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# Trinity University Review.

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Vol. I.

TRINITY COLLEGE, TORONTO, JANUARY, 1888

No. 1.

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# Trinity University Review



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### THE CHANGE OF NAME.

A College Meeting was called at the end of last term to consider the question of the name of our College paper. The business manager stated that the present name "ROUGE ET NOIR," was, for obvious reasons, a perpetual obstacle in getting new advertisements. Many graduates, and these by no means the least influential, have for long maintained a protest against it. The name was chosen because our College Colours are red and black, to call a paper "Red and Black," would be ridiculous, and the only reason why the same title turned into French is more happy lies in its connection with the famous gambling game, which claims the collocation "ROUGE ET NOIR" as its own. Moreover to call a College paper after the College colours, is a meaningless performance at best. We do not wish to be thought Radical, we would rather lay claim to the happy sobriquet of Sir John's party, and be considered "Liberally Conservative." We hate giving up any association with the past, especially with a past to which we confess a debt which, however, we may seem to be repudiating we are only too glad to acknowledge. The founders of this successful venture will, no doubt feel a little sore over what may seem to them an act of Vandalism. We can only urge that to maintain a name which in itself is meaningless, against which there is a strong prejudice, and which is a real stumbling block to financial success, seems to be not so much the part of wisdom as of folly. But the reason which weighed most strongly with

the College was of much more consequence. The graduates of the University of Trinity have often had to regret that in this country where every school is called a "College," Trinity College does not proclaim its title to University Honors. Many members of our own Church are startled at hearing that Trinity is the University of the English Church in Ontario. Because we happen to have a Divinity class in connection with our University, we sink to the level of a Theological Seminary, and as such we are placarded even in our own city in the pages of the guide books intended for the edification of visitors and strangers. We are a Christian University, and as such support the Christian religion, owing to this fact the views of mere Divinity schools are contrasted with the Theological tenets which are held, or are supposed to be held by our Divinity class ; with this result, that we naturally come to be regarded as of a like "genus" with that to which we are compared. For these reasons the College held it to be of the first importance that the word "University" should stand on our title page, by this means hoping to dispel at least to some degree the ignorance and prejudice to which we are subjected. The first meeting was unanimous to change the name and to insert the word "University," as regards the name a like unanimity was wanting, and a small majority thinking that they were not warranted in proceeding further, agreed to an adjournment. On the following night at a large and enthusiastic meeting, and after much discussion, we decided to appear before the world under our present name.

### SEASONABLE WORDS.

To the immaculate man,—to him who is above all the poor little weaknesses of humanity, we suppose one day is as good as another on which to put in force good resolves, and to change his course of action. If he is in the wrong in any particular,—that is, supposing immaculate men ever to be in the wrong,—he may alter his ways, he may, as it were, turn over a new leaf, to-day as well as to-morrow. He does not tolerate any such nonsense as choosing a particular day—the first of the year, for instance,—on which to "swear off" from his follies ; he leaves them just as soon as he finds they are follies,—

every day to him is the beginning of a year. To such one the lines of the Bard of Avon are sensible enough :

"That we would do  
We should do when we would ; for this 'would' changes  
And hath abatements and delays as many  
As there are tongues, are hands, are accidents ;  
And then this 'should' is like a spendthrift's sigh."

But for poor ordinary humanity, who not only have many little vices, but who also have an affection for them and part with them but reluctantly, it seems almost necessary there should be a fixed time when resolves, long pondered over and stern and unchangeable as fate, should be put into execution. When the flesh is weak, and the will wavers about shaking off the slavish fetters of habit, there is great comfort, there is a soothing sense of meritorious conduct,—perhaps there is even a suggestion of heroism,—consequent upon the recording of adamant resolves which are to go into effect at a momentous future day. In the meantime one may indulge himself a little—even perhaps a little more than usual—as a reward for his virtue. One may rest upon his oars, as it were, for a little while after such meritorious action, and enjoy the contemplation of his own worthiness.

And if, after the great "swearing off" day has come and passed, our ordinary mortal finds himself unable to maintain the bold front he has assumed, against the ever-increasing army of pleasant enticements ; if he finds himself giving way a little, or perhaps yielding altogether in some particular instance, he may soothe his troubled spirit, if it be troubled, by forming resolves—final resolves—that all these things shall be assuredly discontinued on the *next* "swearing off" day.

We are afraid we must explain, as Artemus Ward used to do, that this latter idea is a "*goak*," and although we have infinite sympathy with the struggles of humanity around us, still we cannot find it in our heart to recommend or encourage any other plan of action than that suggested in the verses we have quoted.

