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TRINITY UNIVERSITY REVIEW

Of Literature, University Thought, and Events.

VOL. VII.

TRINITY UNIVERSITY, TORONTO, JANUARY, 1894.

No. 1.

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Trinity University Review

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

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Editorial Topics.

CRITICS AND THINGS

No one who is not actively engaged in University Journalism can understand or appreciate the hard and fast limits imposed on the writer who engages in this branch of the journalistic craft. Besides the limitation fixed on the choice of subjects and their treatment, a University journal has arrayed against it a solid mass of critics who for the most part know little and care little about journalism per se, who agree not among themselves in their criticism and are a unit in nothing except it be in harrassing hostility and vagueness of view. The article that will please the students will probably displease the authorities and bore the circle of readers without the University. The article that pleases the authorities will almost certainly displease the students and again bore the circle without. That which will find approval beyond Trinity's gates will be styled dull by the students and be ignored by the authorities. Hence the lot of the Editors is not a happy one. If at any time they escape abuse they consider themselves singularly fortunate. It is needless to say that words of appreciation or approval are never expected. Again, to give expression to the feelings of loyalty to the University and the *esprit de corps*, which is so conspicuous amongst Trinity men, is to incur the charge of blowing our own trumpet and of magnifying ourselves at the expense of others. To speak of good services or the achievement of this or that student or Don or Member of Convocation is the signal for tens of letters and volleys of criticisms of which the key note is that THE REVIEW is always lauding up so and so—why cannot it notice the doings of other men? This is delightfully edifying and encouraging, full of the milk of human

kindness and all loveliness and charity. Yet again, to venture an editorial opinion on matters of social and political interest about which there is diversity of opinion—and there is diversity of opinion about everything of interest—is to incur patronizing warnings of the experienced and the decisive indictment of the ignorant. Therefore THE REVIEW rises to remark, and its language is plain, that if any one is disposed to find fault at the limited number of subjects editorially discussed in its columns, let him be good enough to bear in mind the nature of THE REVIEW's peculiar and exacting clientele. To write editorials calculated not to enrage some part of this mixed but eminently respectable clientele is fine practice in journalistic gymnastics.

DIVINITY STUDENTS' REMUNERATION

For men who, like University students, have no remunerative occupation, who pay out all the time and are never themselves paid anything, it is necessary to consider well each matter of expense. For the student whose allowance is narrow it is necessary sometimes to consider how best to make use of the hours he can spare from his studies so that he may increase his available funds. It is equally necessary and only right that these truths should be borne in mind by the people who make use of the services of students, more particularly divinity students. Time is money, especially to the clever man. But no one's time is so lightly regarded and abused by others as the time of the divinity student. He is generally an amiable, modest man whose good nature and lively willingness are imposed upon by everybody who wants anything done that he can do. THE REVIEW has long recognized this fact; but it is only of late that much more serious matters have been brought under its notice, cases of gross imposition and injustice. It seems that many of our divinity men do not even receive the nominal fee of two dollars—the sum stipulated by the University—for giving what is in fact the best part of three days to the parish or mission which asks for assistance, for let it be remembered that this work must be prepared for carefully, and cannot be done in a day. The divinity student who takes Sunday duty never gets a day of rest. The ordinary parson can take Monday for rest, but the student must hurry back to College to attend Monday's lectures and prepare for the following day as well. And for all this toil and personal inconvenience he seldom receives even the customary fee. We are informed that certain persons have been impertinent enough to offer students twenty-five cents for their services. This is worse than offering nothing, it is simply an insult to one's manhood. On May 1st, 1888, the Provost of Trinity had occasion to issue the following circular:

"Clergy applying for Students to take occasional Sunday duties, are requested to send with their application \$2.00, which will be given as remuneration to the Student sent. It has been thought best to make a uniform charge to this amount, rather than to leave the question of remuneration to be settled in each individual case. The travelling expenses must in all cases be borne by the Parish or Mission, and the amount should always be given to the Student before his return to Toronto."

We presume that neither the Provost nor anyone else supposed that two dollars was an adequate remuneration for what is practically three days' work—the meanest labourer in the land would indignantly refuse such a recognition for his services. This nominal sum was fixed, we apprehend, to aid the student in protecting himself against the imposition which he is so often obliged to endure,

But against the mean and the unjust this aid is of no avail, and some other plan must at once be devised to provide against such cases. Of course the student does not take Sunday duty for the sake of the paltry sum which is so grudgingly doled out to him, *but this is his concern, not those who should pay him.* It is quite ridiculous to call the man worldly or mercenary if he insist upon a fitting recognition of his services. Should he choose to volunteer his assistance to this or that parish or mission which is really unable to offer remuneration that is quite another matter. But where he is sent for and goes on the distinct understanding that his expenses and fee are to be paid, and they are not, he is quite justified in claiming his dues, and refuse to go again where this discourteous and inconsiderate treatment is experienced. The fact is, and it is an eminently discreditable one, that some of the clergy and church wardens try to get the maximum of work out of the student for the least possible remuneration. We know of one or two cases where students have devoted the whole of their time for several weeks to work in a parish on the understanding that their current expenses and a small sum besides should be paid them, and in the end have received nothing. Only last summer one of our men had this unpleasant experience. The names and facts should be published as an object lesson in how to defraud divinity students. It is time that this sort of thing should be stopped, and a system of prepayments enforced. Even in comparatively wealthy parishes, terms are offered to students which one blushes to accept. Hereafter every case of imposition or injustice which comes to our notice will be given full publicity in THE REVIEW. In the meantime we may add that though this journal discountenances strikes of all kinds it yet considers that a discreet firmness on the part of divinity men with respect to payment of fees and expenses will have a most beneficial effect on everybody concerned. Students at Knox College and other denominational institutions receive from seven to ten dollars for Sunday duty. People value their services proportionately. It is reserved for Trinity men to give their valuable time and their energy for a nominal fee—and often not to get it. For their religious zeal and unselfishness we give them all credit. For their long-suffering and meekness and patience we give them all praise. We wish the folk they labour amongst would give them their fees.

NOTE.

