him, and came back delighted with the promises Philip made and never fulfilled, considering it unnecessary to keep faith with heretics; how the confederacy of "the Beggars," "*Les Guees*," was formed, and tried to get the grievances redressed, while William though their friend, did not approve of this movement; how he was finally driven into opposition by Margaret's revoking the concessions, to which William had obtained her consent on behalf of the citizens of Antwerp, and by the institution of a new oath which required all persons with any authority to swear to obey Philip no matter what he did; how, at this point, Alma, a man of

iron will, and the evil genius of the Netherlands, came on the scene; and how after nine years he boasted he had executed 18,000 men. Professor Clark then touched on the siege of Harlem in 1574, when, after surrendering on condition that their lives should be spared, over 2,000 of the people were ruthlessly put to the sword, and on that of Leyden, which William rescued in the nick of time. He then rapidly sketched William's other efforts for his country, and drew a striking picture of his assassination by a Roman Catholic fanatic, to whom he had himself given the money with which the pistol was bought. His dying words were, "My God, have mercy on me, and on this poor people."

The lecturer maintained that William was no rebel, that he took the same stand as the Barons at Runnymede, and that he obeyed always the laws of his own country, though not those of Spain. He made a United Netherlands possible, and no man did more towards saving the cause of Reform. In his youth he was brave, true and intelligent. In manhood he displayed the qualities of profound statesmanship, patriotism, generalship. As he grew older he became more deeply religious. He was free from ambition, for he spent his patrimony in defence of his country, and he was always ready to serve under any other, provided it was for his country. Cromwell was beneath him, for Cromwell deteriorated, while William became nobler as he grew older. The only name the lecturer could place beside his, was that of George Washington.

ROBERT BROWNING.

The third public lecture was delivered on Saturday afternoon, February the 8th, in the Convocation Hall, by Professor Cappon, of Queen's University. As a lover of Browning he must have been delighted to find so large a number interested, or wishing to be interested in his subject—Robert Browning. The lecturer's delivery was calm and measured, his voice low but clear, and for an hour he kept his large audience interested. His introduction was a tracing out of the tendency of our century—especially in Poetry. This tendency he described as an endeavour to get face to face with nature, to deal with the realities of things, even though in the attempt conventional forms and usages must be set aside. This endeavour culminated in the prose work of Carlyle and Emerson and in the poetical work of Browning. Without attempting to estimate Browning's place in literature, the lecturer passed on to analyse his method, and here he showed keen appreciation of his subject. "*The Grammarian's Funeral*" was subjected to a searching analysis as illustrating Browning's art and one of his favourite lines of thought—That apparent failure is often greater than low success. He then went on to defend Browning against being misunderstood in his teaching as to the object of life. He pointed out that the sacrifice of all secondary aims to the one great object, which Browning insists on, freed his teaching from the charge of Egoism. Browning teaches, he said, that each man must live *his* life according to his natural bent. Here we could wish that the lecturer had drawn a careful distinction between the meaning which these words may bear as understood from Browning's or Goethe's point of view. The last thing that any one could say is that Browning's teaching is Egoistic. Who, that has ever read the tragedy, can lose from his heart the image of the noble "*Luria*." The lecturer brought out one of Browning's strongest points, when he drew attention to the Poet's catholicity of sympathy, whereby he is enabled to draw, with true discernment, characters taken from all ages and countries. Browning's versification was then dealt with and it was shown that if it at times lacked lyrical

grace, it was sacrificed to dramatic force, that Browning had a power quite his own of adapting his rhythms to his characters in such a way that his men and women were incarnate to the reader, that dramatic monologue was his chosen instrument for interpreting his characters, for fathoming the problems and deciphering the meaning of life, and for getting hold of reality and truth. This adaptation of language and rhythm to the character, is one of the secrets which enables Browning to lay hold of the minds and hearts of his readers, with a power that is vital. We wish that Professor Cappon could have had two hours instead of one, for the further interpretation of this unknown giant. "I do not wonder at what men suffer, I wonder often at what they lose," Ruskin would say that of Browning's passers by more readily than of almost anything else.

THE CONVERSAZIONE OF 1890.

THE Council of the Literary Institute and especially the Secretary thereof, Mr. Vicars Stevenson, together with the various committees appointed to attend to the details of the affair are to be specially congratulated on the splendid success of the recent Conversazione. In the opinion of many graduates "who had been there before many a time, many a time", it was the most brilliant of all these entertainments ever held in Trinity's honoured halls. To those concerned a tribute to its success more gratifying than this it were hard to hit upon. We regret that the crowded condition of our columns this month compels us to curtail considerably our report of the event.

The taste displayed in the decorations and arrangements necessary to turn the stern simplicity of the Residence into the charmingly inviting place it looked on the occasion is greatly to be praised. Although an immense number of guests were present the crush was not so great as on some former occasions as a more skilful use was made by the Council of the space at its disposal. The much regretted absence of Mrs. Body who, we are very sorry to say, has been detained at New Jersey on account of her health, necessitated the Provost receiving the guests alone. The absence, too, of the Dean and the ladies of Deneside as well as that of Professor Boys on all of whom La Grippe had laid its fell hand was a matter of sincere regret to their many friends.

Shortly after eight o'clock Convocation Hall was filled to its utmost capacity, and yet large numbers were obliged to remain outside its coveted precincts. Corlett's full orchestra was in attendance and played several excellent selections before the programme began. This was as follows :

PART I.

