



TRINITY UNIVERSITY REVIEW

Of Literature, University Thought, and Events.

VOL. XI.

TRINITY UNIVERSITY, TORONTO, FEBRUARY-MARCH, 1898.

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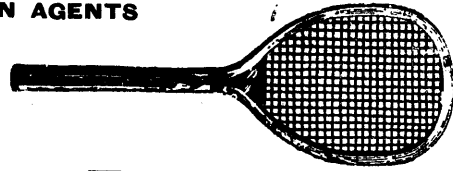
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TRINITY UNIVERSITY, TORONTO, FEBRUARY-MARCH, 1898.

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

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Editorial Topics.

THE C. S. M. A. CONVENTION.

The recent conference which was held in our midst is a thing of the past. One more successful Church Students' Convention has been held and let us hope its results will be as lasting as those of previous years. Peculiar interest centred around this year's gathering, inasmuch as it was the first one held in Toronto and the second only in Canada. Our American brothers were certainly wise in bringing it here. If we mistake not, it has brought the Canadian Colleges into sympathy with the Association as they never were before. As for ourselves it has simply been an inspiration. No one could listen to the enthusiastic, yet practical deliberations of the Convention, without feeling somewhat of the spirit which prompted men to come, in some cases, twelve hundred miles, to renew and spread missionary zeal, and to best determine plans for the extension of Christ's Kingdom, the Church. To the delegates individually, it must have been of inestimable value. While in such a small gathering, it is not possible to generate such a current of enthusiasm as generally prevails in a larger assemblage, still the spirit engendered is, if we mistake not, more lasting, if not so demonstrative. To meet men from different parts of two countries, with difference of thought and manner, yet one in their common endeavour to uphold the Church they love, is an influence for mutual encouragement, which cannot be estimated. We feel assured, that to the Canadian Colleges, and especially to Trinity, the recent Convention will prove a blessing of the richest kind.

* * *

As to our own part in the proceedings, we are conscious of a feeling of dissatisfaction with ourselves. We might plead that it was our first Convention, and that we could manage another one in better style. Yet our own men did not all enter into it with the energy they might have exhibited, and have exhibited on other occasions. We know it was through no lack of willingness on their part, for one and all were eager to make our visitors feel at home. Most of us did our share, some more than their share, but whether noticeable or not there seemed to be a lack of

spontaneity about our actions, a show of coldness, which was perhaps—we hope so—more imagined than real. Trinity and Trinity men have won, in the past, a reputation for themselves of hospitality, and perhaps it was by expecting too much that some little disappointment followed. Doubtless our visitors were sincere in their praises of the treatment they received, but our ambitions went even higher than that. We would like to have made every man who visited Trinity feel that nothing further could have been done to insure for him pleasure and profit during his stay amongst us. However, the time is past, and we hope our humble efforts will share the blessing of Him, for Whose glory they were intended, and for the extension of Whose Kingdom our energies were directed.

* * *

Needless to say our hearts went out to our visitors at first sight. A better company of men never visited Trinity. We could not fail to be struck with the unassuming manliness which characterized them all. From their entry into our midst, and during their too brief stay with us, they constantly impressed us with the thought of St. Paul "Be quite men," and if we learned nothing else from them, we have at least reviewed a lesson that each of us learned by our first experiences at Trinity, that to be a gentleman is by far the best commendation to the world. It was not surprising that it bordered on the painful to part with such a class of men. Indeed it was the only bitterness of the Convention that it was "to meet to part." Yet we earnestly hope that the delegates will meet here, in Convention, very often in spirit, and that distance will fail to break the chords of sympathy now established among us.

THE PROVINCIAL ELECTIONS.

Once more the province has been treated to the excitement attendant upon a local election, and has come out of it in safety. The usual number of Government gains and losses are in evidence, the latter this time the more numerous. The final result is as yet scarcely any more definite than before the polling day, but it seems at present likely that the Government will be sustained by a very narrow majority. Whether Mr. Hardy will be able to carry on his Government or not remains to be seen, for with recounts and protests the state of affairs may be very much changed. The REVIEW is not pronouncedly a supporter of either party, though we are sure the sympathy of the student-body it represents is almost entirely with the present opposition. Should the latter party, in the near future, find itself within reach of power, it will have no lack of opportunity for persuading the people of the province that the change is for the best.

* * *

To Mr. Whitney we hasten to extend our congratulations, prompted not so much by political sympathy as by the fact that the opposition leader is a valued member of our Corporation. Mr. Whitney has good reason to be pleased with the result of the late contest. For twenty years the present Government has held office against every successive attempt to oust it from its position. Its policy has been by no means openly destructive to the interests of the province, yet Mr. Whitney has succeeded in practically proving to the people that it is time for a change. A miss is as good as a mile, and the present leader is not yet leader of the Government. However, should another appeal be made to the country we have

little doubt of the result, and we may even go so far as to wish Mr. Whitney all success in accepting the management of the province.

* * *

It was rather to be wondered at that we saw so little of the active side of the campaign. Perhaps it was because Trinity opinions were supposed to be of the pronounced type, that no effort from outside was made either to change or strengthen them. With one exception no one from either party deemed it worth while to attempt to canvass here. And in this the Conservative leaders would seem to be somewhat amiss. Perhaps it would have been different had the two parties been more evenly balanced. Quite a number of our students failed to register simply because they were not influenced or urged to do so. No material difference would have been made in the result, but a little kindly interest in Trinity affairs on the part of some of our local politicians would have visibly increased the majority in West Toronto, though already large.

SUNDAY
AFTERNOON
CHAPELS.

From time to time discussion arises among us, as to the advantage of having the Sunday afternoon service at a more convenient hour. More correctly speaking it can hardly be called discussion, for opinions are pretty well agreed. As it is at present, we must linger about from dinner-time until three, and a half hour later start off to make an intended call, or take a "constitutional," with barely enough time, even with hurry, to get back in time for tea. In short, chapel at the present hour, breaks up the whole afternoon. The one disadvantage of a change would be that men who go out for lunch would not be able to return in time for service. But even at the present hour it is hardly possible to return in time, and few men attempt it, so that inconvenience is a minor consideration. Of course it may seem to many quite as heretical as it is unheard of to have vespers before the hour of three, yet, considering the greater convenience, and the larger attendance which we are sure would result, the powers that be might easily justify themselves in departing from primitive custom, by changing the hour of service from three to half-past two.

THE GOOD-NIGHT PIPE.

"One of the greatest proofs of a more complete mastery by the world of the art of living, is the wish and ability to be careless."

"Wherever form reigns, sentiment disappears."

There certainly is creeping into later day life an element of Bohemianism that bids fair in time to dispel the gloom of rigid conventionality which enfolds society and warps the natural instincts of our race.

In infancy our feet have heretofore been set in a narrow groove prescribed and approved by the dictates of an equally narrow society; many adhere thereto with a desperate disregard of personal inclination, while others, more courageous than, if less considerate of, their compeers, of their own accord branch off into the highways and byways of freer thought and action, to find themselves almost alone and martyrs to their independence. Every faith, however, has its martyrs and they at least have the satisfaction of knowing that they have paved the way for others and removed some of the cobble-stones of prejudice and unrighteous indignation. Mrs. Grundy may raise her hands in silent horror or burst out into vigorous protest for her declamations but add a zest to the enjoyment of those who have had the moral courage to brave her mandates, and burst the fetters of a bigoted conventionality.

Occasionally we find the two states meeting, as in

London where the Grundy element thrives and basks in the sun of self-approval, pursuing the even tenor of its way in deep satisfaction, while the Bohemia of the literary and artistic sets follows the diversities of its path with a carefree wholesomeness and higgledy-piggledy enjoyment of life that makes one happy out of sheer sympathy.

Bohemianism does not expel seriousness from one's mind. Ye gods! What is more serious than the struggles of the poor artist or writer who again and again conquers difficulties under which the Grundyite would stumble and fall every time. It does, however, dispel the Puritanical idea of existence (for Puritans merely existed), to replace it by a gladsome, true comprehension of the great possibilities of this our life, to enjoy the more our God-given heritage of freedom bodily and mental.

* * *

"It is a strange thing that nearly all men of action incline towards fatalism, while most thinkers incline to and believe in Providence."

* * *

A wondrous pamphlet has come to me, a detailed account of the composition and manufacture of the much-maligned (rightly so, too), cigarette. If any "fiend" would read it he would surely toss aside his box of "sweet caporals" and flee in hot haste to the comforts of the more sensible and more manly pipe.