We have received from Messrs. Hart & Riddell, the well-known and popular booksellers and publishers, a copy of Mr. Goldwin Smith's new book, *Essays on Questions of the Day*. The book will be reviewed in our next number.

CANADA'S INTELLECTUAL STRENGTH AND WEAKNESS.*

THE publication of this most interesting and valuable Address in its present attractive form, enriched as it is by a large number of bibliographical and other literary notes, containing information and criticism of the highest worth, is an event of much import in the literary history of the Dominion of Canada. Reserving for our next number a more detailed account of the book, we give a foretaste of its excellence by quoting the following chapter which deals in part with matters of practical interest to university men. We hope that the distinguished author will not object to our making such free use of his work.

**Canada's Intellectual Strength and Weakness.* By J. G. Bourinot, C.M.G., L.L.D., D.C.L., D.L. (Laval). Montreal: Foster, Brown & Co.; London: Bernard Quaritch.

“Largely, if not entirely, owing to the expansion of our common school system—admirable in Ontario and Nova Scotia, but defective in Quebec—and the influence of our universities and colleges, the average intelligence of the people of this country is much higher than it was a very few years ago: but no doubt it is with us as with our neighbors—to quote the words of an eminent public speaker whose brilliancy sometimes leads one to forget his higher criticism—I refer to Dr. Chauncey Depew—‘Speed is the virtue and vice of our generation. We demand that morning-glories and century plants shall submit to the same conditions and flower with equal frequency.’ Even some of our universities from which we naturally expect so much seem disposed from time to time to lower their standard and yield too readily to the demand for purely practical education when, after all, the great reason of all education is to draw forth the best qualities of the young man, elevate his intelligence, and stimulate his highest intellectual forces. The animating principle with the majority of people is to make a young man a doctor, a lawyer, an engineer, or teach him some other vocation as soon as possible, and the tendency is to consider any education that does not immediately effect that result as superfluous. Whilst every institution of learning must necessarily yield something to this pervading spirit of immediate utility, it would be a mistake to sacrifice all the methods and traditions of the past when sound scholars at least were made, and the world had so many men famous in learning, in poetry, in romance, and in history. For one I range myself among those who, like James Russell Lowell and Matthew Arnold, still consider the conscientious and intelligent study of the ancient classics—the humanities as they are called—as best adapted to create cultured men and women, and as the noblest basis on which to build up even a practical education with which to earn bread and capture the world. Goldwin Smith very truly says, ‘A romantic age stands in need of science, a scientific and utilitarian age stands in need of the humanities.’ The study of Greek, above all others of the humanities, is calculated to stimulate the higher qualities of our nature. As Matthew Arnold adds in the same discourse from which I have quoted, ‘The instinct for beauty is set in human nature, as surely as the instinct for knowledge is set there, or the instinct for conduct. If the instinct for beauty is served by Greek literature and art, we may trust to the instinct of self-preservation in humanity for keeping Greek as part of our culture.’ With the same great critic and thinker, I hope that in Canada ‘Greek will be increasingly studied as men feel the need in them for beauty, and how powerfully Greek art and Greek literature can serve this need.’ We are as respects the higher education of this country in that very period which Arnold saw ahead for America—‘a period of unsettlement and confusion and false tendency’—a tendency to crowd into education too many matters; and it is for this reason I venture to hope that letters will not be allowed to yield entirely to the necessity for practical science, the importance of which I fully admit, while deprecating it being made the dominant principle in our universities. If we are to come down to the lower grades of our educational system I might also doubt whether, despite all its decided advantages for the masses—its admirable machinery and apparatus, its comfortable school-houses, its various systematic studies from form to form and year to year, its well managed normal and model schools, its excellent teachers—there are not also signs of superficiality. The tendency of the age is to become rich fast, to get as much knowledge as possible within a short time, and the consequence of this is to spread far too much knowledge over a limited ground—to give a child too many

subjects, and to teach him a little of everything. These are days of many cyclopædias, historical summaries, scientific digests, reviews of reviews, French in a few lessons, and interest tables. All is digested and made easy to the student. Consequently not a little of the production of our schools and of some of our colleges may be compared to a veneer of knowledge, which easily wearsoff in the activities of life, and leaves the roughness of the original and cheaper material very perceptible. One may well believe that the largely mechanical system and materialistic tendency of our education has some effect in checking the development of a really original and imaginative literature among us. Much of our daily literature—indeed the chief literary aliment of large classes of our busy population is the newspaper press, which illustrates in many ways the haste and pressure of this life of ours in a country of practical needs like Canada. When we consider the despatch with which a large newspaper has to be made up, how reports are caught on the wing and published without sufficient verification, how editorials have to be written *currente calamo*, and often after midnight when important despatches come in, we may well wonder that the daily issue of a newspaper is so well done. With the development of confederation the leading Canadian papers have taken, through the influence of the new condition of things, a larger range of thought and expression, and the gross personalities which so frequently discredited the press before 1867, have now become the exception. If I might refer to an old and enterprising paper as an example of the new order of things, I should point to the Toronto *Globe* under its present editorial management and compare it with two or three decades ago. It will be seen there is a deeper deference to an intelligent public opinion by an acknowledgment of the right of a community to hear argument and reason even on matters of party politics, and to have fair reports of speeches on both sides of a question. In point of appearance, make-up, and varied literary matter—especially in its literary department, its criticisms of new books in all branches of literature—the Australasian press is decidedly superior to that of Canada as a general rule. The Melbourne *Argus* and the Sydney *Herald* compare with the best London journals, and the reason is mainly because there is no country press in Australia to limit the enterprise and energy of a newspaper publisher. Perhaps it is as well for the general instruction of a community like ours that there should be a large and active country press, and the people not too much under the guidance of a few great journals in important centres of political thought and action. For one I have more faith in the good sense and reason of the community as a whole than in the motives and disinterestedness of a few leaders in one or more cities or towns. But I must also add that when we consider the influence a widely disseminated press like that of Canada must exercise on the opinions and sentiments of the large body of persons of whom it is the principal or only literature, one must wish that there was more independence of thought and honesty of criticism as well as a greater willingness, or capacity rather, to study a high ideal on the part of the press generally. However improved the tone of the Canadian press may have become of late years, however useful it may be as a daily record of passing events—of course, outside of party politics—however ably it may discuss in its editorial columns the topics of the day, it is not as yet an influence calculated to strengthen the mind and bring out the best intellectual faculties of a reader like a book which is the result of calm reflection, sound philosophic thought, originality of idea, or the elevated sentiment of the great poet or the historian. As a matter of fact a newspaper is too often in Canada