- GLEE..... " May Day."
 - TRINITY GLEE CLUB.
- SONG..... "Come to me"..... *Denza*
 - MRS. MURRAY DICKSON.
- SONG..... "Yeoman's Wedding Song"..... *Poniatowski*
 - MR. H. BLIGHT.
- SONG..... "Che Gioja"..... *Mattei*
 - MRS. SHILTON.

PART II.

- SONG..... "Spring time"..... *Becker*
 - MRS. SHILTON.
- SONG..... "The Young Brigade"..... *Jude*
 - MR. H. BLIGHT.
- SONG..... "A day-dream"..... *Strelezki*
 - MRS. MURRAY DICKSON.
- DUET Selected.....
 - MRS. SHILTON AND MR. H. BLIGHT.

Between the first and second parts of the programme refreshments were served in the Dining Hall and thither the Provost with Mrs. Davies led the way. After the conclusion of the concert the chairs were removed from Convocation Hall and the dancing began with a waltz to the strains of Farce's "Forget me not." The floor was perfect, and the music excellent; and although the earlier dances were a trifle overcrowded the latter were not so, and were eminently enjoyable. A merry sight was the big hall, and more varied we apprehend than the average ball-room scene. The balcony and dais were thronged with the non-dancers, whilst every nook and corner of the halls and corridors without were occupied by those preferring to "sit out" their dances. The Library and the Provost's room were favourite resorts. There were fifteen dances on the programme but only No. 11 was reached when the authorities gave instructions that the National Anthem should be played. It is a pity that when so much labour and pains are spent on affairs of this kind that so short a time is allowed for the enjoyment of their results.

PHILOMEL.

From yonder clustering woodland,
Looming dark in the twilight shade,
Mingling with odours of May-flowers
That litter the lawny glade,
Silvery sweet as the streamlet,
Soft purling amid mossy dell,
Gushing forth in the dewy silence,
Flows thy clear vesper song, Philomel.

Oft have I heard her who bare me,
(Now long lonely years laid to rest),
O'er the wide, wild, storm-scoured ocean,
Where the sun sank to-night in the west,
When the fire-flies flashed in the gloaming,
And the whip-poor-will's song waned away,
Recalling these scenes of her childhood,
Lament thy melodious lay.

And wrapt eager amid winsome reveries,
Wooed by their weird charm sublime;
And waited among darkling wild-woods,
Embowering the fair banks of rhyme,
While the moon shed wavering shadows
From the arms of the o'er-arching trees,
I have heard oft thine eventide warblings,
Borne forth on the breath of the breeze.

Thus waking wide dear distant mem'ries
That echo thy last liquid strain,
And melting 'mid poesy's fancies,
Blending to a rich rare refrain,
That falling on my fullness of feelings,
Like "Peace" on that storm, wind and sea,
With new-found, yet less new than dear friends,
Enraptured I listen to thee.

With varied voice softly dissolving
Away on the still night air—
Too pure for the discord of day din,
Too tender for moontide glare,
O! Nightingale, welcome thy chirring,
Now that the daylight is fled;
Whispering low of the new song of heaven,
And rest for the slumbering dead.

THAT the Christmas number of THE REVIEW for 1889, was a brilliant success, is acknowledged on all sides. The sheaves of congratulatory telegrams and bundles of letters teeming with prettily turned compliments, which, coming from all quarters of the Dominion found their ultimate haven in the editorial sanctum, gradually assumed such formidable proportions, that the manager was completely overwhelmed with what was practically the extent of the splendid compliment which the literary public agreed in paying THE REVIEW.

College News.

At last *Father Episkopon* has announced that he will deign to visit us once more. The date is fixed for the 11th of March, and all are looking forward, for the most part with some misgivings, to seeing their shortcomings held up before the public gaze. The usual supper will, of course, accompany the number, and it is to be hoped that many will contribute to the coming number for which the Sire bids us all "PRÉPARE."

THERE was a meeting held in Convocation Hall on Thursday 23rd ult, under the auspices of the Theological and Missionary Association, for the purpose of listening to the appeal of Canon O'Meara, St. John's College, Winnipeg, on behalf of the Diocese of Rupert's Land. The audience was large, and listened with great interest to his description of some of the hardships and difficulties which the Church of England has to contend with in that Province. The lecturer maintained that the mission cause was not a failing one and that the work among the Indians was especially interesting.

THE Glee Club have had several engagements lately and have learnt several very pretty new songs. On the 20th of January they sang at St. Bartholemew's and 12th of February at St. Matthew's. They also gave a very bright glee called "May Day" at the *Conversazione*, which pleased everyone. An engagement had been made with Milton (where they have already distinguished themselves) but this unfortunately was cancelled; however, on Monday next they are to sing at St. Stephen's, and the manager, Mr. Howden, expects to fill the many engagements now in hand without any trouble or inconvenience.

On Saturday after chapel a college meeting was held for the purpose of discussing several matters of college etiquette and decorum. The meeting was evidently in the humour for passing a vote of censure on somebody or something. One Unknown who had stolen several papers from the Reading Room and one Known who had scribbled a joke (??) on the notice of *Episkopon* were censured in severe terms. On the following Monday the Known who had defaced the notice called another meeting to make an apology, and made a long harangue in which an apologetic tone was conspicuous only by its absence. On his taking his seat, a motion highly revolutionary in character was brought forward by a non-resident. The motion, however, was given a month's hoist to give time for deliberations and consultations.