But whether or not our readers have thought it needful to make many resolves, or to do much "swearing off," this year, we are sure we hope it will be a very happy year to them all.

#### A RING O' BELLS.

In 1536 died the Empress Isabel, wife of Charles V., and, in accordance with Spanish custom, Francisco Borja watched the coffin and had to certify that the body was that of Isabel. The effect of what he saw when the coffin was opened was such that he determined to devote the rest of his life to religion, and in time winning the emperor's consent, he joined the new order of Jesus, and became one of its most devoted members ; a change of life, of hopes, of duties, wrought by the sound of an alarm bell.

In 1555, worn out by the bad faith of the Princes of that Church for which he had fought through evil report

and good report, through illness and sorrow, amid false friends and treacherous enemies, Charles V. resigned his empire and sought the quiet life, a change at least outwardly from passion to peace, and the bell of the convent at Yuste rang him home.

When Peter the Great, in 1697, worked as a shipwright, exchanging barbaric greatness for the dress and habits of a workman, the change was wrought by patriotism, the bell that rang through his life, though, heard through the fog of his atmosphere, it often led him wrong.

The gradual growth of Copernicus's system in his mind till the publication of his great work in 1543 ; the flashing of the idea of planetary motion into Galileo's brain as he gazed through his telescope at the satellites of Jupiter in 1618 ; the slow calculations in Sir Isaac Newton's study leading up to the *Principia* : all these were rung in by the bell for Prime announcing daylight to the workers.

When Saladin broke his oath of vengeance, spared the inhabitants of Jerusalem, gave alms to Christian widows and orphans, and allowed the brethren of S. John to continue their care of the sick, the Church bells of Jerusalem hushed themselves for the last time over a change for mercy.

When the Seven Bishops refused obedience to the king whom they regarded as their lawful sovereign, and again refused to transfer their allegiance to another master and lost their sees, the Cathedral bells rang loyalty, first to Church and then to king.

The bells of Milan rejoice to-day over the time when S. Augustine attended the ministry of S. Ambrose, and conversed with Pontitian, the Epistles of S. Paul open between hem, left his Manichæan errors and his former life, and was baptized, won by the power and beauty of the truth.

When S. Thomas of Canterbury from the gay Chancellor became the ascetic Archbishop, the stern champion of the Church against the king, the change came from a sense of duty.

When S. Gregory, actually on his way to deliver the *Angli de irâ*, was recalled, and reluctantly returned to Rome at the bidding of his master, he changed his course in holy obedience, and long years after met his reward in the increased evangelizing powers given him by his election as Pope ; and still the Canterbury bells ring of duty and obedience.

When S. Ignatius lay all those long months of pain at Loyola, and heard the Legends of the Saints, then, rising, left his knightly hopes, his whole former world, and dedicated himself to God, Holy Church, and S. Mary, love rang in the change, and the spirit of his choice has been shown us in that hymn of his follower, "*O Deus, ego amo Te*," of which we have so wretched a translation.

On these ten bells—Fear, Peace, Patriotism, Light, Mercy, Loyalty, Truth, Duty, Obedience, Love, how many changes might be rung ? One or other of them has rung and will ring to herald a change in each of our lives. It may ring to ourselves alone, and neither we nor others

may now be able to hear the peal of which it forms a part, but in time the sounds will clear themselves, and before the bells are brought home the full ring may be heard in its resonant beauty.

BELFIELD.

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### THE WAY OF IT.

---

Behind a screen, a leafy plant,  
And such devices for concealment  
As skilful hostesses arrange  
As courts, let's say, for love's appeal meant

We sat, and heard the merry din,  
As tripping mates and manly prancers  
Went gaily thro' the ball-room romp  
That constitutes the modern Lancers.

The floor, the music, lights and flowers  
As topics first we lightly dwelt on ;  
So sweet her voice, so soft her glance,  
No mundane couch, but air, I felt on !

Her fan,—which, as I still remember,  
Strange ! that such trifles I should dote on—  
Was edged with down, with dubious skill,  
At her request, my name I wrote on.

A flower I craved she sweetly gave  
After repeated " please ! " and " ah, do ! "  
And smiled so softly at my thanks,  
Half drowned by airs from the " Mikado."

That, here, discretion—vaunted much,  
But only for the old and sage meant,—  
Fled, the result was—ah, well, you know—  
Bliss, and our ultimate engagement ! J. A. R.