a reflex of the average rather than of the higher intelligence of the country, and on no other ground can we explain the space devoted to a football match, or a prize fight, or a murder trial, or degrading incidents in the criminal life of men and women. For one, I am an admirer of athletic and other sports calculated to develop health and muscle, as long as they are not pursued to extremes, do not become the end and aim of youth, or allowed to degenerate into brutality. All of us do not forget the great influence of the Olympian, the Pythian and other public games on the Greek character when the land was 'living Greece' indeed; but we must also remember that art and song had a part in those contests of athletes, that they even inspired the lyric odes of Pindar, that the poet there recited his drama or his epic, the painter exhibited his picture, and the intellectual was made a part of the physical struggle in those palmy days of Greek culture. I have not yet heard that any Canadian poet or painter or historian has ever been so honoured, or asked to take part in those athletic games and sports to which our public journals devote a number of pages which have not yet been set apart for Canadian or any literature. The newspaper reporter is nowadays the only representative of literature in our Pythia or Olympia, and he assuredly cannot be said to be a Pindaric singer when he exalts the triumphs of lacrosse or the achievements of the baseball champion.'

A GERMAN UNIVERSITY.

BY CHARLES STEPHEN MACINNES, M.A.

(Concluded.)

APART from the mersur or duelling, of which a short description was given in the last number, there is little to be said about sports at a German University, for the simple reason that they do not exist. Many of the students, in fact, spend a large part of their spare time with other students in some *kneipe* or large public restaurant, each Corps or society having a separate room reserved for it in one of these *Lokals*. This is certainly very sociable—the Germans are nothing if not sociable—and as they have not anything approaching to our residence system, it is practically their only mode of reunion. What they would call the English mania for games is not in their blood and they amuse themselves in a more quiet and comfortable manner, though it be perhaps more productive of headaches than of bruises. Students, however, cannot be called hard-drinkers, the quantity consumed may be and is large, but the quality is as mild as it is good. Gymnasiums, of course, there are, and some of the students are excellent gymnasts, but tennis is little known and badly played, cricket is quite, and football almost, an unknown quantity. Fancy a German professor, or even a student, with a black eye! Now, as to teachers and examinations, here again we will find points of difference from our system. The degree of "Doctor of Philosophy" is the one which answers to our B.A. or M.A., while that of Doctor of Jurisprudence would resemble very closely our degree of B.C.L. But the final examinations for the practice of any profession, whether law, medicine or teaching, *Stadtsexamen*, are managed entirely by the municipal government and with these the university has nothing to do. To obtain a "Doctor's" degree a student must have studied eight semesters or four years at any of the German Universities, at eight different universities if he so pleases, for he receives his standing *ad eundem* at all of them; and must have satisfied the examiners in one final examination at the end of that time. This examination consists mainly of a Viva Voce ordeal at which the candidate must appear in even-

ing dress! and of a thesis on a given subject composed by the student, generally in his final year, and for which he is expected to make good use of the splendid libraries at his disposal. Every semester he must put down his name and the fee for a certain number of courses of lectures given by the Professors of his Faculty, but attendance at these lectures is only nominally compulsory. No roll-call is taken and no professor could be expected to keep track of often more than a hundred students; but every student must get the initials of the professor in his list book of lectures, at the first lecture and also at the last to certify that he has been there, and often these are the only lectures that some of the students attend. Some of the most interesting courses, which I heard at Berlin, were those of Zeller on Greek philosophy—this famous scholar is now very old and his voice feeble, but his name still commands him a good attendance—and of Curtius on the discoveries at Olympus, a distinguished Greek historian and discoverer, whose lectures were well delivered and attractive though they often abounded in egotism. Prof. E. Schmidt, a widely known authority on German literature, in particular on Goethe, was the professor whose lectures were the most affected by foreign students, partly because of his interesting subject, but chiefly for his clear German. At Schmidt's lectures alone, were ladies to be seen but they soon disappeared after a few weeks, when the professor with a look of relief round the lecture room was ungallant enough to say: "*Gott sei dank, jetzt sind wir unter uns.*"

A well-known historian, Von Treitschke, used to attract such numbers to his lectures that it was difficult to find even standing room; his delivery was of the worst, but then he was witty—generally at the expense of England! It will thus be seen that the German system, and we may mention in passing that the French system, as far as I could judge from my acquaintance with La Sorbonne at Paris, is very similar, is one of absolute and complete liberty for the student, while at an English university and here at Trinity, the freedom of the student is modified by regulations framed for the general welfare of the college, to which the individual has to bow, and the regularity of his work is enforced by necessary attendance at a proportion of the lectures, and the progress of it tested by more frequent examinations. Under our system individual genius may be checked accidentally along with individual folly or idleness, but we have the advantage of being a corporate unity. A German university may and perhaps does send out more prodigies, but it does not produce the type of a university man—the educational effect is possibly higher, but being one-sided is less liberal.

SKELETONS IN COUNTRY HOUSES.

THAT there is a skeleton in every cupboard may be taken as a correct, but allegorical, statement. That bodies are occasionally found below the flooring, and especially below the hearths of old English country houses, is a matter of fact. We could quote a rectory in which seven skeletons were found in 1874, and an ancient dwelling in the West of England where three dead bodies were discovered within the last twenty years. Now, the question of how the dead bodies came there is more difficult than the problem about the apples in apple-dumpling, or the mysterious absence of the fowl's legs, in *souprames*, as Mr. Harry Foker calls them. The most obvious theory—that a wicked squire or parson killed his heir, his solicitor, his creditors, or his rivals, and interred them, as a recent murderer cemented his wives, under the hearth—has obvious difficulties. The odour could not but cause awkward questions to be asked,

even in the non-sanitary ages of the Plantagenets. Again, to build up a dead person in a wall, or under the foundation of a house "for luck" is a familiar rite of semi-pagan times. We know how St. Columbia buried St. Oran alive, under a new chapel, and what very indiscreet revelations were made by the corpse, and whence comes the proverb, "Earth, earth on the mouth of Oran." But to bury under the earth is a different practice.