At a meeting of the Executive Committee of the Theological and Missionary Society on Jan. 24th, the following meetings were arranged:— A regular meeting on Feb. 17th with a paper by Mr. T. T. Norgate on Buddhism; a devotional meeting on the 26th inst. to be conducted by the Rev. J. C. Davidson, M. A., and a regular meeting on March 10th with a paper on Mohammedanism by Mr. H. Bedford Jones, B. A. A motion was then passed, appointing a committee to draw up a letter to the Rural Decanal chapter of Toronto, stating the need of circulating theological knowledge among the laity, and asking their advice as to whether it would be better to proceed by Parochial libraries, or by a central one at Trinity under the auspices of the Association.

LITERARY SOCIETY.

THE first meeting of the Literary Society this term was held on Friday evening, 17th inst. There was but a small attendance of members, and most of the speakers on the debate volunteered at the meeting. Mr. Mackenzie read

the well known "Tale of the Nancy Bell," and Mr. Leach, an entertaining essay on a trip through Georgian Bay. The debate was "Resolved, that the system of trial by jury should be abolished." Messrs. Thompson and White for the affirmative, while Messrs. Bedford-Jones and Troop upheld the old English system, but the meeting decided against their case by a majority of one. The date of the Annual *Conversazione* was fixed for Tuesday, Feb. 11th, and after passing a vote of censure on those members who were put down to take part in the programme, but failed to put in an appearance without any lawful excuse for their absence, the meeting adjourned.

THE second regular meeting that was held on the 24th ult. was better attended than the preceding one. Mr. Wallbridge read a comic selection, and Mr. Headley an exceedingly clever essay on "My Pipe," which was greeted with much applause from all who indulge in the weed. The debate was on the subject of maintaining a unity between Religious and Secular Education. Mr. Loucks, the leader of the affirmative, pressed forcibly home the necessity of making education in these subjects go hand in hand, while Mr. Coleman argued well from the opposite point of view. Mr. Troop then rose to support the leader of the affirmative, but was most unfortunately taken ill, and, after making an effort to speak, fainted. This naturally caused a good deal of commotion and the meeting finally adjourned.

At the meeting on the 31st ult. after the admission of two new members, Mr. Grout read a short selection entitled "Guinevra," and Mr. Chilcott an interesting essay on the "Moore and Burns." The debate was on the burning labour question of the day in general and Mr. Henry George's land taxation scheme in particular. Messrs. White and Leech in able speeches upheld the taxation plan of the "Labouring Man's Friend," while Messrs. Leighton and Hibbard argued as stoutly on the other side, the latter in a most amusing speech ridiculing the whole idea, and, with his partner, winning the debate.

THE next meeting was held a week later, and Mr. Troop read Matthew Arnold's beautiful poem "The Future." The debate was "Resolved that the influence of the Theatre is demoralizing." For the affirmative Messrs. Garrett and Beamish volunteered to fill the places of absentees, and spoke strongly against the Theatre and its influence, but Mr. Norgate, the leader of the negative, brought most convincing arguments to bear in the other direction, and in conjunction with his colleague, Mr. Beatty, succeeded in winning the debate. Some brilliant speeches were then made on the subject from the body of the hall, after which the Curator called the attention of the members to depredations on College papers and magazines in the Reading-room which he was unable to prevent. The members present unanimously passed a resolution to assist with all their power in the preservation of the periodicals, and to stop, if possible, anyone from cutting out of them such articles as took his fancy.

S. HILDA'S NOTES.

MRS. WADE, of Brussels, Ontario, the sister of our lady Principal, is spending a few days at the College.

THE "Odd Minutes" Guild is accomplishing a considerable amount of work. Of late the Guild has been combined on one evening of the week with readings from Justin McCarthy's "History of Our Own Times."

AMONG recent visitors at S. Hilda's were His Lordship the Bishop of Niagara; the Rev. Dr. Carry, S. John's, Port Perry; Rev. Dr. Langtry, S. Luke's, and Rev. A. J. Brougnall, S. Stephen's, Toronto; Rev. Canon Middleton,

S. George's, Oshawa; Rev. Canon Davidson, Trinity, Colborne; Rev. J. C. Davidson, St. John's, Peterborough; Rev. Canon Murphy, S. Paul's, Innisfil, and Rev. W. Osborne, Christ Church, Markham.

WE have to congratulate the members of the Trinity College Literary Institute on the success of their *Conversazione*. While the whole musical programme was excellent—each number being greeted with hearty applause—we may mention the "May Day" of the Trinity Glee Club as a particularly happy addition. Many improvements in the order and arrangements of things in general were to be noticed, which went far to make the *Conversazione*, in our estimation, one of the pleasantest "Trinity evenings" it has been our good fortune to spend.

OUR annual "At Home" came off on Thursday evening, January 30th. A large portion of the evening was devoted to the Terpsichorean art, for the better enjoyment of which a linen was laid in the drawing-room, the lecture-room being furnished up to do duty in its place for the nonce. Pleasant breathing-spaces were made throughout the evening by songs from the Misses Morson and Stewart, and Mr. Carter Troop, to whose kindness S. Hilda's is much indebted. As to the refreshments, we regret that we have not the fertile mind and facile pen of "Viola," who described them and their origin in such happily flattering terms last year, at our disposal. The absence of the Reverend the Provost and Mrs. Body and several other desired guests was much regretted. Among those present were Mrs. MacLean Howard and Miss Howard, Revs. Prof. Symonds, F. G. Plummer and E. C. Cayley, Miss Eva Patteson and Miss Symonds, Barrie, and Mrs. Mairs, S. HILDIAN.

Personal.

W. MOORE, '83, has lately taken Deacon's orders.

MR. C. S. McINNES has also been ill, but is again to be seen about College.