---

### HIGHER RELIGIOUS EDUCATION OF WOMEN.

---

Few circumstances have been more noteworthy of recent years than the desire manifested by Women to obtain the benefits of higher education. Partly from an honourable ambition to qualify themselves in a more thorough way for the very considerable portion of educational work which women fulfil, and partly also from the feeling that woman's intellectual powers were given her that she might take her own part, and that by no means an unimportant one, in the advancement of general culture, a wide spread movement has set in, the effects of which are visible, not merely in the Universities of America, but also in the ancient seats of learning on the Continent of Europe.

The number of female undergraduates at the University of Toronto is large, and constantly increasing, and the same may be said of the Universities of Victoria and Queen's.

At Trinity, Examinations for women were first started in 1883, and since that time there have been a fair number

of Matriculants each year, and the experiment of holding such examinations has been amply justified in its results.

The movement for the Higher Education of Women is undoubtedly liable to considerable risk and danger. On this account there is a tendency, not unfrequently seen, to stand aloof from the movement altogether. It seems clear, however, that higher education for some women is a *positive necessity*, if they are to discharge their offices as teachers efficiently, or satisfactorily ; and it is at least exceedingly probable that Higher Education for Women in general, will, year by year, become more usual and prevalent.

Under these circumstances, it seems clearly the duty of a Church University to endeavour to find room within its system for all that is good and legitimate in the movement ; whilst throwing around women trained under its care, such influences and safeguards as experience shews best calculated to obviate whatever is unnatural or harmful. In the Ontario Universities, at present, unrestricted co-education of the two sexes is everywhere adopted. Female students are admitted to the privileges of the Lecture room on the same terms with others, whilst they are almost entirely deprived, by the necessity of living isolated in lodgings, of the help and protection, as well as of the incentive to a high ideal of work, supplied by the fellowship and discipline of a common Collegiate home.

McGill University, at Montreal, by the munificence of Sir Donald Smith, has been able to found a separate teaching faculty for women, so that the risks incident to co-education are thus entirely avoided. But the expense of such a course is necessarily very great, and the advantages of common Collegiate life are entirely lacking, in the non-residential system adopted.

It has been thought that it would be possible for Trinity, at a very moderate cost indeed, to combine the main advantages of a separate teaching staff on the one side, and of opening to women the higher Professional Lectures on the other, whilst providing in the loving influences of a common Christian home, an atmosphere calculated to soften and ennoble the characters of the students, and to obviate the dangers of mere exclusive intellectual study.

The method proposed is to found a Hall or College for Women, under the care of a thoroughly efficient Lady Principal, assisted by other Teachers, as the success of the effort may render possible ; in whose hands will lie the moulding of the characters of the Students, the regulation of their common life, and also the imparting of instruction in several branches of the Arts Course.

As the number of Fellows of Trinity increases, it will become possible for Professors or Fellows to give some additional lectures in the College for Women. Further, the main disadvantages that arise from indiscriminate co-education are not likely to result in the case of higher lectures, chiefly on Honour subjects, which it would be impossible to duplicate, and which it is therefore proposed

that Students of the Women's College should attend at Trinity itself.

The services of a lady, competent in all respects for the position, can be secured for a very moderate salary indeed—say \$500, besides board and rooms. There is every reason to believe that considerable dissatisfaction exists in regard to the working of the various existing provisions for the Higher Education of Women, and that a fair number of pupils may be reckoned upon from the outset. It is not proposed to expend a large sum of money upon costly buildings at the beginning of a movement more or less experimental, but to hire one or two adjacent houses in the neighbourhood of the College, in which to begin operations in October next, trusting that as the movement develops, further support will be forthcoming when its usefulness has been proved by experience.

A careful estimate has been made of the probable excess of expenditure over receipts from fees for the first year or two, whilst the number of pupils is comparatively small. Should the movement develop at all rapidly it may be expected to become, in increasing measure self-supporting; but under those circumstances considerable expenditure would be necessary to provide suitable buildings.

In either case, to carry out the scheme on a satisfactory footing requires either a guaranteed income of some \$1,500 annually, or a capital sum of from twenty-five to thirty thousand dollars.

When the great importance to the Church and country of rightly guiding the higher Thought of the Church women of Canada is remembered, and the grave peril of giving to that higher Thought a mere intellectual secular development, there should be little difficulty in obtaining from members of the Church and especially from ladies interested in this matter, the relatively small amount of pecuniary support which is necessary to carry the scheme into active operation, and thus to complete the provision for Higher Education in connection with this University commenced four years ago.

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## SCIENCE COLUMN.