At a recent smoker in town a very grand young man of Toronto society remarked to a Trinity man who was toying with a cigarette, "Do I smoke cigarettes? O no! I gave up that *childish* habit soon after leaving College." Are we to come under the category of children?

There is something intensely comfortable in seeing a pipe-smoker blowing fantastic wreaths into the air as he pores over his paper or book, pausing occasionally to burnish his pet brier upon the palm of his hand or the side of his nose. A pipe is not a fleeting pleasure like the concoction of paper and tobacco; it remains with us and grows in beauty, accumulating memories and associations with each tone of darker hue that dyes the heated bowl. The number increases and many a cosy library has a marvellous collection of meerschaums, briars, clays and others, each one of which is rich in color and remembrances of fireside talks of the long ago; of college days, of the camp-fire's glow, of the wind-swept deck of some ocean liner—memories that would have been burnt to ashes and forgetfulness had they mingled with the smoke of a cigarette.

* * *

Apropos of sups—"As soon as trouble comes to us there is always a friend ready to tell us about it—to probe our heart with a dagger and ask us to admire the hilt."

* * *

There is something exquisitely sweet and appropriate in the Lenten music of the Church service; the sad melody of the hymns, the sacredness and depth of the Litanies, the unspeakable, permeating sorrow of the Passion-Tide harmonies, are all so fitting to these days when we are brought closer than ever to the central Figure of it all, the Man of Sorrows. Soon is it superseded by the glad, joyous "Alleluias" of the Easter music when sorrow and loneliness and pain are lost in the loud cry of victory over the source of our suffering.

* * *

"Equality may be a right but no human power can convert it into a fact."

Mr. A. A. Macdonald, '97, has been in town during the past few weeks. When he left College Mr. Macdonald went in for mining in Western Ontario. He has since given that up, and goes shortly to Acton West, Ontario, to enter a business firm. During his stay in Toronto, Mr. Macdonald payed many visits to Trinity where he was heartily welcomed by all old friends remaining there.

C. S. M. A. CONVENTION.

The Eleventh Annual Convention of the Church Student's Missionary Association closed a few days ago. On the whole, though, probably, neither the enthusiastic President or the able and practical Secretary were satisfied with the efforts, the Convention was successful in nearly every particular. We feel that our American visitors went away satisfied and profited by their stay. We are conscious that, as a body, we left undone many things which we ought to have done, as must be confessed on every such occasion. However, some were indefatigable, and all more or less in earnest in trying to do their share, and their efforts met with no small success. To our visitors our hearts went out with one accord. A finer set of men never entered Trinity's doors, and our joy at meeting them was dampened only by having to part with them after so short a stay, in some cases, perhaps, never to meet again.

The delegates began to arrive on Saturday, the 19th. The energetic Secretary was ready with his billeting list and soon had the visitors assigned to their respective places of abode. With his characteristic memory of names he soon was able to make the delegates acquainted with our students. By the time appointed for the informal reception in Convocation Hall, 8 p.m., most of the delegates had arrived, and an opportunity was given them of meeting most of our students and some of our Faculty who were present. Soon all were on terms of good fellowship, and we were able to enjoy the company of the different representatives, and no small pleasure was it to meet men from east, west, south and north, whose company we were privileged for a few days to enjoy.

At 9.00 the gathering repaired to the Chapel where the opening service was conducted by Rev. Provost Welch. It took the form of a devotional service, preparatory for the corporate communion next morning. A hymn was sung, "Fight the Good Fight," and after the opening prayers, the Provost delivered a brief address, full of earnest and helpful advice to the delegates. He reminded them of the objects for which they had come, and said the success of the whole Convention depended on the spirit with which they came to the opening services. He urged them to be ready to offer themselves "A reasonable sacrifice," and if so they would reap untold benefits, he hoped, from the Convention and its meetings. The various delegates then separated to their respective "homes,"—as we are sure they were.

On Sunday morning the Convention Corporate Communion was celebrated in the College Chapel by the Rt. Rev. the Bishop of Ottawa, assisted by the Rev. the Provost. Nearly all the delegates joined in the great opening service of the Convention.

At 11.00 Morning Prayer was sung in Chapel. Rev. Professor Huntingford had prepared the choir by extra practice for the occasion, and the result was unusually good music and responding. Rev. Dr. Jones read the lessons, and Rev. Dean Rigby the Litany. The sermon and charge to the Convention was preached by the Rt. Rev. Charles Hamilton, D.D., D.C.L., Lord Bishop of Ottawa. His Lordship took as his text "As in Adam all die, even so in Christ shall all be made alive." The sermon which is published elsewhere in full was a masterly effort. He emphasized the Church's position as the Body of Christ, and showed the purpose of the Incarnation fulfilled in the spread and extension of the Church. The Church, he declared, should send out her Missionaries in her own name, not one by one, but in numbers sufficient to cope with the work.

At 3.30 an enthusiastic meeting of the delegates together with St. Andrew's Brotherhood of the city was held in Convocation Hall. Mr. T. R. Clougher, as chairman, in a short opening speech, emphasized the need of mission work

at home, even in the local politics of most of our large cities. Rev. R. L. Paddock was, of course, enthusiastic and earnest, so much so, that as one of the representatives said, "He was really too much in earnest to say just what he wanted." He told of the work already accomplished, showed the mighty blessings which has characterized missionary work up to the present, and closed with an earnest appeal to the gathering on behalf of missions. Mr. J. R. Mott, of New York, followed. To say he was forceful and eloquent is putting it lightly. Seldom, if ever, has such a stirring address been listened to within Trinity's precincts. He took his hearers with him in, as it were, a missionary tour of the world, and plainly showed that the question of to-day should be not "Why should I go?" but "Why should I not go?" Mr. Paddock's advice, "Study, Pray, Give," he thought was excellent, and if followed out would show us a means of leaving a deep and lasting impression for good on the world and on our generation.

On Sunday evening at 7.00 the delegates attended divine service at St. Alban's Cathedral, at the kind invitation of the Bishop of Toronto. Rev. A. U. DePencier conducted the service and a special sermon was preached by our venerated Professor Clark, M.A., D.C.L. The Reverend Professor took as his text "Heaven and earth shall pass away but my word shall not pass away." If we mistake not the words of his sermon will be taken back to many colleges in the memories of our visitors. He pointed that the text, apparently contradictory to nature's laws, had already been realized in the laws and institutions of the Christianized world. The sermon, we hope, will be published in full in the report.

* * *

Monday's proceedings were begun by a celebration of the Holy Communion in Chapel by the Rev. Provost Welch. Morning Prayer was said at 9.30, and at 10.00 the Convention assembled for its first regular business meeting. The roll call showed thirty-two delegates present from seventeen colleges and schools, eleven in the United States and six in Canada. The delegates answered the roll call as follows:

Berkeley Divinity School, Middletown, Conn.—Mr. Philip M. Kerridge, Mr. Geo. Biller.

Bexley Hall, Kenyon College, Gambier, Ohio—Mr. D. Wilson Thornberry.

Harvard University—Mr. Gibson Bell.

Hobart College, Geneva N.Y.—Mr. Geo. Gray Ballard.

Episcopal Theological School, Cambridge, Mass.—Mr. Malcolm Taylor, Mr. C. E. Doane.

General Theological Seminary, New York—Mr. S. H. Littell, Mr. H. L. Bland, Mr. T. R. Oliver.

Episcopal Theological School, Philadelphia—Mr. F. H. Argo.

Seabury Divinity School, Faribault, Minn.—Mr. M. J. Simpson.

Trinity College, Hartford, Conn.—Mr. A. R. Van Meter. St. Stephen's College, Annandale, N.Y.—Mr. A. R. Hill.

Episcopal Theological Seminary, Alexandria, Va.—Mr. B. L. Ansell, Mr. Charles E. Perkins.

Huron College, London, Ont.—Mr. R. Herbert.

King's College, Windsor, Nova Scotia—Mr. J. R. Hooper. Diocesan Theological College, Montreal—Mr. W. B. Heaney.

Bishop's College, Lennoxville—Mr. W. S. Weyman, Mr. Harold Hamilton, Rev. S. Jones.

Wycliffe College, Toronto—Mr. C. W. Holdsworth, Mr. J. E. Hand, Mr. E. A. Rennie.

Trinity College, Toronto—Mr. J. R. H. Warren, H. T. S. Boyle, Rev. C. A. Seager, Mr. S. Bushell, Mr. D. A. Madill, Mr. D. T. Owen.