We venture to offer an explanation which only the learned are likely to have anticipated. Bodies were buried under hearths to stop hauntings! One would have anticipated precisely the opposite effect, if any. The parsonage of the Seven Skeletons was haunted—"and no wonder," people said, on finding that there were seven. But that only proves what a severe case it must have been when seven burials proved inefficacious.

Our authority for a statement startling in itself is a work by Petrus Thyraeus, of the Society of Jesus; his *Loca Infesto*, Cologne, 1698. Petrus was a doctor of Theology and Professor of Herbipolis, and, unless Herbipolis is Grasse, we know not where it may be. Dedicating his book to the Bishop of Herbipolis, Petrus tells us that, when travelling with that prelate, they stayed in a haunted castle. Conversation turned on hauntings; every one had his own ghost story, *celebrare domestica facta* was the order of the hour, and Petrus, who had not reflected on the matter before, turned his mind to it, and produced a quarto of 352 pages, very badly printed on execrable paper. After discussing spirit rapping and spooks at much length, Petrus tells us how to evict ghosts. "Damning and swearing at them," he says, "is of no use," nor can he approve of throwing black beans at them—a Pagan practice, described by Ovid, which suggests blackballing a ghost. Finally (ch. lxiii) he asks "if ghosts can be expelled by burying their bodies under the hearth." He decides that this plan, albeit recommended by Beucerus, is unavailing. "It is of no profit whatever to the spirit," he says. Besides, the burial of the body puts no restraint on the spook—a subject on which other learned doctors are of a different opinion. Moreover, "the practice is not without suspicion of superstitiousness," where we may agree with the erudite Jesuit. "The hearth itself has no efficiency as against spirits, nor can it prevent them from gadding about." "They are not the kind of people to be kept from molesting us merely because their bodies are under the hearth." Of course that can only be tried by practice, *solvitur ambulando*, or rather *solvitur non-ambulando*, if the ghost having walked ceases to walk. "Perhaps they are prevented by a law of God"; but by what law, to whom revealed, when, where and wherefore? These are puzzling questions; Petrus has them there. Possibly some may say "*Experientia docet.*" But is it a law without exception? do ghosts never walk after being tucked away under the hearth? They did, as we see in the parsonage already quoted, but that may have been because there were only seven skeletons—a larger dose, as it were, may have been needed. Not having read Petrus Thyraeus, the Rector did not try increasing the dose with a few parishioners—in fact, he took up what had been laid down by the wisdom of the past. The consequences of the experiment are not on record. On the whole, Petrus concludes that demons must have suggested the practice, because, if they didn't, who did? That is a staggering argument. The main thing is that he explains a practice which is certainly puzzling, and clears away the natural suspicion of homicide. There is, on the precinct wall of St. Andrews, a "haunted tower," wherein, not long ago, many corpses were found, including a lady in gloves. No doubt the tower is not haunted because they were there, but they were put there because it

was haunted. Thus, the conclusions are rather the opposite of what the natural reason might draw, and squires who find skeletons under the hearths may infer that they were placed there for a wise purpose, and had better be left *in situ*. *Quieta non movere* is a good maxim.

College Chronicle.

THEATRICALS.

January 26th and 27th.

THAT the Dramatic Club did well in deciding to rent the Opera House this year in lieu of the draughty, dirty and obscure Halls they might have had in various untoward parts of the City, was amply proved by the large audience that filled the House last night. With such an attendance on Saturday, (with the additional attraction of Varsity and Trinity occupying rival boxes, and the seats already reserved for the matinee, the club ought to make a success of it from a business point of view far above their most sanguine hopes.

After Rehearsals that towards the closing scenes were full enough of hitches to satisfy the old fashioned critic, the play was brought out last night with a vim and go that did credit to Mr. Martin Cleworth who coached the performers.

One has merely to hear of a play as being written by the versatile editor of "Punch," Mr. F. C. Burnand, to know that it will teem with endless points that require the cleverest acting to make them seem unforced. For the first time for a long while, jokes and good ones too, have been uttered before a Toronto audience without the framing of a significant pause or a metaphorical dig in the ribs when the point was reached. In his part of Mr. Dawson, the Tutor, Mr. Pottinger was in his element. With a make up that would have done credit to any artist, this veritable low comedian elicited most laughs perhaps than any of the rest of the caste. Miss Edith Heward appeared to much better advantage in "Betsy," of last night to what she did in the first dress rehearsal. Her assiduous training has not only added readiness to her speeches, but has obliterated that stiffness of motion on the boards that stamps the amateur, and would have murdered the part. Mrs. Cleworth made a dear old Mrs. Birkett. The caste:

Dick Talbot.....	J. McMurrich
Mr. Birkett.....	H. B. Gwyn
Adolphus Birkett.....	E. C. Cattanach
Capt. McManus.....	G. A. A. Saunders
Mr. Dawson.....	A. B. Pottinger
Hairdresser.....	W. Wilkie
William.....	H. Osborne
Mrs. Birkett.....	Mrs. Cleworth
Mrs. McManus.....	Mrs. Shanley
Mrs. Polenta.....	Miss Heward
Nellie Bassett.....	Miss Edith Jarvis
Clara Peyton.....	Miss Adelaide Wadsworth

"Betsy" was preceded by a "farical drama" "Our Bitterest Foe." Its being a trifle sad may perhaps have enhanced the comedy of "Betsy," but in itself it did very well as an introduction, for Mr. Seager as the Prussian General at once gave the audience to expect something more than a mere amateur performance. Mr. Cattanach has an intensely hard part to take in that of Henri and on the whole each of the performers has too many consecutive lines. Miss Wadsworth made a charming Blanche.

COLLEGE CUTS.