THE Rev. F. D. Woodcock has been doing excellent work under the Rev. Mr. Lewin.

THE Rev. R. M. Jones, '81, has left Farmersville and taken charge of Pakenham, near Arnprior.

THE Rev. F. C. Powell is working as curate under the Rev. Canon Burke at S. Thomas', Belleville.

THE Rev. J. W. McCleary has been appointed to take temporary charge of St. Luke's, Ashburnham.

MR. P. S. LAMPMAN, B.A., '88, was in College on Sunday, the 9th, and visited his old friends in residence.

MR. J. T. LEWIS, B.A., '78, who is practising law at Ottawa, paid a visit to his *Alma Mater* on the 3rd inst.

THE Rev. G. Bousfield has been transferred from North Gower to Newborough, in place of the Rev. Mr. Wright.

MR. J. H. MCGILL is also in town at present. He was obliged to return to his home last month on account of ill-health.

IT is to be regretted that Mr. A. F. R. Martin is again on the sick list, and was obliged to go home for a few weeks.

THE Rev. H. O. Tremayne, B.A., came up for the *Conversazione* and paid several visits to men in College before that event.

THE Rev. H. P. Lowe, '89, who was lately made Deacon, has been appointed to succeed the Rev. W. Crompton at Aspdin, the latter, who is well known everywhere, having had to resign through ill-health.

REV. H. BOWDEN has gone across to England and will work for some time as curate, at Sudbury, in the diocese of Bath and Wells.

THE Reverend Professor Jones is again confined to his house, we are sorry to say, suffering from the effects of an attack of La Grippe.

THE Rev. W. A. Lewin, '86, who has been working for some time in England, has gone to California for the winter on account of poor health.

REV. A. J. FIDLER, '83, has charge of two Buffalo churches, St. Bartholomew and St. Peter, and has already received tokens of appreciation from the people.

MR. A. C. BEDFORD JONES, '88, passed his first law examination successfully last month in Toronto, and as far as possible visited his many friends at Trinity and in town during his visit.

WE hear that the Rev. T. B. Angell, Rector of St. Stephen's, Harrisburg, Pa., has been working up the parish most successfully, and that his efforts have met with great appreciation.

THE Rev. C. K. Short, M.A., who has been in charge of Woodbridge for some time, has lately been appointed Rural Dean of West York. THE REVIEW congratulates him on this honour which is usually reserved for the older clergy.

THE Rev. J. C. Davidson, the energetic and gifted Rector of Peterborough, visited the Provost last week, and spent some time looking over the old buildings, and recalling the companions with whom he had spent his college days.

REV. C. E. OLIVER, '83, who has been securing experience for the past eighteen months in England, is at present at work in a church at Oxford, and intends to come out to Toronto in the spring as curate to one of the well known city churches.

A QUARTETTE has been formed of members of the Glee Club consisting of Messrs. Norgate, Stevenson, Kennedy and Howden. It is more for the purpose of aiding these gentlemen and of giving them more opportunity for practice than for "engagements."

WE are very sorry to state that the Rev. Professor Boys is still ill. On the advice of his physicians he was moved to the General Hospital last month, very comfortable private rooms being secured for him there. We sincerely hope that he will soon be well enough to take his place in college life again.

ON the 8th, the Reverend the Provost went to Lakewood, New Jersey, where Mrs. Body has been detained on account of her health, intending to bring her home with him. He was, however, obliged to return without her, Mrs. Body, we regret to say, not being yet strong enough to stand the journey. The Provost returned on Wednesday morning last, the 12th inst.

THE Rev. G. Natrass, curate of Holy Trinity, is leaving to take the Rev. Mr. Scadding's place in New York, under Dr. Rainsford. Mr. Scadding has left his position there and accepted the Rectorship of Grace church, Middletown, Orange county, the only Episcopal church in that city, and his first sermons and services there have favourably impressed his new parishioners.

TOWARDS the end of last month the Rev. Professor Clark visited Ottawa as the guest of Hon. G. W. Allan, Speaker of the Senate, and on the evening of the 26th delivered his capital lecture on the Water Babies before a large and fashionable audience. On Sunday he preached at Christ Church in the morning, and at St. Alban's in the evening, to large congregations, including Sir John A. Macdonald and many other members of Parliament.

Convocation.

Convocation is the degree conferring and consulting body of the University. The members are of two classes,

(1) Full members, viz., Masters of Arts, and Graduates in Medicine, Law, or Divinity.

(2) Associate Members, viz., all others who are friends of the University.

The fee is in all cases \$5.00 per annum (except in the case of Clergy who may wish to become Associate Members, when it is \$2.00.)

The resolutions of Convocation are laid before the College Council with a view to influencing its decisions. Thus Convocation helps to direct the government of the University.

There are at present over four hundred Members and Associate Members, and it is hoped that every layman and laywoman whose eye this meets will at once take advantage of this opportunity of assisting their Church University.

For full particulars and forms of application for membership, apply to the Clerk of Convocation, Trinity College.

MEETING AT WHITBY.

This meeting for the extension of Convocation, which was postponed on account of the Municipal elections, took place in the school-house, of All Saints' Church, on Thursday evening, the 16th of January. The delegation, consisting of the Reverend J. D. Cayley, a former Rector in Whitby, and his son, was very warmly received by the present Rector, Mr. Fidler. Mr. Gross, a former parishioner, kindly insisted on entertaining them. From his residence they found their way to the school-house. It was a bitterly cold night, but, owing to the kind thoughtfulness of Mr. Perry, hand bills had been distributed, and there was, in consequence, a very good attendance. The meeting was opened with prayer. Mr. Fidler then introduced the representatives of Convocation to the meeting.