After roll-call the minutes of last Convention at New York were read and adopted.

Then the delegates listened to an address of welcome by the Rt. Rev. A. Sweatman, D.D., Bishop of Toronto. His Lordship expressed in happy terms the close feeling exist-

ing between the sister churches here and across the line. He wished the Convention Godspeed in its work.

Mr. J. R. H. Warren, the President, whom we all know here as an enthusiastic and practical man, then delivered his address to the Convention. He urged his fellow-students to realize their responsibility to themselves, and to the chapters that sent them. If so, they would spare no pains to make the Convention of permanent value and profit. His address was received with applause.

Rev. R. L. Paddock, on rising to give his report as General Secretary, was received with enthusiasm. He gave a verbal account of his work among the colleges and its excellent results, pointing out, at the same time, where much work of a similar nature remained to be done.

A most interesting letter was read from Rev. D. T. Huntington, our C.S.M.A. Missionary in China, dealing with his work there. It was encouraging in tone and gave a very hopeful impression of our work there.

The rest of the morning was taken up with five minute reports from the various chapters. These showed, on the whole, encouraging progress during the past year.

At 12.00, noon, according to custom, the prayers for missions were read by the Lord Bishop of Ottawa, and at 1.00 the Convention adjourned for lunch, when we had the pleasure of seeing most of our visitors in hall.

The Convention reassembled at 2.30. After singing the hymn, "Jesus Calls us o'er the Tumult," Rev. A. U. DePencier, M.A., read the opening prayers. The remaining chapter reports were heard, and a letter from Nashotah house extended greetings and good wishes to the Convention assembled.

Mr. Malcolm Taylor, of Cambridge, first Vice-President, was then called upon for his paper. He reviewed in a brief and able way the chief missionary events of the past year.

Then followed the afternoon's programme. Mr. Charles E. Perkins, of Virginia Seminary, read the first paper. His subject was, "How to develop the spiritual lives of individuals," which he treated in an excellent and well-prepared paper.

Equally good was Mr. W. S. Wayman's paper on the "Jesuits in North America." Being from Lennoxville, much was expected from Mr. Weyman and our expectations were fully realized.

Mr. M. J. Simpson, of Seabury Divinity School, followed with one of the best papers of the Convention, "Reasons for the lack of Missionary spirit in Church Schools." This was Mr. Simpson's own choice of subject and was treated in a most able style. A lengthy discussion followed, led by Mr. Herbert, of London, and joined in by various members.

Mr. Geo. Biller, of Berkeley Divinity School, closed the afternoon's programme with a decidedly interesting talk on work in the Indian Territory, and an appeal for more assistance for Bishop Brook.

Most of the delegates attended evening prayer in Chapel and remained with us in College for tea.

The evening session took the form of a public missionary meeting in Convocation Hall. The Lord Bishop of Toronto occupied the chair. The hymn, "Fight the Good Fight," was sung, and Rev. Provost Welch offered prayer. An excellent address was then listened to from Rev. F. H. DuVernet, M.A., B.D. He reviewed the work of the Church in foreign lands and emphasized the reasons for missionary effort. Missions, he said, were necessary as an impetus to our individual spiritual growth, and were an imperative duty to all who were trying to act for the glory of God. He was followed by the Rt. Rev. M. S. Baldwin, D.D., who in a most eloquent, forceful address, emphasized the great need of *action* in modern mission work. With his kindly humour his Lordship quite won his audience. He dwelt on the practical side of missions and the need of the present day. The very life of the Church depended

on its zeal in missionary enterprise. He drew a parallel between the condition of the world a century ago, and at the present day, pointing out the blessings God has brought about through mission work during that time. The speaker closed his address to the delegates of the Convention with an earnest reference to the work they pledged to undertake. The Bishop of Toronto gave the benediction.

* * *

On Tuesday morning there was an early celebration of the Holy Communion by Rev. Professor Cayley, M.A. Morning Prayer was said at 9.30.

At 10.00 the delegates once more assembled in Convocation Hall where a formidable amount of business awaited them. After singing the hymn "Soldiers of Christ Arise," Rev. R. L. Paddock read the opening prayers.

A letter was read from St. John's College, Winnipeg, regretting their inability to be represented and wishing the Convention Godspeed in their labours.

Then Dr. McGrew's report as Treasurer of the General Fund and Huntington Fund was read. It showed a total revenue during the year of \$1,363.32, with an expenditure of \$1,138.32, leaving a balance of \$225.00—\$200 for the General Fund and \$25 for Mr. Huntington. For the support of the General Secretary \$885 has been received, and an expenditure of \$685 leaves \$200 of a balance as above. The first mentioned expenditure includes \$452.52 sent to Mr. Geo. C. Thomas, New York, for Mr. Huntington. The report, which given in detail, on motion of Messrs. Bland, of New York, and Thornberry, of Bexley Hall, was adopted. The special report with regard to the Huntington fund, Dr. McGrew reported a deficit of \$332.48. The pledges of last year amounted to \$810, of which only \$477.52 had been paid. It was shown, however, that over \$200 of the remainder had since been paid. This report, on motion of Messrs. Taylor, of Cambridge, and Bland, of New York, was also adopted.

Dr. McGrew's report was accompanied by several suggestions which were discussed at some length. He suggested that the Treasurer be given a list of the pledges given by the different chapters to enable him the better to collect the amounts. On motion of Messrs. Bell, of Harvard, and Thornberry, of Bexley, the Secretary was instructed to carry out the suggestion. Dr. McGrew further advised that the Financial report be printed in the C.S.M.A. report and sent to the different contributors to the General Fund. Mr. Biller, of Berkeley, and Mr. Cliver, moved that the editor of the Convention reports carry out this suggestion also; with a further suggestion by Mr. Taylor that the additional expense be taken from the General Fund, the motion was carried. It was moved by Mr. Taylor, seconded by Mr. Bell, and carried, that some means be taken to make up last year's deficit.

Mr. W. S. Lockton, of Seabury, Treasurer of the C.S.M.A. funds, was unfortunately absent through illness. On motion of Messrs. Perkins and Bell, Mr. Boyle was appointed acting-treasurer. The latter presented a statement of the Association's funds showing a small balance on hand. The report was adopted on motion of Messrs. Biller and Taylor.

Pledges were then called for, for the ensuing year towards the support of Rev. D. T. Huntington in China. The responses were as follows:

Berkeley Divinity School	\$100.00
Episcopal Theological School, Cambridge	175.00
Hobart College.....	50.00
Philadelphia Divinity School	75.00
Seabury Divinity School.....	50.00
Trinity College, Hartford	60.00
Virginia Theological Seminary.....	25.00
General Theological Seminary.....	175.00
Bexley Hall.....	50.00

In all, the pledges for the coming year amount to \$760.

Mr. Bland moved, seconded by Mr. Bell, that the Secretary write to Berkeley Association, Yale, and the University of the South, asking them to continue their pledge for the coming year. The motion was carried.

The representatives whose colleges failed to make up their pledges this year were hopeful of doing so in the near future.

Mr. Heeney spoke regarding the position of the Canadian colleges. He thought they should share, at least, in supporting the General Secretary.

Mr. Littell, of New York, urged on the different colleges who had failed in their pledges their duty to make them good as far as they were able.

Mr. Taylor then brought up a motion that Dr. McGrew be asked to continue as Treasurer of the General Fund, and that he be authorized to receive Canadian contributions towards the General Fund. Mr. Heeney seconded the motion which was carried.

Discussion then arose as to the advisability of appointing three Canadian Churchmen on the Advisory Board. The idea seemed to meet with general approval, though Mr. Paddock thought it would be as well to let matters remain as they were. However, Mr. Heeney moved, seconded by Mr. Taylor, that the Lord Bishop of Ottawa be asked to take his place on Board. The motion was carried unanimously and His Lordship, who was present, accepted the office.

Mr. Argo, of Philadelphia, moved that the Chair appoint a committee to select two other Canadian representatives to act on the Board. The motion failed to get a seconder and so went by the Board.

Mr. Bushell, of Trinity, Toronto, seconded by Mr. Heeney, then brought up the following resolution, "That whereas, it is desirable that the Canadian Colleges contribute liberally to the C.S.M.A. funds, therefore be it resolved that the Canadian delegates form a committee, with Mr. Boyle as convener, to communicate with the Canadian chapters with a view to presenting at the next Convention, first, a report dealing with this matter, second, a liberal money contribution. The motion was carried amid great applause.