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### SCIENCE FOR CLERGYMEN.

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During the first century of the Christian era, the apostles and their successors were specially engaged in the promulgation of the essential principles of Christianity. In succeeding centuries many schisms arose, partly the outcome of heathen accretions, and partly of the incorporation of philosophic thought. These foreign elements were the source of constant anxiety to those who desired to retain the Gospel in its purity; and by the unceasing efforts of the patristic writers, and others who counted not their lives dear, so that they might win the world to an unalloyed faith in the Saviour of mankind, Christianity triumphed.

When the authority of the Church became centralized and rested in the patriarchs of Rome, schemes to organize and consolidate that power were inaugurated—schemes which were adapted to annihilate the dangers that threatened the hierarchy. Among these stood prominently the study of material nature, not because of the scientific facts that had been unquestionably discovered, but the apparently dangerous deductions which it was asserted followed therefrom. Experimental Science was then in its infancy, but many of the most fundamental truths had been established, which, although they created persecution against scientific men of those times, have since been looked upon as in no sense antagonistic to Divine Revelation. The defenders of the faith were fearful of the consequences of this new departure of the human mind and made use of every device, even martyrdom, to prevent its further prosecution. In the year 1600 Bruno was burnt at the stake, partly because he insisted on repeating that the earth is not the centre of universe, and that there may be other inhabited worlds besides ours.

Such a course was not only indefensible but futile. It will always be so when the pursuit is intrinsically harmless, and the aim of the individual is an earnest search after new or fuller truth. The primary result of this persecution was a temporary check to its free and rapid growth. Philosophy, purely speculative, was cultivated within carefully defined limits, and in the nature of things, the more speculative was philosophy, the less was experimental science felt to be a necessity. Galileo could not make the learned men of Pisa believe that two bodies of unequal weights would (neglecting the resistance of the air) fall to the earth in exactly equal times even after it was proved before their eyes, so obstinately were they determined to think with Aristotle who, nearly two thousand years before had said a ten-pound weight would fall ten times as fast as a one-pound weight. In other words authority became everything and the evidence of actual experiment nothing. Perhaps at the present day there is too much importance laid upon experiment, and not enough upon authority, yet this can only be granted if we look further than upon the purely material aspect of Nature.

The grave questions which modern science put to the theologian cannot be ignored by him, whether they signify much or little. We are not living in an unthinking age when people can be coerced into conformity to opinions the value or truth of which may sometimes be questionable. It is not my intention to enquire here what is and what is not to be put to the test, it is sufficient to affirm that the present age has passed its veto upon coercion in matters of religion. The consequences of all this are to be deplored in some respects and they can only be remedied by the faithfulness of the Church in the conservation of all that is good, and by its defence against modern scepticism.

The Church, therefore, holds very intimate relations to Science in its widest sense, a fact too weakly grasped by even the thinking portion of our clergy and laity. The

'Unity of Nature' is forgotten in the daily drudgery of human thought and a dangerous specialisation is the result which leaves the study of the relations of science in the hands of those who too often employ the facts of Science to the disadvantage of Revealed Religion. Every clergyman should have a systematic knowledge of the leading principles of Science, should have attended a course of lectures if possible on the subjects, including the three kingdoms of Nature, more particularly upon the fundamental characters of the constituents of all matter which is less likely to be studied when College days are ended. In the possession of such a fund of scientific knowledge the clergyman could range with pleasure, freedom, and security over the fertile fields of Science in search of illustrations which would be at the same time interesting, instructive and appropriate, he would inspire confidence in the doubting mind not only by argument but by the more potent agent of mutual knowledge. He will be able to convince his hearers of the oneness of the universe and will no doubt through this avenue reach many over whom the idea of the personal agency of a living God has but a weak hold, and he will impress upon all a more consistent and definite image of the attributes of Omnipotence. S.

the old chapel, originally built for a library, has been converted to its proper use, and is now stored with really useful and modern books, and they are easily accessible.

Three new Professorships and two Fellowships have been added to our staff during the same time. Our Medical School has increased enormously. The number of our graduates in law is rapidly growing. Our musical degrees are eagerly sought, not only in Canada, but also in England and Australia. The new honour course in Theology, in which men may graduate with honours, enjoying the same standing as graduates in Classics, Mathematics, etc., will be a great and lasting good. The same may be said of the examinations for the degrees of B.D. and D.D., which are growing more popular every day. These courses, which encourage part-graduate study, and map out thorough courses in the different branches of Theology, must be of the greatest service to the English Church in the future. The Professorship in Modern Languages, which has just been founded, is the first result of Convocation. The advances made in other departments we will consider at another time. Meanwhile such progress can rightly claim our best energies in helping to increase it.