The Canon began operations by extending a warm welcome to his old friends and parishioners. He then began a vigorous assault on the advocates of purely secular education. He pointed out that man was a being endowed with moral as well as mental and physical life. That consequently, education, if it was to be harmonious, must develop each of these three parts of his nature. That, therefore, religious education was an essential—the essential—of sound education. That Trinity University recognized the paramount importance of such education and by means of the residential system of education was enabled to give his training in a way that was done by no other University in the Province. He next pointed out the great importance of making residence in College necessary. He was followed by his son, who sketched the progress that the University has been making of late, and touched upon the advantages enjoyed by the Trinity men in being brought into daily contact with such men as Trinity is fortunate in having among her professors, men who had taken high standing in the great Universities of England. The audience was very attentive. Mr. Fidler then closed one of the best attended and most successful meetings that Convocation has addressed.

CONVOCATION NOTES.

It is with deep regret we note the death of several prominent associate members of Convocation. The Hon. Robt Hamilton, of Auburn, Peterborough, who had but recently joined us, was a late member of the old North-

West Council, and Chief Inspecting Factor of the Hudson Bay Co. W. L. Ridout, Esq., of Quorn College, Colborne, who joined in 1888, was only thirty-three years of age at his death. Some of our readers will remember that he was present at the annual meeting and dinner of '88, and how heartily he entered into and enjoyed all the proceedings of that occasion. Mr. Macnab, of Beverley Street, Toronto, was a so an associate.

MEETINGS on behalf of Convocation have been held in the parish of St. Augustine, Toronto, and at Whitby, since our last issue. The Provost, Thos. Worrell, addressed the former, and the Rev. J. D. Cayley and Rev. E. C. Cayley the latter, of which an account will be found below.

At the last meeting of the Executive Committee a committee of ladies was appointed to assist in the good work of interesting the public in Trinity's cause, and securing additional associate members. It may have been a matter of surprise to some of these ladies that they have not yet been summoned to discuss their work. The reason, however, lies in the fact that Trinity has suffered so severely from *La Grippe*, as to render it impossible to give time or consideration to aught but the ordinary routine of college work. We sincerely trust that another week or two will see all these temporary obstacles to the progress of Convocation removed.

THE Rev. R. H. Harris, L.T., '85, has lately been appointed to the important position of Assistant Minister of Christ Church Hartford, Conn. Mr. Harris has been working during the past three years at Dunkirk, N. Y., and during his incumbency there, has built a rectory costing \$4 000, put a new organ in his church and made many other improvements to the former state of things. More important than these, however, was the very large number of persons baptized, very nearly half of whom were adults. This is a sure sign of earnest patient work such as those who knew Mr. Harris when at Trinity were sure he would accomplish. We wish him all success in his new field of labour.

Personal.

MEDICAL.

MR. R. G. HILLARY, represented Trinity Medical College at the Varsity Conversazione.

MR. J. R. WALLS, '91, is at present with his brother-in-law, Dr. Hamilton, at Creemore.

MR. C. FAIRCHILD, '91, is assisting Dr. Langgill, physician to the Indians on the reserve near Brantford.

MESSRS. J. A. DINWOODY, '90, and M. McLelland, '91, have had quite a serious wrestle with *La Grippe*.

MR. W. D. HERRIMAN has been appointed to take charge of the Hospital Dispensary. A more trustworthy man could not be found in the class of '91.

DR. McDAIRMAID, a Trinity graduate, has been appointed Professor of Obstetrics in the Manitoba College. We congratulate the Doctor and the College on the appointment.

THE death of Dr. Mullen, B.A., removes from the class of '89 one of their numbers. Though perhaps by times eccentric, yet he was a good student, quiet and inoffensive, and respected alike by all.

TRINITY MEDICAL COLLEGE.

EDITORS:

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This department of the journal is devoted entirely to matters of interest to graduates and under-graduates of Trinity Medical College.

All contributions intended for this department must be addressed to the Editors, Trinity Medical College.

The names of the contributors must be appended to their communications, not necessarily for publication, etc.

Editorial.

WE understand that the third year undergraduates of 1889-'90, have presented a petition to the College of Physicians and Surgeons, praying that that august, and all-powerful incorporated body, would repeal that part of their regulation for 1889-90, under Section 2, Rule 1, which makes it compulsory for every student to take a summer session of ten weeks. Certainly the Medical Council has the power to promulgate any regulations they may think advisable, yet it is hardly just to students, after they have entered upon the third year of their course, to compel them to lengthen their college term by nearly three months. Many of these students have made arrangements to spend the following summer with a practising physician, which they cannot do and attend a summer session, and yet six months with a doctor, or in a doctor's office, is also compulsory. While we admit that a summer session devoted principally to practical work, would be highly beneficial to medical students, yet we are of opinion, that on looking into the matter the Medical Council, who generally take a reasonable view of these things, will see their way clear to grant the request of this year's third-year-students.

It is our sad duty to announce the death of Mrs. Geikie, wife of the Dean of Trinity Medical College. Mrs. Geikie had been in poor health for several years, and her enfeebled constitution left her without sufficient vitality to combat an attack of pleurisy, aggravated by acute inflammation. Mrs. Geikie was an earnest and devoted Christian, and surrounded her home with a loving mother's influence. We extend our heartfelt sympathy to Dean Geikie, in his sore bereavement.