The Lord Bishop of Ottawa being called away from the Convention addressed a few words to the delegates. Bishop Hamilton mentioned the real profit he had derived from the meetings, and was much pleased with the movement among young men in the direction of missionary effort. He hoped that very soon the Church's need of well-equipped men in the foreign field would soon be fully met. His remarks were received with hearty applause, and a vote of thanks was extended his Lordship for his kindness in coming so far to be present with us.

Mr. Taylor's motion re the appointment of a general Secretary was laid on the table, and invitations were called for for next Convention. Lennoxville, Bexley Hall and Cambridge, extended most cordial invitations, the latter two being supported by very earnest speeches from their respective delegates. On the first ballot, Bexley got a plurality, but on the second vote, Cambridge got the majority vote.

Noon-day prayers were then read by Rev. C. A. Seager.

While the voting was going on Mr. Littell, of New York, took the opportunity of placing before the members a Prayer-Manual which was being prepared by his seminary. He wished it to be adopted by the different chapters. His motion to that effect was laid on the table, however, to enable the delegates to examine the work before taking action on it.

Mr. Taylor then brought up the subject of a cycle of prayer for general use by the C.S.M.A. He thought it was a necessity, and moved that the President appoint Mr. Boyle and two others as a committee to prepare one. Mr. Kerridge, of Berkeley, seconded the motion and it was

carried. Mr. Warren appointed as the other members of the committee Mr. Taylor and Mr. VanMeter, of Trinity, Hartford.

Mr. Taylor's motion, seconded by Mr. Bell, then came up for discussion, that the Advisory committee be recommended to reappoint Rev. R. L. Paddock as General Travelling Secretary. The motion was received with such applause that Mr. Warren declared the motion carried. The enthusiasm was somewhat dampened by Mr. Argo who rose to speak on the motion. He opposed it on the ground that any action tending towards making the office a permanent one would redound to the injury of the C.S.M.A. He did not wish to be misinterpreted, and had personally nothing but praise for Mr. Paddock and his work. He thought, however, that no action should be tolerated that might endanger the independence of our association. He hoped a change would be made. Mr. Argo proved himself a master of rhetoric, but was not able to stem the tide of feeling among the delegates. Mr. Taylor followed in favour of his motion, and the Convention adjourned for lunch.

Once more the Convention assembled at 2.30. Proceedings were begun by singing the hymn "The Church's one Foundation," and prayer by Rev. Dean Rigby.

Mr. Taylor's motion was again taken up for discussion. Mr. Biller spoke favourably of Mr. Paddock as a graduate of Berkeley, and thought his services should be retained. Mr. Oliver, of New York, made quite an impression by a speech on the subject in clear and forcible language. Mr. Heeney added his eloquence—which, by the way, is of no mean order—in support of the motion, which was finally carried by a substantial majority.

The report of the Nominating Committee was given by Mr. Kerridge, and accepted, naming the following officers for the coming year: President, Mr. Malcolm Taylor, Episcopal Theological School, Cambridge, Mass.; 1st Vice President, Mr. D. N. Slayton, Bexley Hall, Kenyon College, Gambier, Ohio; 2nd Vice President, Mr. Charles E. Perkins, Episcopal Theological Seminary, Alexandria, Va.; 3rd Vice President, Mr. W. B. Heeney, Diocesan Theological College, Montreal, P.Q.; Secretary, Mr. C. E. Doane, Episcopal Theological School, Cambridge; Treasurer, Mr. F. E. Smith, General Theological Seminary, New York.

The Canadian committee reported the election of Professor Carus Wilson, of Montreal, and Mr. A. H. Dymond, of Toronto, as Canadian representatives on the Advisory Committee, in addition to the Bishop of Ottawa.

Mr. Littell's Manual of Prayer then came up again, Mr. Ballard, of Hobart, moving its adoption by the various colleges. He was seconded by Mr. Ansell, of Virginia. The motion was changed to read that the Convention recommend its adoption by the several chapters, and in this form it was passed.

Mr. VanMeter thought the Convention should not let pass the opportunity of doing something for the General Fund. He moved, seconded by Mr. Argo, that one man in each institution be appointed by the President to raise money for that Fund. The suggestion met with unanimous approval.

This closed the business of the Eleventh Convention, and the afternoon's programme was at last taken up.

Mr. H. L. Bland, of the General Seminary, read a scholarly paper on the subject "Raison d'être of Missions, devotionally considered." The subject was treated clearly and in good style.

Mr. G. G. Ballard's paper on "Foreign Missions as a means to Reunion." The subject matter, which was very good indeed, was considerably enhanced by the excellent way in which it was read. The discussion following it was led by Mr. A. R. VanMeter of Trinity, Hartford.

Next came a practical paper by Mr. Philip M. Kerridge, of Berkeley—"What Students can do before going to the Foreign Field." The paper appealed to most of us as being

one of the best of the Convention—if, indeed, any choice could be made. Mr. S. R. Hooper, King's College, Windsor, led a brief discussion on the subject.

Mr. W. B. Heeney, of Montreal, gave an interesting and far too brief talk on the Diocese of Moosonee. Rev. Canon Sweeny, D.D., Commissary of the Diocese, who was present among other clergy, added a few words on the same subject.

Rev. C. H. Shortt, of Toronto, ended the afternoon's programme with a pointed and helpful talk on "The Importance of the Study of Missions."

Many of the delegates then attended a reception given by the Rev. the Provost and Mrs. Welch at Trinity Lodge, where a most pleasant hour was spent.

Evening Prayer was sung in chapel at 6.

At 8 p.m. a general student's meeting was held in Convocation, which was, in some respects, the most enjoyable part of the Convention. Mr. N. W. Hoyles, M.A., Q.C., occupied the chair. Mr. A. H. Dymond was the first speaker. He gave a practical address on Diocesan and Home Mission Work, pointing out the importance of these branches of the Church's duty. Rev. Professor Hague, of Wycliffe College, whom, as a member of the Faculty of a sister College, we were especially pleased to have with us, addressed a most earnest appeal to the Convention then about to close, warning his hearers to beware of selfishness and be prepared to sacrifice self should the call come to them to go into the mission field.

The delegates then made their way to the college chapel where the last and farewell service was conducted by Rev. T. C. S. Macklem, of Toronto. Special Litany was said and a hymn "Fight the Good Fight" was sung. Mr. Macklem's address was an able summing up of the Convention. He urged the delegates to remember their duty to their chapters and to carry back to them the good things they had received. The service was most impressive.

In the main hall reluctant farewells were said, and the delegates separated to depart next morning for their several colleges. It was especially hard to break friendships, strong though brief, friendships which in some cases may never be renewed. In Mr. Warren's room some of the visitors gathered for a short time and then a general farewell was said. The Eleventh C.S.M.A. Convention was at an end.

NOTES OF THE CONVENTION.

The Lord Bishop of Ottawa was an interested listener at the meetings until called home. We owe Bishop Hamilton our deep gratitude for coming such a distance, at his own expense as he insisted doing, to be present with us.

One marked characteristic of the Convention was the harmony that prevailed at the meetings. Only once did even the semblance of disunion appear, and that only for a moment. If in union there is strength, a successful future certainly awaits the C.S.M.A.

It is earnestly to be hoped that the fruits of our Convention will not be lost in the results of the great Cleveland Convention of the S.V.M. It is hardly possible that such can be the case. We hope that, however great is our sympathy with the work of the S.V.M., our members will regard themselves as primarily in duty bound to our own Church Association.

Speaking of results, our Convention was not by any means fruitless. One man has decided definitely for India, his enthusiasm having been strengthened by the conference, and has signified his intention to Mr. Paddock. One other we may expect in the course of a year to pledge himself for Japan.

The retiring officers are: President, Mr. J. R. H. Warren, Trinity College, Toronto; Vice Presidents, Mr. Malcolm Taylor, Cambridge Theological School, Mr. F. A. Wright, Philadelphia Divinity School, Mr. F. W. Ambler, University of the South; Secretary, Mr. H. T. S. Boyle,

Trinity University, Toronto; Treasurer, Mr. W. T. Lockton, Seabury Divinity School. Mr. Taylor is again an officer for the coming year in the position of President. Messrs. Wright, Lockton were unable to be present, being prevented by illness.