## Trinity University Review.

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TRINITY COLLEGE, TORONTO.

LENT TERM, 1888.

A brief review of what the University has been doing and is about to do is not out of place at the beginning of this year. Our last issue announced the resurrection of Convocation; our present issue records its growth. Several local branches have been formed, and many members added. The prospectus of our Woman's College will be found in another column. This year an endeavour is to be made to enlarge our supplemental endowment fund for the purpose of building increased accommodation for our rapidly growing numbers. The foresight, the skill, and the energy with which one improvement after another has been carried out during the last five years ought to ensure the hearty co-operation of all our friends. If each will take some trouble, join Convocation or get friends to join, all that is needed can be well and easily done. The last five years have seen the building of our beautiful chapel,

The movement which has resulted in the revival of Convocation, and of which we gave some account in our last issue, is we are happy to say making very satisfactory progress. The Provost has taken advantage of our short Christmas vacation to visit Kingston and Napanee, for the purpose of meeting graduates and friends of Trinity in the neighborhood of those towns, and fully explaining to them the scheme.

Both these meetings proved very successful, and the local papers gave excellent reports of them.

At Kingston there was quite a large gathering of graduates and others at Rural Dean Carey's house, amongst them being representatives of Queen's University and the Royal Military College. The Provost spoke for upwards of an hour, and we are glad to see that he contradicted the very erroneous impression which seems to be abroad in some quarters, that Trinity is a mere Divinity School. In addition to the faculties of Arts, Law, Medicine, and Divinity, there is that, lately established, of Music. It will probably astonish most of our readers to learn that there are in this latter faculty alone no less than ninety-five undergraduates. It should be the object of every member of Convocation to endeavour to remove all absurd misunderstandings, and to circulate such facts as the above.

Trinity possesses a valuable friend in Archdeacon Bedford-Jones, Rector of Napanee. A meeting of similar character to the above and equally successful, was held there by the Provost on his return journey from Kingston, and a Local Association for the district was formed, with the Ven. Archdeacon as President, and Rev. J. R. Serson, B.A., Secretary-Treasurer.

The success which has attended these two meetings renders it highly desirable that similar efforts should be made in every town in Ontario, where there are any graduates of Trinity. We hope that those who are already members of Convocation will endeavour to arrange meetings. We are authorized to state that a députation from Trinity may be obtained on due notice being given. In getting up such meetings, it is important to invite *all* graduates, *Medical* as well as others, and *all* friends of the College.

We are pleased to state that signatures of Associate Members are coming in, and trust that all Graduate Members will do their best to swell the list of such.

There are a few members who have not yet paid their subscription for 1887. The Clerk will be glad to hear from them.

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Ever since the painful surprise caused by Canon Isaac Taylor's paper at the Church Congress, on the Progress of Islam, there has been a great degree of uncertainty and dissatisfaction among those who have at heart the interests of Christianity. It is doubtless, therefore, with great interest that the article in the *Nineteenth Century* for December, from the pen of Prof. R. Bosworth Smith, dealing with this question, is received. It cannot be said, however, that there is any great amount of relief to be obtained from this article, for although the bold and perhaps exaggerated statements of Canon Taylor are explained and somewhat modified, still they are not by any means got rid of. Canon Taylor's fault was, putting Islam in a glow of rosy light, and looking at it in its best aspects, forgetting all the wickedness that goes along with Mohammedan faith; while he dealt only with the dark side of Christianity—the shortcomings and failures of its professors—and ignored the divine excellence of its teaching.

The geographical extent of Islam is but imperfectly realized. The whole of the Barbary States, from the Nile to the Atlantic; all the desert region of Sahara; South of this again, the enormous stretch of country called Negroland, or the Soudan, stretching from the Atlantic to the Indian Ocean; beyond this again, even along the coast line, mingling with Christianity and civilization, Islam holds its sway. Its missionaries, generally also traders, are constantly pushing their encroachments, making converts alike from Pagan and semi-Christianized natives. In short, as Mr. Smith sums it up: "It is hardly too much to say that one-half of the whole of Africa is already dominated by Islam, while, of the remaining half, one quarter is leavened, and another threatened by it."

As to the belief: "Allahu Akbar," 'God is most great, and there is nothing else great,' this is the Mussulman creed; 'Islam,' that is, man must submit to God, and find his greatest happiness in so doing,' this is the Mussulman life."