In last month's issue of the REVIEW, a correspondent suggested that it would be more satisfactory to students if honours were awarded in each subject at Primary, and Final Examinations of Trinity University, and Medical Colleges. We are in sympathy with his suggestion, and think that not only these two Colleges, but also the Ontario College of Physicians and Surgeons, might give it their favourable consideration, and publish the reports of examinations, so that if each candidate may not know his actual marks he may at least have a fair idea of his standing in each subject.

It is frequently said that gray hairs give a professional man a prestige that nothing else can supply; that it imparts to him a sort of philosophical air, appreciated by all. The thought naturally suggests itself as the close observer scans the upper storey of the average Final man, about to step out into the busy turbulent arena of life, that perhaps he has "caught the idea" that while baldness on the crown

seems to detract none from, nay but to add to, the past successes of an M.D., yet facial baldness does not seem to impress the masses in the same way. Of course we do not believe that because the tiny hair follicles of the superior labial region, after years of urgent entreaty, have seen fit to send forth a few delicate messengers, that now he is endowed with Samsonian strength; far from it, but yet "first impressions are lasting," and even the easily numbered carefully-nurtured moustache may do much towards his full acceptance into the confidence of those whose ills he goes to alleviate. Never weary in well-doing Final; apply frequently the brush and steel, and patiently and expectantly await developments.

"Of making many books there is no end, and much study is a weariness of the flesh." One cannot refrain from thinking how true it all is, especially as coming events are now casting their shadows before. Now is the time that the student chides himself because of the hours misspent, and the opportunities neglected during the present session, and the summer preceding it. Every one knows that if he had set aside a portion of each day for quiet study, he could now say, with almost the lofty disdain of the Third-year man, that examinations move him not at all. This, however, in many cases cannot be said, notwithstanding the good resolutions made nearly twelve months ago; yet the resolutions will be made again, this time with better hope.

OUR term draws rapidly to a close, and the student of medicine is beginning to realize the fact that in less than seven weeks he will be confronted with an examination which will either send him on his way rejoicing, or show to him the lamentable condition in which he is, and the folly of wasting golden hours in the noontide of his existence. The many readers and friends of the REVIEW will pardon us if during the next two months the medical department of our paper falls somewhat short of its former issues, for, as all are aware, no temptations, however great, will tempt the editors from their *sanctum sanctorum*, from now until the final paper is folded, and the examinations of 1890, past and gone.

MEDICAL EDUCATION IN ONTARIO.

THE first meeting of the Medical and Literary Society for the term was held on the 24th ult., and was in every respect a model meeting. By request, Dean Geikie, addressed the large and, needless to say, enthusiastic audience on "Medical Education in Ontario During the Past Four Decades."

The lecture throughout glowed with interest; pleasing reminiscences, aptly put, lent a magic charm to the occasion. The following is a brief *résumé* of his speech:

After making a kindly reference to the Hon. Dr. Rolph, whose stern countenance, indicative of an indomitable will, looks down on the occupants of the primary room, he described with becoming vividity the primitive wooden structure in which some of Toronto's most prominent physicians received their early training.

This was the college founded by Dr. Rolph in '43, and known as the Toronto School of Medicine. At this time there existed in the Park another medical college known as the Medical College of Toronto University. This institution besides having the *eclat* of being the State University, had other equally great advantages. Its professors constituted the Upper Canada Medical Board which was the sole licensing body. Here an obvious difficulty loomed up before the trembling embryo from Rolph's, but this had none other effect than to increase the proficiency of the

disciples of one, whom his none too friendly opponents designated the "rebel Rolph."

The General Hospital at this time was a rude dilapidated structure occupying the site of the present Arlington Hotel. A dense array of apple trees lined up between it and the street. Yet in this unassuming abode men of talent and skill looked after the ills of its occupants. In '53 the attending physicians and surgeons were Drs. Widmer, King, Telfer, O'Brien, Herrick and Beaumont; resident surgeon, E. Clarke, M.R.C.S. Clinical lectures were delivered twice a week on Medical and Surgical Cases in the Hospital; Medical, on Saturdays, Surgical, on Mondays.

The Rolph School as it was familiarly known, increased in strength and efficiency, and very soon a small building, now standing behind Knox church, was rented to meet the growing requirements of the institution.

Just at this juncture the press took up the cry against endowment squandering on medical institutions.

The *Leader*, Nov. 2, 1852, referring to Medical Education, says:—"When we take our stand on an impregnable principle of political economy, and assert that the state is not justified in employing public moneys to produce an article which experience has shown that private enterprise is abundantly able to supply, no one is bold enough to controvert this principle." Also from the same paper, Oct. 26, 1852:—"There are three medical schools in Toronto.

Why continue to sustain *one* by public money, when the facts show that the article you want is supplied by *two* out of the *three* by private enterprise? But some say: Why not teach law and medicine in the public university as well as literature? Literature belongs to the *general* education, common to doctors, lawyers, merchants, bankers and other intelligent people in the country. But to give a profession is another thing. A profession is a doctor's and a lawyer's capital—the source of his income—like stocks or lands of the capitalist, the ships of the merchant, and the goods of the tradesman. The State cannot furnish the capital to all classes, why select the two professions of medicine and law?"

In another article the following paragraph occurs: the editor supposing that if under any circumstances aid should be given for medical education, the following principle should always be carried out in giving it: "No government can now afford to be partial, unfair or unjust in the distribution of that patronage, which for the public benefit it is permitted to control. If medical education is to be encouraged by the extraneous assistance of public funds, that encouragement must proceed on the *distributive* not on the *monopoly* principle. Its operation must tend to stimulate healthy competition, not to the destruction of competition."