It was a matter of extreme regret with the committee here that they were unable to have one or two of the American Bishops with us. Efforts were made to have Bishop Walker, of Buffalo, and Bishop Dudley, of Kentucky, come over for the Convention, but they were, unfortunately, unable to accept our invitation.

Another matter of disappointment was the non-appearance at most of our meetings of the delegates from the sister church college in this city. Doubtless, unavoidable reasons prevented their coming. We were glad to see other members of Wycliffe present, but we expected a number more, and hoped that the delegates from that College would be on hand to take a share in the deliberations. Wycliffe men, with their acknowledged zeal for missionary enterprise, might have given the conference an inspiration of inestimable value.

It would be unfair to say that any of the delegates impressed us more than another. Yet, one could not help remarking the ardent sincerity of the New York men and the genuine enthusiasm of the Cambridge representatives. Then, too, the unobtrusive commonsense earnestness of the Hartford and Seabury delegates, the determined yet kindly disposition of the man from Philadelphia impressed us all. The retiring disposition of the St. Stephen's visitor kept in the background a cordiality which closer acquaintance brought out. The Harvard man won popularity by his unassuming good nature, and proved to us that a man could possess good looks without conceit. Hobart and Bexley both sent Irishmen, the latter fact accounting for their solid, whole-souled sociability. The warm enthusiasm of the Berkeley men, the frank, unfeigned thoroughness of the southern delegates won for them our sincere esteem. Nor were our Canadian visitors behind our American friends in quality. The London man possessed a quiet manner which revealed the soundness behind it. The native humour of the man from Montreal, coupled with his breadth of thought, the candid good humour of the Nova Scotia delegate won them a warm place with everyone. We could not but admire the worthy personality of the Lennoxville visitors, valued perhaps the more because it had to be sought. Such characteristics, with Mr. Paddock's magnetism to guide and direct it, leaves no doubt as to the future of the work such men may pledge themselves to undertake.

*SERMON

BY THE RIGHT REVEREND CHARLES HAMILTON, M.A., D.D.,
D.C.L., LORD BISHOP OF OTTAWA.

"As in Adam all die, even so in Christ shall all be made alive."—1 COR.
xv., 22.

The extension of the Church until not one human being is left outside her, until all are placed by her in Christ Jesus, this is the very purpose of the incarnation. The Son of God took human nature in order that through it He might reach all men and recreate them—make them new creatures.

His method of recreating them is by uniting them to Himself in and through the Church, which is His Body.

Adam, through union with the first terrible evil of sin, has reached all men, permeating every part of their being—body, soul and spirit. The remedy is through union with the second man—the Lord from Heaven, who has by His life and death, resurrection and ascension, overcome the evil.

*Preached in Trinity College, before the Convention of the Church Students' Missionary Association, February 20th, 1898.

"As in Adam all die, even so in Christ shall all be made alive." The first Adam is the source of death to all in him. The second man, the Lord from Heaven, is the source of life to all in Him. All men without exception are in the first Adam by descent, by birth of their natural parents. All without exception are in some measure in the second man, Christ Jesus—simply because He is the second man—the second representation of the human family—because He took and united to His divine nature not a human person but the seed of Abraham. This extends the remedy for sin as far as human nature reaches—to all human beings. An apostle, enlightened and inspired by the Holy Ghost, knows no other limit, and declares without any faltering that "as in Adam all die, even so in Christ shall all be made alive."

Who are we, my brethren, that we should undertake to curtail or reduce in any way or degree the widespread, far-reaching effects of the incarnation of the Son of God? Seeing that He took not one human person, not one individual, but human nature, we should be prepared to find the richest blessings and powers and gifts imparted to human nature and to every being who shares human nature.

Does it follow that these blessings and gifts and powers will reach all, in a natural way of themselves, so that nothing is left for the Church and her members to do? May we be still, and do nothing as we look for God's purpose "as in Adam all die, even so in Christ shall all be made alive" to work itself out?

Experience forbids this. The heathen to-day are very much as they were before the incarnation. We see no improvement. Wherever they are the earth is full of darkness and cruel habitations. No change can be recognized in the condition of the heathen before and since the incarnation. Judging by what we can see and know, the heathen have not benefited by the incarnation. But are we justified in depending simply on what we see and know? We cannot see far. We do not know all. There must have accrued to human nature everywhere, and somehow, though we cannot discern it, large benefits from the fact in itself that the Son of God is incarnate—the second head and representative of the human family.

Moreover, if all the benefits of the incarnation were to reach all men in a natural way, fully, completely, perfectly, Christ would not have provided a second birth for all. The one natural birth of our parents would have sufficed.

There would have been no occasion and no room for a second birth, but our Lord has distinctly and absolutely affirmed that "except a man be born again of water and of the spirit he cannot enter into the kingdom of God."

Moreover, He has provided His great and glorious society—the Church of the living God—to act as a mother in bringing all men to this second birth and to teach them all things which Christ has revealed and commanded. This birth, His instruction and the training which must be involved in both, are clearly necessary for all men in order to the full participation in their highest forms and degrees of all the benefits of the incarnation. Otherwise, neither the Church, nor the birth which she administers, nor the instruction and training she affords would have been provided. They would not have been needed.

Moreover, the great Christian society, the Church of the living God, would not have been set in the mysterious and exalted position assigned to her in Scripture. The Church would not have been made the mystical body of Christ—so united to Him as her Head—that Christ and His Church are not two but one. "For as the human body is one and hath many members and all the members being many are one body, so also is Christ." Christ and His Church are one. He is the head over all things to the Church which is His body.

Surely the purpose and end of this union betwixt Christ and His Church is that all men being made members of the Church are thereby members of Christ, united to Him,

receiving into themselves from Him, through the Church every blessing which by His incarnation, and life, and death and resurrection, He hath placed within our reach. It is then of the very essence of the church that she must be missionary, sending her officers and extending herself into all the world, until all men are united unto Christ in her, until not one human being is left outside her. She may never rest, she must not cease day or night her labour of extending her organization and bringing all men to the knowledge of the truth and into union with their Saviour Jesus Christ.

Accordingly, the extension of the Church until none are left outside it, is the purpose of the incarnation. As long as any human beings anywhere are outside the Church, the incarnation is so far curtailed and robbed of its purpose.

Wherever and whenever and in so far as she ceases to do this, she ceases to be what the Saviour intended her to be—the means of extending His incarnation by conveying and imparting to all men every benefit of His incarnation in all its fulness and perfection. The Church then must be missionary so long as any remain outside her fold.

In the 18th century England's branch of the Catholic Church failed in this great purpose of her existence. She left it to volunteer societies of her members to send out Missionaries and extend the benefits of Christ's incarnation in foreign lands. Her life sank down within her and she became very feeble. She was regarded by many of her sons, not as a divine society, but simply as a department of the civil government. Within the century now drawing to a close her life has revived and she is no longer satisfied that her missionary character should be upheld and exhibited by societies within her. Her yearning is to be engaged in her own corporate character, in her own essential work. Her daughter in the United States, and her daughters in her ecclesiastical provinces in the colonies have not been satisfied with any lower position than that the Church is her own missionary society. She is set on doing the work herself, not through others. Every member of the Church amongst us in Canada is as such a member of the great missionary society. All are alike instructed in the essential fact that the Church is the extension of the incarnation and must reach every member of the human family. The funds are not collected by expensive societies, but the Church's own organization places every clergyman and every congregation and every Diocese and every Bishop in a position to do the Church's work with the least possible outlay. At Epiphany, and at Ascensiontide in each year, the same story of the Church's progress in all lands, and the same appeal are by direction of the Bishops addressed in simple language to every congregation. The hearts of her people are responding—they are recognizing that the Church must do her Lord's work or grow feeble, inert, and cease to be. They are accordingly pouring into her treasury more liberal offerings year by year. At each Ember season and at the time of general intercession for missions the prayers of all ascend to God that He would send more labourers into His harvest. And the labourers are being rapidly multiplied.

The power which will possess and the motive which will actuate the Church's Missionaries in the future will spring out of the grand fact that Christ and His Church are one—that the Church as the Body of Christ brings and conveys to each, on his becoming united to her, all the blessings of the incarnation—that there can be no failure in those blessings as they are conveyed and sealed to each in turn.

Personal devotion to the Father, who so loved mankind as to give His only begotten Son to be our Redeemer; personal devotion to the Son who loved us to the death; personal devotion to the Holy Ghost who is our long suffering Sanctifier—these will always, as in the past, burn in the Missionary's breast, only they will be rendered more real and intense by the presence of God dwelling amongst us, in and through His Church.