LATEST from Aberdeen. When the drummer dons his new silk hat and hails a Cunarder for Great Britain, he loftily tells you his destination is England. Our imported Professors also tour through England, not Britain, and

after seven years' residence in Canada we find it saves explanation to affirm that our birthplace is Auld Reekie, and we come from England. But for the good of our numerous readers in the Freshman Class, in College and out, be it known that nearly half of "England" is taken up by Scotland—a place somewhat like the Alps in scenery, and Boeotia in wit. That so many learned books have been written on the subject of "Scotch Wut," merely shows the marvellous craze of the age for abstruse research. Like Eden it is watered daily by an Easterly "Ha!" (the spelling is phonetic, the word probably being Haugh, plus unlimited R's); while the nights are marked by down pours of rain, for the absence of the Sun leaves considerable doubt as to the precise time when the gloaming sets in.

On the north-east coast of this interesting country is a small town built out of the crags of granite. This has been buried for some centuries like the "Auld Town" of Troy, and on its half-decipherable blocks a New Town has arisen. Odd as it may seem, both Auld and New are inhabited by a distinct race of creatures, who only join in each other's existence at an University that was erected there during the Eocene periods. The wise founder gave an appearance of royalty to the granite-headed students that flocked there by ordaining that they should wear scarlet gowns, not below the knee or above the clean part of a collar. Royalty may not yet be responsive to the innate meaning of their Red Livery, but the tawny haired Scot in his mustard coloured suit (we can see him, thanks to Sir George Reid's "Aberdeen Student") has at last conceived the impetuous rage of the bull when he sees a red rag, and has burst through all barriers of reserve, and in his ferocious audacity sent a Christmas Number of his Paper with Christmas Greetings to every University in the World.

The illustration on the cover shows a lady clothed in long hair, nursing twins, with a most harrowed expression—no doubt showing what a severe task it is for a North of Scotland man to hammer out couplets with which to interlard his articles and stories. Clothed in long hair we said, but inadvertently, for a ribbon adroitly shields her ankles, and on it is written, "Thay haif said, quhat, say thay lat, yame, say." Our readers will laugh and think it is no wonder Professor Clark left a place where people spoke so barbarously. This Number is of course largely composed of stories and poetry. This being so we cannot offer much criticism, but would be very glad to receive copies of subsequent issues. For in the realm of short stories America is perhaps pre-eminent in the world—certainly the *Harvard Advocate* would metaphorically wipe the earth, with the *The Aberdeen Alma Mater* in this line. Besides, "why should the hero of a story be called "Dr. O.," when the story has already been offered to the public some years ago in the *Life of Lawrence Oliphant*? This seems unnecessary caution, O gentlemen of the Land o' Cakes. There is one very interesting passage in the Paper, and which might be selected as a key-note to the edition, it reads, runs or does otherwise as follows:—Chuir Mgr. Ailean MacPhail an ceill am briallraibh ro-chomosach gan bheil, ag radh gun deachaidh linn na bardachd seach, . . . but the printer refuses to print further, so get a surgeon, and see if you can make anything out of it. (N.B.—The foregoing is written by THE REVIEW'S Scotch editor.)

MR. H. S. BUCK, has just left New York on his way to Egypt. His health has suffered much of late, and no doubt a plain dinner or two on Cheops will agree with him better than a decidedly informal beefsteak at Trinity. At any rate being a Cook's tourist we did not say farewell to him in the usual cynical fashion. It is rumoured that he has

taken his coachman out with him too much of late, and that dignitary has firmly ordered him a rest. Be that as it may, we hope he will study the process of embalming, and when his vast patrimony fails, perhaps Mr. Alderman Bates may take him on as Chief Mummifier.

GREAT Scots, wha hae wi' Wallace bled? THE REVIEW must be getting on apace. Heretofore, Momos has made his attacks from the ranks of those who support THE REVIEW, either by contributions or subscriptions. From this ground it has been beaten off, and now the great unemployed are beginning to have a fling at it. Truly if THE REVIEW can elicit criticism, adverse or otherwise, from a man who is not a subscriber nor a contributor, its range of usefulness must be increasing. King Wallace (J.) has little connection with Trinity now, although it is near Conversat time and he is a graduate; we cannot smuggle him on to a Hockey team or a Fifteen. Editors are perhaps too apt to crack up things Trinity, and find the sweetest of excuses for our many failures. But then it must be remembered that we have not so large a list of eminent graduates as would dispense with our attempts at internal puffing. He suggests that Mr. Lampman should be appealed to for some of his unpublished verse, but would it not be somewhat brazen to ask for such contributions when they are not volunteered by so famous a Poet himself? Besides Mr. Lampman has only scratched his name on the wilderness window, and gave no address.

WE have read somewhere of an inequacious but great preacher, that he invariably borrowed a dollar bill on Saturday, regularly returning it on Monday. The reason he gave for his action was the increased support to his feelings of independence arising from the fingering of the bill during the sermon. Now there is in a glass case in our library a \$20 bill of some antiquated bank. Why, Mr. Librarian, is this not entered under letter and number that our divinity students in their Missions, or even let us whisper, our preachers in Chapel, may have a chance to excel themselves by judicious borrowing? Then it would be so useful for bluffing Mrs. Broblin out of a \$2.00 washing account. There are also two small coins which might be returned to the library, through the Chapel collection when Professor Jones preaches his harrowing sermon for the widows and orphans.

SPORTS.

OWING to the unseasonableness of the weather and the consequent stagnation of every branch of winter sport, this column will be chiefly remarkable for its brevity.

The hockey matches, which generally furnish a little food for excitement, have been relegated to the class of doubtful events and consequently about residence the interest in the game has flagged a little.

In default of any better mode of exercise the men have taken to holding nightly revels and their mad careerings through the corridors have been a source of much disgust on the part of our noble grads. and theologs. to say nothing of those in higher quarters. On Jan'y 12th our first and, so far, only match was played with the Toronto University team. The result was a defeat for Trinity by 22 goals to 7. In this case every excuse is permissible as term opened but a day before and our team had not had a single practise.

The failing of the ice has been a most unfortunate occurrence, as steps had been taken to get the much-needed practise.