The flame once kindled rapidly spread.

Finally a measure was submitted to the Legislature of Canada, then consisting of some forty-five members, and with but two dissenting voices it was decided to no longer endow the medical institution in connection with Toronto University.

Three years later ('56) a petition was sent to the government asking for the restitution of the Medical Faculty of Toronto University, but on the grounds of unnecessary expense the request was not granted. In 1850 Trinity Medical College was founded, known then as the Upper Canada School of Medicine.

At once it became affiliated with Trinity University, and for some years did excellent work, but owing, it is said, to some interference by the University authorities its doors were closed. Its professors in '53 were as follows:

Obstetrics, Dr. Hodder; Institutes of Medicine, Dr. Borell; Principle and Practice of Surgery (one to be appointed); Anatomy and Physiology, Dr. Bethune; Prac-

tice of Medicine, Dr. Badgley; Materia Medica and Therapeutics, Dr. Hallowell; Chemistry, Prof. H. Y. Hind.

About this time the Royal College of Physicians and Surgeons, Kingston, sprang into existence, and ere long acquired for itself a reputation envied by those more favourably situated.

In '71 at the suggestion of Dr. Geikie, Trinity was resuscitated on a broad and liberal basis with Dr. Hodder as Dean. At the close of the first year of its re-organized existence no fewer than fifty-seven candidates presented themselves for examination, of these thirty-eight were former students of Victoria.

Victoria, recognizing the disadvantage at which her students were placed regarding hospital facilities, bought the site on the corner of Gerrard and Sackville, and erected the main part of the building, now occupied by the Medical Department of Toronto University. Just at this point when her hopes seemed brightest, petty differences sprang up between the Senate and the professors of the medical college. It was hoped, however, as time rolled on a reconciliation would be effected, but instead the gulf widened, and finally culminated in the resignation of the professors and the disposal of the property to the Toronto University.

In '77 some changes were made by the government at the instance of the Toronto University, regarding the affiliation of medical colleges with that institution, the result being that Trinity was practically shut off from affiliation altogether, *i.e.*, if she affiliated with Toronto University she could affiliate with none other. This but gave renewed vigour to the promoters of Trinity, and immediately an application was made to Parliament for a new charter which was granted, incorporating the institution under the style of Trinity Medical School.

The Ontario Legislature in '87, recognizing the high character of the work done by Trinity Medical School, raised her to the dignity of a college. To day Trinity is an independent institution, affiliated with Trinity University, the University of Toronto, Queen's, Victoria and the University of Manitoba, and specially recognized by the foremost colleges of England, Scotland and Ireland.

Her sons are found the world over. She is not fed from the pabulum of any government till, but is, as all medical colleges should be, self-sustaining, relying solely on *merit* for the continuance of the public confidence which she has so liberally received throughout the forty years of her successful career.

At the close of a three hour's speech the Dean was tendered a genuine vote of thanks, and as he retired from the lecture room the Glee Club struck up "For He's a Jolly Good Fellow," in which all gladly joined with unusual but fitting vivacity

The Lounger.

I.

SUMMER vs. WINTER.

EMPHATICALLY I say it, there can be no doubt as to which of these two seasons is the more pleasant. Each, of course, has its own peculiar advantages, but after all has been said the advantages of one outweigh those of the other beyond all comparison.

What can be more inviting than the crystal ice on a frosty night in winter? The moon sends down her benediction of brilliance and the soft breezes begin to blow from the south. The skater accepts the invitation and goes forth to skate. Gracefully he performs his varied and complex evolutions, when on a sudden the old file becomes caught in

a crack or a hole, the heavens, cloud-cast before, become filled with stars, and his glory is departed forever.

In the summer, however, the waters are ice bound no more. The lover of the sea visits a summer resort, charts another Argo and bounds over the foaming billows. The perspiration stands out on his fevered brow as he lazily toys with a twenty-foot sweep and dreams of the heroes of mythology. Then he plunges joyously beneath the blue waves while the old punt drifts helplessly on towards another boat and is crushed to pieces.

On the contrary in winter what is more delightful than a sleigh-drive into the country? The companionship of the horse, the noblest of animals, is as safe as it is elevating. The sky is studded with stars and the snow crackles beneath the steel runners while the bells send forth a merry peal. Then the storm comes on, the old plug leaves the road, and a conglomeration of snow, splinters and sleigh-ropes broods gloomily over the scene.

Yes, I would say "Give me the summer with its wealth of diversions,—baseball cricket and church strawberry-festivals." Nothing can exceed the pleasure to be derived from eating strawberries amid the proper surroundings. And then after that luscious fruit has been partaken of, there appear for the delectation of the charitably disposed all the accompanying attractions, the post office, the grab bag and the fish pond. Relieved they return to their homes with a clear conscience, but in the debt of their friends.

It is enough: there can now be no doubt as to the proper conclusion to come to—give me November.

II.

Two people were talking science the other evening when the germ theory came under discussion. "Just to think we are all Germans," said she. "Yes," said he, "except the Irish and they are microbes."

III.

PATIENT comes into hospital with large ulcer on upper lip—a student immediately diagnoses Lipoma and goes to the head of the class.

IV.

"WHAT tho' success like ache and ail
Might be communicated,
If with the virus of the snail
We've been inoculated?"

* Correspondence. *

[To the Editors of the TRINITY UNIVERSITY REVIEW.]