There can be no doubt as to the effect of this faith upon the Negro tribes that embrace it. Cannibalism, human

sacrifice, and the burial of live infants, disappear at once; habits of personal cleanliness appear, and those who before were naked, or almost so, begin to clothe themselves. There is an increase in energy, in self-reliance; the native has a dignity and self-respect, before unknown to him. War is better organized, and also restrained, property is more secure, and elementary schools are established.

There are two other evils which Islam, in a wonderful manner, tends to overcome; drunkenness—a result of the contact with European civilization—and the belief in witchcraft and fetishes. Space forbids to enlarge on these matters.

The drawbacks enumerated as belonging to Islam are mainly four, which may be barely mentioned. They are the slave-trade; the pride that despises and spurns all not of the faith of Islam; religious wars; and finally polygamy. The evils herein are self-evident.

Mr. Smith then goes on to ask, Why has Christianity failed?—and he mentions several causes of this failure.

First, Christianity has come to the Negro in a 'foreign garb.' There has always been between the missionary and the Negro the instinctive feeling of race repulsion. Mohammedanism, on the other hand, took root in the soil, and its teachers fraternized with the Negroes, and the faith was handed on not exclusively to Arabs, but also to men of the Negro's own race.

Secondly, Christianity came to the Negro as a system from without—as part of the white man's civilization. So the Negro did not develop naturally in Christian experience, but was continually associating Christianity with the white man—it was the white man's religion.

Thirdly, Christianity came to the Negro weighted with the shortcomings and crimes of its professors. Rum, gunpowder, and the selfishness and cruelty of the traders on the West Coast do not predispose the Negro to receive the message of the missionaries. And in addition to these, Christianity has not been offered to the nobler tribes of Negroes, but mainly to the more demoralized tribes along the coast, and even then, not in its simple, acceptable form, but confused and rendered hard of acceptance by all the questions and controversies that have accumulated in the centuries around it.

Notwithstanding, a reason for hope is suggested in the Christian Republic of Liberia, and the millions of Christian Negroes in America and the West Indies, who may perhaps be moved to think of their brethren in the Dark Continent. Conversion to Islam does not mean what conversion to Christianity does; as Mr. Smith says:

"The conversion of a whole Pagan community to Islam need not imply more effort, more sincerity, or more vital change than the conversion of a single individual to Christianity."

Islam sits but lightly on the Negro. And although the present looks dark enough, we may believe the future will dawn in brightness when Christianity will be received, and when the truth will reign even in Africa.



## LITERARY NOTES.

That the public press of the Dominion has received a valuable addition in the new Conservative journal is a fact that no one will deny. The *Empire* is a paper of great promise, and seems to be a fitting exponent of the views of the most powerful party in Canadian politics. It numbers on its staff men who have been well known in every department of journalism, and in many cases it has obtained the services of the best writers in the columns of the other large dailies. Its city and Canadian news is copious and more complete than any other newspaper in Ontario. The foreign news cannot be said to equal at present the *Mail's*, but doubtless as the *Empire* widens its connection this department will be better equipped. The tone of the young journal is marked by a manly Conservatism, and by a patriotism and belief in Canada's prosperity, which is refreshing after the pessimistic views on this question that the *Mail* and *Globe* delight to indulge in.

In the *Century* for December, appeared the following address, the farewell of Abraham Lincoln to his friends and neighbours, on his departure from Springfield to assume his position as President at Washington. We consider it a perfect model:

"MY FRIENDS: No one, not in my situation, can appreciate my feeling of sadness at this parting. To this place, and the kindness of these people. I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him, who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you as I hope in your prayers you will commend me, I bid you an affectionate farewell."

CRICKET ACROSS THE SEA; or, The Wanderings and Matches of the Gentlemen of Canada, 1887. By Two of the Vagrants.

Such is the title of a book which has just been published, neatly bound, and containing an official record of the doings of the team.

On the fly leaf is a cabinet size photograph of the team reduced from one taken at Portsmouth, where they were playing the United Service Club, and which is by far the best one taken. This photograph alone would be inducement enough for any cricketer to secure a copy; and when we find combined with this, entirely new accounts of all the matches, interspersed with anecdotes and experiences amusing and otherwise, we think the success of the book assured.

On account of the small number of copies to be printed, this venture must necessarily be a work of love in the interests of Cricket; and, indeed, the object of the authors is so set forth in their preface; and more especially as the price is only 50c. It is hoped that the public in general, and cricketers in particular, will make a point of securing at least one copy of this book.