For the week beginning Jan'y 15th the following matches had been arranged. Osgoode Hall, Stanley Barracks, Dominion Bank on Granite rink; Thursday 18th, Trinity first VII. vs Osgoode Hall, Trinity second VII. vs Victoria second VII., both league matches, and for Saturday the 20th a trip to Hamilton had been arranged.

Captain Hamilton has been most energetic both in the settling of dates and in his attention to the rink, but he has come to the wise conclusion that if, as they say, "Nature (?) helps those that help themselves, it is about time the old dame did her share.

Notwithstanding the present low state of hockey stock, the Athletic Association Executive has been holding its meetings regularly, and considerable business has been transacted.

Mr. Chadwick's resignation of the captaincy of the 2nd VII. was accepted and Mr. F. G. Osler elected to the position.

It is rumoured that a change in the constitution has been handed to the secretary, advocating a change in the date of the Athletic Association elections. The rule, heretofore, has been that the elections must take place prior to May 24th. The proposed change is that they be held at the end of Lent term. The reason for the motion is obvious as the new regulations of the Divinity class would prevent their voting on any date later than April 1st.

The outlook for Inter-year hockey is so very dull that we shall reserve any remarks we may wish to make till another number.

The election of Mr. W. R. Wadsworth '94 to the captaincy of the XI for the coming season commends itself to all. Mr. Wadsworth is an enthusiastic cricketer and one making rapid strides towards a distinctive place in the game in Canada. Last season he received the great honour of a place on the team against the Australians, and by his brilliant play showed that his place was fully merited. Let us hope that he will receive every possible encouragement from his men.

We are glad to know that negotiations are in progress with a view to securing the services of Fleet as a professional for the coming season. The result is not assured as yet but in all probability he will be secured.

CRICKET.

As is his custom in everything he undertakes, Mr. Wadsworth, '94, has taken an active part in the preparations for the Toronto Cricket Club's annual ball held on the 24th inst. He was appointed chairman of the decoration committee and we know took every advantage of the opportunity to display his good taste.

As a unique plan of decoration, the cricket club requested sister clubs to decorate pillars with their several colours.

Our own Executive Committee selected two gentlemen of most excellent judgment, Messrs. Gwyn and Robertson, to dress the Trinity pillars and the old colors doubtless marked a pleasant rendezvous for our many friends.

Acting upon a courteous invitation from the Toronto Cricket Club, the Executive Committee have selected Messrs. Chadwick and Robertson as two representative guests from Trinity. They probably made as great an impression on the members of the fair sex as we could desire.

PERSONAL.

MR. S. A. MADILL, who for nearly two years has had charge of St. Clement's church, Leslieville, during the absence of the incumbent (Rev. J. Osborne), has been appointed student-in-charge of the mission at Leaside, in the parish of Christ church, Deer Park.

REV. T. LEACH, B.A., and Rev. A. L. MacTear were advanced to the priesthood in St. George's Cathedral, Kingston, on St. Thomas' Day. At the same time Mr. J. H. H. Coleman, M.A., was ordained deacon.

REV. J. SENIOR, who graduated last June, has charge of a mission in Texas, 74 miles broad and 34 miles in length.

REV. J. G. WALLER, M.A. (89), is building a church at Nagano in Japan. It is to be called "The Church of the Holy Saviour."

Missionary and Theological Society

CHURCH STUDENTS' MISSIONARY ASSOCIATION.

If it be true that hot weather is enervating and weakens one's powers of thought and that the winter's cold brings about the opposite results, the delegates, who represented the Church Students' Missionary Association, in conference assembled, must have been in a most suitable condition for deliberation and discussion. For while in Toronto the streets were muddy and it poured with rain, in the beautiful city of Montreal the thermometer registered 20 below zero. It was not, however, cold enough to chill the warmth of the kindly reception accorded to the delegates, nor to damp the enthusiasm of the members of the conference.

After half a day spent in sight seeing, we assembled in the St. George's school house, when we were introduced to the Lord Bishop of the Diocese, to the Principal of the Diocesan College and to one another. There were about forty delegates, nearly all of them men whom it was worth travelling 300 miles to meet, men with whom one could not be brought in contact even for a short time without being benefited thereby.

This informal reception over, addresses of welcome were given by Bishop Bond and Principal Henderson. Both had but recently recovered from a severe illness and neither of them were quite strong, but their few words were evidently spoken in earnest. The good Bishop playfully rallied the American delegates on the way in which their Church lured away so many of Canada's promising young clergy, but he dwelt with pardonable pride on the successes achieved by those who went.

The conference was then formally opened with prayer, after which the President, Mr. F. H. Graham of the Diocesan College, read an address, which was an admirable statement of the *raison d'être* of the conference. He said that in the six previous conferences, thirty-one colleges and seminaries had participated. This was the first time the delegates had met in Canada.

The first vice-president (Mr. W. H. Falkner, of the Cambridge Theological School,) followed with a carefully compiled *resume* of the missionary events of the past year.

The rest of the afternoon was occupied with five-minute reports from delegates representing the following institutions: Berkeley Divinity School; Bishop's College, Lennoxville; Cambridge Episcopal Theological School; General Theological Seminary, New York; King's College, Windsor, Nova Scotia; Seabury Divinity School, Fribault; Montreal Diocesan College; Philadelphia Divinity School; St. Stephen's College, Annandale; Trinity, Hartford; Trinity, Toronto; Virginia Seminary; and Wycliffe, Toronto.

These were all interesting, though of necessity more or less similar. Two items may prove of interest here:

(1) The Glee Club in connection with Trinity College, Hartford, pays occasional visits to the hospital to cheer up the patients. Might not some of our clubs do the same?

(2) The students of the Virginia Seminary are stated to be renowned for their remarkable missionary zeal and their judicious choice of wives! Trinity can hold its own in this latter respect.