The Church will indeed fill a larger and higher place amongst us but only because Christ and His Church are one, only because being in her we are in Him, only because through her, as by an instrument, the Holy Spirit works in us and upon us, changing us into the image of Christ from glory to glory, imparting to us, developing in us, one Christian grace after another, out of the fullness of Christ. We are only beninching to recognize what the Church is according to the Bible.

The individual hitherto has been everything—the Church has been very little. The individual has offered himself for missionary work in heathen lands. The Church can hardly claim that she has trained and sent him out.

All honour to the men who have offered themselves and have gone forth single-handed and alone, duly commissioned, indeed, authorized by the Church, but hardly sent by her. The Church would send, not a solitary individual in his feebleness, but a band—a troop—an army of Missionaries.

How can one or two, with very slender resources, with no choir, no building—how can they represent the Church? It is a marvel that they have been able to accomplish so much. The Church amongst us has not known—she does not yet recognize what she is—what God intends her to be in the world.

Gradually the truth is dawning upon Christians, that the Church of the living God is the Body of Christ—that Christ and His Church are one—that her words and acts are as the words and acts of Christ Himself. This must, in time, prepare the Church to face her work in the world and to set about it as the representative of Christ. Then she will not be content to accept the offers of a few individuals. She will train large bands of men for foreign work, and she will send them forth fully equipped, as an army with banners, so that men will be impressed at once with the reality and the importance and extent of the work entrusted to them. When Gregory would send Missionaries to England to convert the Saxons, he did not send one or two individuals, but a band of 40 with Augustin at their head. What impression could one or two have produced. They must have been, as many of our Missionaries are to-day, practically helpless, and their progress exceedingly slow. From the day of their landing, Augustin and his 40 Missionaries were able to maintain and represent, in a becoming order, the worship of the Great King of Heaven, the Saviour of the world. They entered the presence of King Ethelbert as representatives of the Church—the Kingdom of God on earth—in solemn and orderly procession, singing a Litany, before Augustin delivered the message entrusted to him.

The fact is, we have been afraid of the Church. Our minds are set to recognize spiritual life and power in the individual, not in the Church. It must be in the Church because she is one with Christ. It must be in the Church before the individual can have it from her and through her. We need not, and we ought not, to fear that glorious Society of the Church, which Christ has Himself provided and which the Holy Spirit uses as His instrument for keeping alive in the world, not merely the knowledge of God, but the spiritual life, the life which comes from Christ living in us.

Here is, I am persuaded, the direction in which we need to labour. We need to induce men to regard the Church as she is presented to us in the Bible, as the Body of Christ—the extension of the incarnation. This truth is already gaining—it is great, it will prevail, when it is established widely and first in proportion, as it grows with the Church missionary work, be taken up and promoted in the true spirit, in the best way, to the glory of God and the great benefit of men.

TRINITY LENTEN LECTURES.

These lectures are under the auspices of St. Hilda's College, and are given in the Convocation Hall. The first of the series was delivered by Mr. John Francis Waters, M.A., on Saturday, February 26th.

The lecturer, who had selected Nathaniel Hawthorne as his subject, was introduced by Provost Welch, who expressed his pleasure that to Trinity University should belong the honour of being the first to bring a gentleman with such a favourable platform reputation before a Toronto audience.

In the critical analysis of his subject, as well as in his rendering of selections from Hawthorne's writings, Mr. Waters showed himself a careful and sympathetic student of this mystic American author. Hawthorne, he said, had no American prototype, although he was closely akin to Edgar Allan Poe. Among British authors he was allied to Coleridge and his school. Hawthorne could not be ranked among American novelists. He could hardly be termed a novelist in any form; even the "Scarlet Letter" could not be considered a novel so much as a psychological romance. The lecturer compared Shakespeare's use of the supernatural with that of Hawthorne. The former introduced it boldly and openly; the latter made it evident to consciousness rather than to sight.

His personality was most attractive; his beauty being not of mind alone, but of face and form also; there was a sort of witchery about him. His life was happy, his marriage was an ideal one, he had a deeply religious sense; yet with all this he was a strange man—a magnificent dreamer, whose power of mystic introspection and profound analysis rendered him utterly solitary.

His literary style was like that of Addison and Steele in simplicity, and exquisitely finished. His power of using English was unexcelled. He was a poet as much as Longfellow; his books were perfect works of art. In closing a fine, critical analysis, the lecturer said that it was not possible to define Hawthorne's charm, since it lay, not so much in what he said, as in what he suggested; he was valuable as a teacher, delightful as an author, and an exponent of the genius of downright hard work and the doing of ones best.

Mr. Waters gave an admirable analysis of the psychology of "The Scarlet Letter," and illustrated his points of criticism with well-rendered selections from the author's books. His quotations from the author, literal and of great length, and without note or reference, showed the marvelously trained memory Mr. Waters possesses.

The next lecture to be given by Mr. Waters entitled "An Afternoon with Dickens," takes place on March 26th, and will conclude the series. It is needless to say that this lecture is eagerly looked forward to by all who were fortunate enough to hear that on Hawthorne.

After the lecture several teas were in order, forming a happy conclusion to the day's enjoyment. The Provost and Mrs. Welch entertained at the Lodge, Professor and Mrs. Cayley at their home on Crawford street, while Miss Strachan, Professor and Mrs. Clark and Mr. Young dispensed their hospitality in College.

These jolly little gatherings are in high favour among those who attend the lectures, and are looked upon as part and parcel of the afternoon's pleasure.

The second lecture in the series was delivered on Saturday, March 5th, by Surgeon-Major Napier Keefer.

The subject of his lecture was "Some Eastern Types." The Hon. G. W. Allan, Chancellor of the University, occupied the chair and introduced the speaker.

Mr. Keefer began with a short sketch of the early occupation of India by the Europeans, and of the campaigns and manœuvres of Clive and Hastings. He spoke of the great mutiny of 1857, and of the awful atrocities which accompanied it. Although nearly forty years had elapsed



since the close of that great tragedy, yet every European was still greatly interested, and read as much as possible about the great eastern country. He spoke of the main characteristics of the country, its mountain ranges and lower plains, its great growth of tropical plants and the innumerable wild animals and reptiles. The country, he said, was a most unfortunate one, continually suffering from plague, famine and earthquake. India, as we all know, is famed for its heat, yet there are many places where in the cold seasons the cold and frost are extremely keen. A mountaineer, to his own knowledge, had even lost his toes through freezing. India is, however, almost synonymous with "heat." Mr. Keefer illustrated his lecture with several plates of the types of natives to be found in the Bengal Presidency. A point of great interest was the native headgear of the Indian soldiers. The puggaree is a long strip of silk, cashmere or muslin wound round and round the head. The method of winding the puggaree indicated in every case the caste and religion of the wearer. Great Britain, he said, had at present a force of 150,000 native soldiers. The fighting races are the Gourkhas, the Sikhs, the Punjabis and one or two others. The fighting class, he said, were all drawn from the north. The great majority of the southern natives were of a very peaceful nature, and were of no use as fighters. The native soldiers were very often used in a civil capacity as a sort of orderly doing light work, such as letter-carrying. Major Keefer told the story of the assassination of the Viceroy, Lord Mayo, by Sherali, and aroused everyone's sympathy over the sad event. Speaking of the civilian natives, the first type he mentioned was the Bengali Babou, so well-known for his mathematical skill and fine hand-writing, qualities which made him in great demand as a clerk in the Government offices. The trivial customs of the natives were well illustrated by the lecturer. Several letters were read demonstrating the curious use by natives of words of flattery which they do not understand. The professional thieves of India, he said, necessitated the employment of watchmen by all Europeans to guard their property. The Chokidar or night watchmen are chosen from among the thieves, as there is honour among thieves. We had here a remarkable instance of setting a thief to catch a thief. The thieves are a professional class, and will never steal from anyone who employs one of their own profession as a watchman. A curious fact which he spoke of among the natives is that they always know their masters only by their title, and they refer to every master who employs them as "Sahib." Major Keefer illustrated his lecture with stories of the superstition and religious ideas of the Indian natives, which threw much light upon their curious customs.

After this lecture teas were given by the Provost and Mrs. Welch, Miss Strachan, Professor and Mrs. Clark, Mr. A. H. Young, and also in several of the men's rooms.

NOAH OUTDONE! AND COLUMBUS LEFT IN THE SHADE!

THE CRUISE OF "THE UNDERTAKER'S JOY."