Undergraduates wishing to secure copies can do so by sending in their names to Mr. J. S. Broughall, together with 50c per copy ordered.

Subscribers can secure copies by writing Mr. Edward Taylor, York Chambers, Toronto, and enclosing price of book and postage.

## BISHOP COXE'S BALDWIN LECTURES.

By the courtesy of the Bishop of Western New York, we have received a number of references to the Catechism of the Council of Trent. We ought to say that, after the notice of his work appeared, we discovered some references in another part of the volume which we had overlooked. We may also remark that we have compared the following extracts with the context, and we believe that they fully bear out the Bishop's statements in his Lectures:

The *Catechismus Romanus ex Decreto Concilii Tridentini*—Concerning the Sacrament of Order, Quæst xii.

"It must then be thought that, according to the uniform tradition of the Catholic Church, the number of these orders is seven, and they are called porter, reader, exorcist, acolyte, sub-deacon, deacon, priest." [These are the *Holy orders*; the former *minor orders*.]

Again Quæst xxii.

"The third and *highest degree* of all the Holy Orders is the Priesthood. The Ancient Fathers distinguish persons endowed with the priesthood by two names, sometimes calling them *presbyters*, they also call them *priests*."

Again Quæst xxv.

"The priesthood, although one, has yet different *degrees of dignity and power*: The first is that of those who are simply called *priests*; the second is that of *bishops*; the third degree is that of *archbishops*, etc."

## COLLEGE NEWS.

The conversazione takes place this year on Tuesday, February 7th. Active preparations are now being made for the coming event, and the affair will doubtless be more successful than ever. The invitation cards, which are quite elaborate, were issued at the beginning of last week. The following gentlemen constitute the different committees: Invitation—Martin, Broughall, Norgate; Music—Houston, Plummer, Johnstone; Printing—Shutt, Tremayne; Finance—Houston, Shutt, Bedford-Jones, A. C.; Refreshment—Shutt, Haslam, Stevenson; Decoration—Bedford-Jones A. C., Lowe, McGill, Smith, White, Towner; Reception—Cayley, Tremayne, Houston, Martin, Broughall, Norgate, Bedford-Jones H. H.

We are glad to see that the public lectures, which have been so popular for the last two years, have not been discontinued this year. The friends of the College and the public generally are invited to attend. The first lecture is given on Friday, January 27th, at 4 p.m., by Prof. Morris, LL.D., University of Michigan, Ann Arbor. His subject will be "Socialism and Pessimism." Friday, February 3rd, is the date of the second lecture. Principal Adams, of Bishop's College Lennoxville, will speak on Macaulay. On Friday, February 10th, Prof. Nash, M. A., Hobart College, Geneva, N. Y., will take as the subject of his lecture "A Day in Augustan Rome."

The first meeting of the Literary Institute for the Lent term was held on Friday, Jan. 13th. Business matters were the subject of discussion. It was decided that the "Empire" should be placed on file in the reading-room. *Conversazione* called forth some remarks and the date for that event was fixed.

Among the books lately added to the Library we notice:

Elizabethan Literature—Saintsbury.  
 A Memoir of Ralph Waldo Emerson—J. E. Cabot.  
 Chambers's English Literature.  
 Commentaries on Common Law—Broom.  
 Equity Jurisprudence—Flint.  
 Carlyle's Works.  
 History of France—Guizot.  
 Les Miserables—(Original.)  
 Gospel of S. John—Sadler.  
 Bancroft's Works.  
 Les Origines de la France Contemporaine—Taine.  
 Theism—R. Flint.  
 Art of Extemporary Speaking—Haultain.  
 Journals of House of Commons and Senate, 1887.

Church socials, for the time being, appear to be highly in favour among both Arts and Divinity men. Tickets, it is said, are selling at fabulous prices, especially among the Freshmen. Night after night does the enterprising "freshie," enveloped in all his verdant "newness," betake himself to the giddy assemblage, where, surrounded by an admiring galaxy of youth and beauty, he eagerly descants on the "wild excitement" of college life; and as the night swiftly grows old, with a last supreme effort he tears himself away from the scenes he loves so well, seeks his virtuous couch, and is soon lost in blissful dreams of ham sandwiches and blue eyes, jam tarts and rosy lips; dreams alas! which are quickly dispelled as the doleful sound of the chapel bell recalls him once more to the "wild excitement" of college life.