The evening was devoted to a public missionary meeting at which the indefatigable Bishop of the Diocese presided. Addresses were given by the Rev. Canon Mills, Rev. Dr. Carey, of Saratoga (Archdeacon of Troy), and the Lord Bishop of Nova Scotia. Dr. Carey possesses that attractive manner and graceful eloquence which seem to charac-

terize so many of the American clergy. He spoke about the missionary motive—love—and in dealing with the qualifications required for clerical work, urged upon the delegates the importance of faithful and protracted study. The Lord Bishop of Nova Scotia followed with a magnificent speech. We could have listened to him for hours. It is not necessary for me to describe his style, it is well known by all of us, and to say that Bishop Courtenay gave an address implies that that address was tolerably near perfection. His subject was "The Results of Missionary Work," and at the outset his Lordship insisted that while in one sense we must leave results to God, in another we should look for very definite results.

First, a missionary will be rewarded with isolated conversions, these will be followed by persecution and perhaps martyrdom. "If a man is not prepared to lay down his life, if need be, for the Gospel, he had better think twice before he becomes a missionary."

To the missionary himself the results will be—a firmer hold upon Divine truth, a better appreciation of the blessings of the Gospel, a better understanding of the word of God through the various translations, and a consciousness of God's care for all His children.

Then if the missionary be spared to continue his labours, will follow—the gradual disintegration of other systems and break down of other faiths, and the gradual substitution and upbuilding of the faith which we call Christianity and the system which we call the Christian Church, and ultimately the raising up of native churches.

On the Friday morning there was a celebration of the Holy Communion in St. George's church at 9 a.m. with a very fine sermon by the Rev. G. Osborne Troop, M.A., rector of St. Martin's, Montreal, whose preaching was characterized by deep earnestness.

At 10.30 the morning session began. Some excellent papers were read and discussed. Mr. O'Malley, of Wycliffe College, treated of "Our Work and the Workers that it needs" in a very able manner. Rev. J. Irwin Strong briefly reviewed the life and work of Bishop Patteson, after which Mr. W. S. Bernard, of the Virginia Seminary, read a remarkably fine paper on "The Relation of the Home Ministry to the Foreign Field," dealing with the obligations of the Church at home, the apathetic manner in which these obligations were fulfilled, and the causes of this apathy. The discussion on these three papers was not as lengthy as it would have been had time permitted a more protracted consideration of the subjects.

At 2 o'clock, we assembled at the Diocesan College and packed into two large sleighs, departed for the summit of the mountain, passing en route many interesting buildings including McGill University and the new Victoria Hospital.

The drive was very exhilarating, though some of the Southerners who had literally had their noses and ears frozen in the city regarded with some alarm this ascent into a much colder atmosphere. The view (which we were able to look at between our careful examinations of each other's noses) was very impressive and in summer time when the river is open and the trees are in leaf must be beautiful in the extreme.

Returning to the college (which by the way though somewhat unpretentious is seemingly very comfortable), we were hospitably entertained by Mrs. Henderson until 4.30 when we returned to the school house to listen to a most interesting paper on the subject of "Associate Missions," by which somewhat ambiguous term was meant a mission carried on by a number of priests and deacons living in community. The discussion on this paper was very keen and occupied so much time that the election of officers,

which was to have taken place during the afternoon session, was deferred until after the evening meeting.

It was decided to hold the next conference at the Seabury Divinity School, Faribault, Minnesota, and we were given to understand that it would extend over a slightly longer period. The money collected at the missionary meetings amounted to about \$80, was voted to Bishop Reeve of Mackenzie River.

An interesting question was raised concerning medical fees. It appears that in the United States, theological students have the privilege of attending the medical colleges without paying fees. For a man who contemplates the life of a missionary this is a most useful help. Could not our Canadian colleges take a similar step? A missionary, with even a slight knowledge of medicine, has almost boundless opportunities of obtaining influence.

It was generally felt that the Association shall endeavour to send out and maintain a missionary, and if possible more than one.

The public missionary meeting at 7 p.m. was not so enthusiastic as its predecessor on Thursday evening, but the speeches by the Lord Bishop of Athabasca, Rev. Dr. Ker, and Rev. Percy Browne (of Boston) were interesting.

Dr. Ker (who it will be remembered was the preacher at our last Convocation service), made some very forcible remarks. Amongst other striking things he said that not long ago the people of Montreal paid a French actress for three performances \$8000. In that year the church people of the diocese of Montreal raised for missionary work the sum of \$7,300.

The Bishop of Montreal's closing remarks were vigorous and outspoken. They proceeded from firm convictions and created a great impression. The diocese may well be thankful that its chief pastor has been given back to it for a season from what seemed to be his death bed.

I cannot conclude this report without a few remarks concerning the management of the conference and its results. To the students of the Diocesan College and to their esteemed Principal, to their friends who so kindly opened their doors to receive us, the thanks of every delegate are due for the uniform kindness and consideration with which we were treated.

With regard to the conference itself, it was undoubtedly a success, though it lasted such a short time that we did not see as much of one another as we should have liked. The advantages of such a gathering can hardly fail to be great. Our knowledge was increased, our enthusiasm aroused, and our sympathies broadened, and yet it seemed to me that one mistake was made, and in mentioning this I do it, not for the sake of finding fault, but in the hope that this may catch the eye of somebody who has a voice in the arrangement of next year's programme. A great deal of time was devoted to the consideration of what our work was to be hereafter; very little attention paid to what we were doing now as students. A valuable opportunity of obtaining practical hints on questions connected with our work as individuals and as missionary societies was lost. Such matters would seem to come within the scope of the Association's work, and it is to be hoped that at least an opportunity will be given in future for any who wish to ask any questions of this kind to do so.

But against this one mistake, one which probably ap-

pealed to only a few, must be set an overwhelming amount of useful deliberation and of practical benefit. If every conference is as successful as that held in 1894 at Montreal the Association will have abundantly vindicated its right to exist.

G. FARQUHAR DAVIDSON.

MISSIONARY MEETING.

It has now become an annual custom to hold a public missionary meeting in Convocation Hall during the Lent term. This year we were so fortunate as to secure as a speaker the Right Rev. Dr. Tuttle, Bishop of Missouri, who was passing through Toronto on his way to attend the convention of the Brotherhood of St. Andrew. The Lord Bishop of the Diocese presided, and in his opening remarks gave a brief *resume* of the work of the Society since the last annual missionary meeting. He said that about thirty men were available for Sunday duty, and that on an average twenty were sent out every week.