Wherein the adventures and hardships of two of the "Gilded Youth" of Canada are truly reported and other interesting circumstances observed.

I.

All aboard! Got the Camera?—and the soap? and the Cherry Pectoral? and all the toothache stuff? Hang it, we've forgotten matches! And say, old man, get the canoe sail, while you're up there—and the rifle—and just look around and see if we have left anything else behind, will you?

Baron Munchausen and his cousin, the Boy Trapper, are in the throes of setting forth on their perilous voyage of discovery over the tossing billows of Lake Ontario. Ere

their countenances will illumine Toronto once more, their bark will have ploughed waves that no keel has ever cut, (that's a handy thing about waves—their existence is but a brief and transitory one), and their footprints will have been left on strands where human foot has ne'er been planted. Great excitement convulses the fair city of Toronto. One can almost imagine that this vast concourse of people on the docks has been drawn together by a rumour that the sea-serpent has been seen disporting himself on the Bay, devouring a boat-load of people, or that the lordly sea-born monster, Marine Bovalapus, who ploughs the waves and threads the mazes of the forest, has escaped from the circus that he graces with his presence, and is now basking in the sun on the sand bar. But no! These people have risen at 10 a.m. for the sole purpose of bidding Godspeed to the intrepid discoverers. The Argonaut balcony is filled with spectators drawn together by a report (circulated by the Boy Trapper), that the "Undertaker's Joy" is to circumnavigate Lake Ontario, incidentally breaking all previous records from one hundred yards to a thousand miles.]

II.

Deferring to custom we now describe, first, the craft of the Dauntless Two, and then her crew. The "Undertaker's Joy" is somewhat more water-tight than a milk-strainer, and at first sight one would imagine she was longer than she is broad. Her nose is aquiline and her eyesight is excellent—when she goes to sea. Envious persons have called her a brazen-faced huzzy, and say that she is painted, insinuating, too, that she has been known to get full, or at least half-seas over, when the liquids were circulating freely. The lady, however, is well connected (when tied to the shore by a good strong painter), her family tree was a bass-wood. As to her age—well, ladies' ages are uncertain—like their tempers. Certain it is, however, that she's just a trifle stout (thirty inches in the waist), so, form your own conclusions as to her antiquity.

And next, the crew. The Captain, deck-hand and stewardess (likewise "The bos'un tight and the midship-mite and the crew of the captain's gig") is Baron Munchausen—the sun, moon, stars, and electric light of legal learning. This distinguished lawyer took to law, and to trousers, at an early age. When only four years old he was vigorously engaged in contesting his father's will, but such paths of litigation lead but to the wood-shed. This meteor in the legal heavens is a man of wonderful generosity; he has been seen to give his last nickel to the gentleman who dispenses lager-beer over the counter. The Baron is a professor in the noble act of general jollying, while for glad-hand work he certainly takes the doughnut. He is not covetous, but he frequently expresses a desire to possess the whole of the outside world, not to mention the moon and other celestial bodies. His best work would probably be done in some position where he would have full play for his wonderful inventive power of creating events that have occurred only in his fertile imagination. As Editor of a Sunday Society paper or as special correspondent of the "Toronto World" he would assuredly rise to the top of the ladder, and thence, gently flapping his angelic wings, he would soar to the fields of Paradise to quaff ambrosia, and play upon one of the silver-plated harps that St. Peter distributes to the faithful as they scamper one by one through the Golden Gates.

The owner, first mate, chief engineer and helmsman of the staunch little "Undertaker's Joy" is the Boy Trapper, who sometimes also answers to the cognomens—"The Dentist's Delight," "Boy-oh," "The Gay Ascetic," and "The Attenuated Sigh." This gentleman possesses far more energy than any vegetable oyster that ever grew, and would make a real success of life as a postman, or as a landscape gardener in a coal mine. He has been known to propel his canoe for five miles while the captain was lying

extended on deck perusing that absorbing production by Mrs. Cornelius Vanderbilt—"How to be happy without working." In temperament the Boy Trapper is reserved of manner, gloomy and taciturn and prone to irritability. In the paroxysm of his wrath he has been known to quiver like an aspen-jelly, beat his breast, ejaculate "Hang it!" and burst forth into scalding tears—a veritable human geyser. We cannot hope for perfection in this world, but "The Boy Trapper" is as near perfection as mortal man can hope to come. He is the soul of modesty and the eye-teeth of integrity. Appearances are often deceptive and this interesting youth is not really fierce. The gentleness of his nature betrays itself in his kindly eyes—soft and moist as those of a heifer after eating onions—as the poet says, "all his nature deeply dawning in his dark-blue heifer eyes." His nervous system, however, is a wreck; he has been seen to give a violent start and look hurriedly around when struck in the back of the neck by a potato, when wheeling past a corner grocery. The greatest men have all their eccentricities, and the Boy Trapper early developed a disposition to wear variegated waistcoats, long hair, and lavender gloves, while he bedecked his person with massive jewelry of priceless value. The intellectual attainments, too, of this distinguished personage are not inconsiderable, in fact, the burden which so retarded the progress of Christian, was a mere nothing compared to the weight of intellect that the Boy Trapper is obliged to portage about with him.

III.

Off at last! All the weeks of preparation seem consummated in this one moment of embarking. As the captain is manned, and the anchor weighed with a merry Yo-heave-ho! every heart on board beats high with exultant hope—though not a few eyes are dim, for the vicissitudes of life are great. As the "Undertaker's Joy" heads for the boundless main an enthusiastic cheer bursts from the mouth of every spectator. Ah! what beauties of nature meet the eye on every hand—the fragrant slips—the limpid waters of the Bay, glistening in the sunlight and dotted with craft of every kind, from the humble punt to the palatial ferry-boat—Toronto Island lying low in the South, and looking like a solitary oyster in a bowl of soup! The paddles cut deep and the canoe rushes along at a giddy pace. As they pass through the Western gap and leave the sheltered Bay, the frail bark is tossed like a direlict cork upon the heaving billows. The voyageurs are not wholly free from a sense of impending disaster, for they well know that it takes a strong man to hold his own "when the stormy winds do blow." On, on, stroke after stroke, mile after mile! Tempus doth indeed "fugit," for the time is beguiled with the Baron's narrations of experiences from his own life, and with discussions upon scientific subjects. The conversation takes a literary turn and they speak of those books that best help a man. The Baron mentions the Bible, Shakespeare's works, etc., but his companion cannot help remarking (prompted by an omnipresent sense of lack of the circulating medium), that a properly conducted bank-book would probably afford *him* more assistance than any other. The Baron merely stares a stony stare at this feeble effort, and remarks in an acrid tone that they should have packed away a tank of laughing-gas in the hold for occasions such as this. Dissention, however, is fortunately averted, for at this stage of the game, Munchausen's dog evinces a disposition to separate himself from such contentious neighbours by leaping overboard—but a tap from a paddle knocks the enthusiasm (and a few howls) out of him.

The voyageurs pass in turn Parkdale (where an inhospitable shore fairly bristles with breakwaters and sewers), High Park (where swarms of Timothy Eaton's flighty salesladies are taking an airing on their wheels, and are incidentally flirting outrageously with emaciated salesgents in high collars and gaudy hose), the Humber (whose

pellucid marshes breed malaria and mosquitoes in equal proportions). On, on! never resting, never tiring. Here a group of human beings rushes up and down the strand, gesticulating wildly and beckoning the discoverers to land, and accept their hospitality. But no! the "Undertaker's Joy" flies past, and the inmates of the Mimico Asylum have to content themselves with gesticulating at the sky or at one another. Signs of human life now become rarer. Off the starboard bow huge mounds like overgrown graves, loom up in the distance—the dreaded rifle-butts at Long Branch. Weird tales are circulated concerning this deadly spot, where it is said a shower of bullets flies day and night o'er the face of the waters, carrying death and destruction in their track. "The very place!" cry the Baron and the Boy Trapper in melodious unison. "None will e'er disturb us in this cosy corner. A wall of adamant were not so good as these bullets, whose gentle lullaby, too, will soothe us as we sleep."—The spot was certainly as wild as the heart of the bitterest misanthrope could desire. Above hung a lowering sky, on the left-hand lay the tempest-swept lake, while on the right, a bleak and desolate land met the eye. Nothing broke the monotony of those cheerless wastes save huge heaps of bleaching bones—the mortal remains of inquisitive cattle and wandering sheep—the luckless billet of some straying bullet. The canoe is turned towards a clump of trees, near the beach, and amid a fusillade of screaming balls the intrepid discoverers leap ashore and claim the country in the name of her gracious majesty, Queen Victoria.