THE numerous expressions one overhears at the General Hospital from the students, evidently show that the way matters are carried on there, does not meet with the approval of the majority of the students.

It appears to me, however, that this state of affairs can be greatly improved upon, and I would offer a few suggestions in the hope that others more capable of doing the subject justice than I, may take it up and have the matter brought before the proper authorities, before the schools re assemble in the fall.

My first reference is to the bedside clinics. All will agree with me in saying that the number of students that daily swarm around each bed with the professors, is altogether too large, not only in the medical but also surgical wards.

This could be overcome by the appointment on the Hospital staff, of two more surgeons and two extra physicians, one from each school.

In case of such appointments, the surgical wards could be divided into diseases of bones, including injuries, and other diseases, whilst medical wards could be divided into diseases of thorax and other diseases.

Of course any other division could be made, I only offer this in explanation of my plan.

Some will say that this could not be undertaken, as the cases would not be sufficient and the surgeons and physicians would be compelled to go over time and again the same case.

With the present system of "receiving," this might be the case, where a surgeon receives every other week.

I would overcome this by each surgeon "receiving" every fifth patient, *i. e.*, allowing for the Ladies' College, and in this wise I feel assured that ample material would be furnished.

One of the physicians told the students a few days ago he had eighty cases on his card, and supposing the other had forty, that is 120 in the medical wards between two physicians. How much better would the interests of the students, and patients, as well, be advanced, if these 120 were divided between four, than at present.

To the students by increased number of clinics and to patients by better attention.

This brings me to the number of bedside clinics a student is supposed to receive in his third year—one a week, in his final two.

I have figured it out as nearly as possible with the present system. In his two last years the student receives fifty four clinics,—say sixty,—for which he pays \$48 or 80 cents for each clinic.

Rather expensive education, especially when sometimes you can not get within earshot of the physician, much less see the patient.

In outside clinics an improvement could be made as regards examining chests, etc., of patients.

Why not have one of the house surgeons in attendance each day, and have the names of all students, third and fourth years only, alphabetically arranged, or in order, in which they take out their hospital tickets, and, when a patient is to be examined, take a certain number for this one and so on down the list until all have had their turn and then commence. This I believe was once in vogue, but now, those with the *most cheek and nerve*, have the most chances.

If patients were sufficient in number, a change in the gynaecological department would not be out of the way, for at present a student only is allowed in there about once a year, having two clinics a week with only five students allowed in at a time. Why not have these every day, if there be sufficient material? I have written this with a view having the students, if they consider anything can be done, call a meeting of both schools and present a petition to the proper authorities.

If any action is to be taken it should be at once, as the schools will be closed in a few weeks and it will then be too late for the classes of '91 to receive any benefit. "'91."

LA GRIPPE or Russian influenza as it is called, has been a very unwelcome visitor within our College halls during the last six weeks.

Its ravages were not confined to one sect or class, but professors and students alike, came under its disturbing influence.

Some were relieved of its presence with only a few days' acquaintance, with others it was a more persistent visitor and confined them to their couch for from one to three weeks, and when it did take its departure, left its victims in a very weakened condition, totally unfitted for severe mental labour, such as is required of every student of medicine, and especially during the Easter term.

In view of the disadvantages to which we, as students have been unwillingly subjected, would it not be proper on our part, to ask of our professors and examiners, [not that we wish any unmerited favours], when they are making out our examinations and examining our answers, to be as lenient with us as their earnest wish for our success will permit.

R. B.

* College News. *

Dr. C. W. COVERTON concluded his course of lectures on medical jurisprudence, and psychology on the 7th inst.

OWING to the prevalence of La Grippe at the Home of Incurables, Dr. Sheard has been prevented from giving his usual Saturday clinics since New Year's.

OWING to the lateness of the hour Dr. Geikie was unable to dilate on all the points of interest in the history of the several medical colleges. Perhaps on some future occasion the Doctor will be induced to lecture again on the same subject.

OWING to the illness of the business manager of medical department of THE REVIEW, Dr. McGee, he has been unable to devote himself to the duties of his office for the last few weeks. We are glad, however, to see him back in his old place again.

THE Final student's one idea at present seems to be that it is impossible for him to acquire too much knowledge of

medicine, surgery, etc., and it is a patent fact that this year's class is noted for its many hard workers who will make a keen contest for the different honours awarded by the University and the Medical College.

THE Emperor of China has evidently very curious notions as to the manner in which his physicians should be paid, as will be seen by the following statement made by himself: "Now I shall inform you how I manage my physicians. I have four, to whom the care of my health is committed; a certain weekly salary is allowed them; but the moment I am ill their salary stops till I am well again. I need not inform you that my illnesses are very short."

AT the new Woman's College, Baltimore, each applicant for a degree will be obliged to exercise in the gymnasium one hour on three days in each week and also to attend an elementary course of lectures on anatomy, physiology and hygiene, which will aim at teaching the best methods of securing and maintaining sound health. This shows the gradually increasing tendency to train the physical as well as mental powers at the higher educational institutions.

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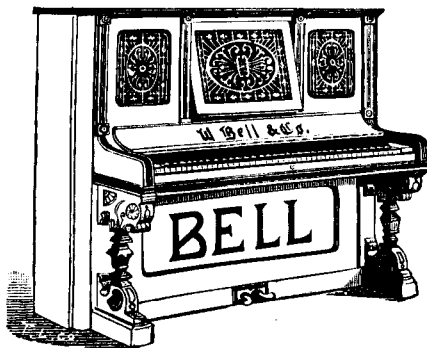
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