A College Glee-Club has been organized with Mr. F. G. Plummer as conductor and director. Some fifteen members were present at the first practice, which was a most enthusiastic one. There is no reason whatever why the Club should not become a very popular and useful College Institution; we have the talent and the will—all that is required to ensure permanent success is a healthy spirit of perseverance. The Club meets for practice every Monday and Thursday at 2 p.m.

The next number of *Episkopon* will shortly be read and the scribe asks for contributions at once. We would again remind contributors that *Episkopon* is by no means a medium for the display of personal insult and spite; but, rather for the good-humoured and wholesome correction of the more objectionable traits displayed in the characters of both freshmen and seniors. This, *Episkopon's* true object, seems to have been most scandalously forgotten both by contributors, editors, and committee of revision in the last number.

Again we have to draw the attention of the authorities to the "coal gas nuisance." Surely some steps might be taken to prevent the abominable stench which so often permeates the College Buildings. This is a matter which affects not merely the Students, but must be felt by professors as well, to say nothing of the discomfort which even visitors must experience from it. Why this thussness year after year?

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#### PERSONAL.

We are glad to hear that H. R. Sidley, '87, after passing successfully at the end of the three months' course at Kingston Training Institute, has been appointed to the Classical Mastership in Sarnia High School. Mr. Sidley entered on his duties on 9th inst.

G. Warren, '88, was ordained Deacon by the Lord Bishop of Toronto at an ordination held in S. John's Church, Bowmanville, on December 18th, 1887. Rev. Prof. Roper preached the sermon. Mr. Warren continues to assist Dr. McNabb in S. John's Parish.

At the Christmas ordination by the Lord Bishop of London, Eng., John Carter, '82, was ordained to the Diaconate, and licensed to the Curacy of S. Anne's, Limehouse, London, E. Mr. Carter graduated from Exeter College, Oxford, taking a second-class in Honour Philosophy.

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#### EXCHANGES.

We expected to have received many Christmas numbers among our stock of exchanges for the present month, but it seems as if very few of the Colleges send forth any such thing. We think it would be well if a break was made in the usual routine of the different papers at least once a year in some such way as the issuing of a special Christmas number, as it would have a decided tendency to keep the editors out of "a rut."

Distinct from its usual matter, the "Presbyterian College Journal" has a very good and well written article on "Nomenclature," the perusal of which afforded us no small gratification. We feel thankful that some of the names therein mentioned were not inflicted on us in our infancy. Many interesting and to some extent, novel researches might be made in this field, illustrating the old question "What's in a name." The Canada Educational Monthly has an article on "The Study of Classics," which we trust will be widely read, as it is high time that the ideas put forth by the writer should be more widely recognized in this country, with its present tendency to *pseudo-utilitarianism*.

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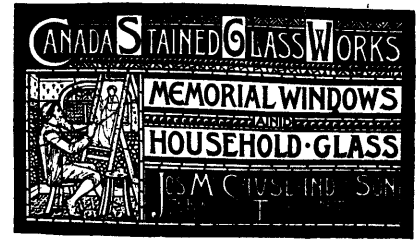
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# UNIVERSITY OF TRINITY COLLEGE.

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The Matriculation Examination will begin in the last week in June, 1888, when the following Scholarships for General Proficiency will be offered for competition :

THE BISHOP STRACHAN SCHOLARSHIP OF \$200.

THE FIRST DICKSON SCHOLARSHIP OF \$140.

THE SECOND DICKSON SCHOLARSHIP OF \$100.

There will be a Supplementary Examination for Matriculation in October.

By a recent change in the Statutes, Candidates for pass are required to take Latin, Greek, Mathematics, History and Geography, and one of the four departments:—Divinity, French, German, or English. Candidates for Scholarships may take two of the four departments:—Divinity, French, German, or English.

Candidates not competing for General Proficiency Scholarships may substitute for Greek, two of the departments, Divinity, French, German, Physics, Chemistry, or Botany, provided that French or German must be taken.

The examinations for the degree of M.D., C.M., will begin on March 19th, for the degree of B.C.L. as follows:—The First and Final on June 11th, and the Second on June 14th, and for the degree of Bachelor of Music on April 4th.

Notice for the Law and Matriculation Examinations must be given by June 1st., for Mus. Bac. by Feb. 1st.

Application should be made to the Registrar for the requisite forms for giving notice.

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The Summer Session begins April 21st, ends June 30th. The Winter Session begins on October 1st of each year, and lasts Six Months.

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For Summer or Winter Sessions announcements and all other information in regard to LECTURES, SCHOLARSHIPS, MEDALS &C. apply to W. B. GEIKIE, Dean of the Medical Faculty, 60 Maitland Street, Toronto