Bishop Tuttle's speech was very stirring. Vividly picturing his life as a missionary in Idaho, Montana and Utah, he pointed out the difficulties to be encountered in dealing with the various classes of people—stage drivers, miners, Indians, Chinese and Mormons.

The semi-barbarism that prevailed in these States was to be attributed in a great measure to the absence of the influence of good women and innocent children; where there is no family life men are almost certain to deteriorate.

MEETINGS OF THE TERM.

It has long been felt that the meetings of the society were not sufficiently frequent. Accordingly, steps were taken at the end of last term to arrange a more extensive and more varied programme. It has further been decided to hold the meetings in the dining hall instead of in the Divinity Class lecture room. Whatever the cause may be the last named apartment does not seem to attract men, nor to inspire those who seek its solitude. The meetings of the executive committee have been far more satisfactory since they have been held elsewhere, and we hope for similar results.

It is only fair that we should acknowledge the courtesy of the presiding genius of the lower regions in complying very readily with our request for the use of the dining hall.

The following is a complete list of meetings for the present season:

- January 24th, 8 p.m. Paper of delegate to C.S.M.A.
- February 6th, 8 p.m. Paper on "Buddhism," by C. H. Carlton, B.A.
- February 22nd, 8 p.m. Discussion on Social Problems. Address by Rev. Canon Mockridge, D.D.
- March 6th, 3 p.m. Annual Business Meeting.
- March 9th, 8 p.m. Paper on "Bishop Patteson," by C. C. Paine.
- March 16th, 8 p.m. Devotional meeting in the chapel conducted by Rev. A. Williams, M.A.

The discussion on Social Problems will be open to the public. All the other meetings are intended exclusively for members of the Society.

(N.B.—Anybody can become a member by subscribing 50 cents per annum.)

FAIRBANK.

The opening of St. Hilda's church, which has been so often postponed from various causes, is now expected to take place on Friday, February 2nd, the Feast of the Presentation of Christ in the Temple.

The hours of the services, names of preachers, etc., will shortly be announced. All friends of Trinity University are cordially invited to be present.

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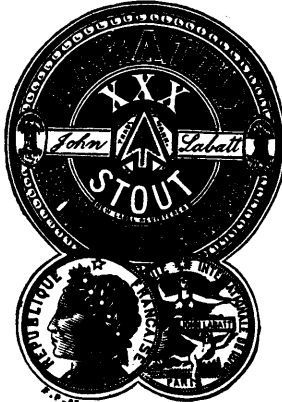
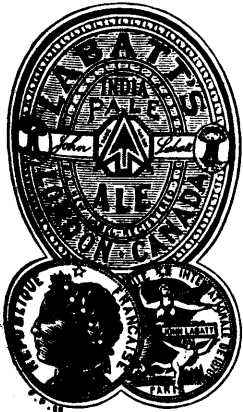
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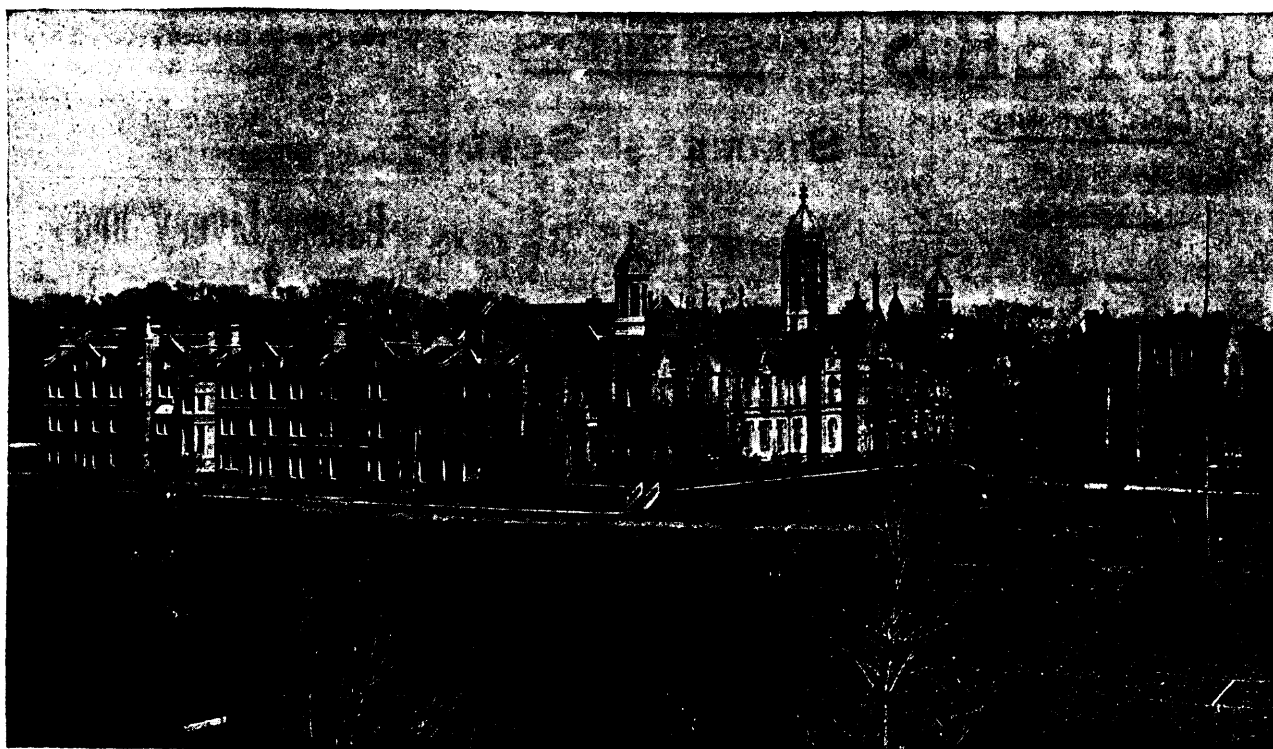
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