IV.

Fifty-six minutes later the Dauntless Two are seated on the beach lubricating their jaws with juicy pieces of beef-steak. Anon as hunger is gradually appeased, and a genial feeling of comfort and safety pervades their frames, they flag somewhat in their efforts to circumvent gaunt famine; their jaws move slower and slower and finally refuse to move at all. This is certainly provoking, but our heroes accept it, philosophically, as one of an explorer's hardships. Boa-constrictor-like, they long to compose themselves for a quiet pipe, but the shades of night are falling with great rapidity and a siesta is impossible, for it behooves the toil-spent voyageurs to prepare a shelter for the night. The Boy Trapper tugs and drags the canoe and other camp-paraphernalia up a precipitous bank two feet high, and sets to work at the construction of a refuge from the penetrating blasts and insinuating rain-drops. Meantime Baron Munchausen rouses himself and makes an excursion to reconnoitre for fire-wood. He returns in triumph, panting beneath the weight of ten rails off a snake fence. During the whole of their sojourn in this strange land this fence will provide a perfect God-send to the discoverers in the way of light and fuel. To be sure it is in direct contravention of the law of the land to move a line fence without six months' previous notice in writing—but necessity knows no law, and the military authorities will have to whistle for their resinous fence-rails. Meantime, too, the Boy Trapper has not been idle, for the Dauntless Two scorn to use the prosaic tent and rely for shelter upon their own ingenuity—and their canoe. Verily, the den that the Boy Trapper now expeditiously constructs is fearfully and wonderfully made. It has an all-hope-abandon-ye-who-enter-here look about it that breeds suspicion. Snuff, Munchausen's dog, however, is not easily daunted; even ere the finishing touches have been slammed on, he is inside and dreaming happy, puppy dreams among the blankets.

The cherry-fence rails roar and crackle in their glee and hurl a fusillade of sparks against the black vault of heaven. Naught breaks the pastoral silence of the spot, but the lapping of the waves upon the pebbly beach, the sighing of the night-breeze among the birches and the plaintive cry of the whip-poor-will o'erhead. The starry hosts, too, have

pitched their tents on the plains of night. Ever and anon the harvest moon peeps out from behind light fleecy clouds and the bosom of the lake quivers in the moonlight like silver sheen. Suddenly the silence is rent by the strains of "My Gal's a High Born Lady" rendered in a minor key. In self-defence the Boy Trapper lends his melodious voice to the chorus. The effect is terrible. Nature groans in agony. Mother earth breaks out into a clammy sweat like the dew of Hermon; the tranquil lake is thrown into convulsions as if some volcanic disturbance had taken place; the lambent moon stops her ears and hides her face behind a veil of clouds; a low, prolonged howl of anguish proceeds from the patient canine in the tent. A belated fisherman, too, returning home from a carousal at the village, flees back to the bar-room, and with blanched face and trembling limbs whispers in a quivering voice that the imps of darkness are holding high carnival on the strand.

Long and loud the discord rises. At length all is still once more, for the weary voyageurs seek their downy couch and compose themselves for sleep. As his head touches his rugged pillow the Boy Trapper addresses an apostrophe to Morpheus—

"Sleep! fair sleep!
Whatever form thou takest thou art fair,
Holding unto our lips a goblet filled
Out of oblivion's well, a healing draught,"
and so forth.

Whether it was this invocation that queered the game or the racking toothache in his lower jaw, certain it is that the healing draught from oblivion's well did not fix that night on either of the adventurers. For eight days the Boy Trapper had suffered uninterrupted agony from an ulcerated tooth, but this night his misery reached its culmination. The Baron, too, was equally unsuccessful in wooing the fair goddess. He blamed the hardness of the ground for his insomnia, but your historian is rather inclined to think that the imperial gallon of cold tea that he imbibed during the evening, by way of a narcotic, was to some extent responsible. The "tent" was undeniably small. You may "learn to play upon the harp by playing upon the harp," but you learn to improvise a tent by sleeping in it. All that weary night as the Boy Trapper tossed and groaned, he saw (and felt) where improvements were needed in the general architecture of the edifice and determined to rectify the defects the following evening. For the canoe crowded him towards the Baron on the one side, and the Baron repulsed him with well-directed kicks upon the other. The Baron was trying to rest his weary limbs by throwing himself from side to side like a caterpillar in an epileptic fit. Every now and then he would toss himself too high, and strike his head with a dull, resounding thud against the canoe above him. This put him in an aggressive mood, and he maintained with great vehemence that the Boy Trapper had filled his undergarments with prickly burrs. The ground, too, was somewhat softer and smoother than a picket fence, and the Baron swore a mighty oath that the following night would see him reclining upon a heap of stolen hay, or upon his own little mattress at home.

Neither the genial warmth of the night that made the intrepid pair kick the blankets off, nor the buzzing of the festive mosquitoes afforded any relief to their cramped limbs. In spite of the fact that the voyageurs gave the insidious insects the marble heart and the icy finger, they persisted in their attentions, and made the most open advances towards a closer acquaintance. Perhaps the Baron didn't do a thing to one enterprising mosquito in particular—but your historian sings its fate in verse—

He did not pause to parley or dissemble
But smote that insect bore,
Ah! what a blow! it made the insect tremble—
It troubled them no more.

(To be Continued).

Convocation Notes.

EDITORS.

A. H. YOUNG, M.A. THE REV. H. H. BEDFORD JONES, M.A.

In consideration of a grant of \$100.00 a year this space is set aside for the use of the Convocation of the University. Copies of the REVIEW are sent free to associate members who are not graduates and to Headmasters of High Schools and Collegiate Institutes.

The regular meeting of the Executive Committee was held in the Registrar's room on Tuesday, February 15th, there being present the Provost (in the chair), Messrs. C. A. Heaven, C. S. MacInnes, A. F. Martin, K. Martin, Glyn Osler, D. T. Symons, and the Acting Clerk.

GRANT TO THE REVIEW.

It was again decided that, pending further negotiations, the grant to the REVIEW should be made for the first six months of the year only, to the amount of fifty dollars.

DINNER.

The question of making changes in the dinner sent to the Committee at the annual meeting of Convocation was again discussed. In the absence of the Chairman, no decision was arrived at. Various proposals were made, viz.:—To hold the dinner down town, to replace it by St. Simon and St. Jude's dinner in accordance with the older custom, or to substitute upon occasions a public meeting in the interests of Convocation and the University.

EDUCATIONAL SUNDAY.

The Provost reported that Grace Church, Brantford, had already had an Educational Sunday, and that members of that Church had afterwards subscribed two hundred dollars or upwards per annum to the income fund of the University.

YEAR BOOK.

Messrs. Worrell and Alexis Martin were appointed a sub-committee to make final arrangements with Professor Mackenzie for the publication of the Year Book for 1898, these arrangements to follow the lines indicated at the previous meeting.

LIBRARY NOTES.

The following books, etc., have been received:—The People of the Longhouse, presented by E. M. Chadwick, Esq., the author; the Fourteenth Annual Report of the Toronto Public Library, and the Subject Catalogue of Books; U.S. Coast and Geodetic Survey (1896); Annual Reports of the President and Treasurer of Harvard College (1896-7); the General Catalogue of Hobart College (1825-1897); the calendars of Heidelberg University, Amherst College, Bryn Mawr, and Columbia University; various departmental reports of the Ontario Government; Report of the Superintendent of Education for Quebec (1896-7); the book of Hosea and the first chapter of Ezekiel by the Reverend R. Sadler, and a complete set of "English Men of Letters," presented by the late Provost, the Reverend Dr. Body, of New York.

S. HILDA'S LITERARY INSTITUTE NOTES.

The second meeting of the Lent term was held January 31st. Miss Whately occupied the chair but found some difficulty in maintaining order. Miss Hart opened the proceedings with a musical selection. The subject of the debate was "Resolved that civilization has reached its highest point in the nineteenth century." Miss Constantinides for the affirmative opened the question with an air of saving her arguments till the end. Miss Marsden, the eader of the negative, spoke fluently, showing careful preparation of the subject, referring to the culture of the Greeks and Egyptians. Miss Macdougall, for the affirma-

tive, made an excellent and convincing argument which brought all but the opposition to her point of view. Miss Goad spoke briefly, dwelling on early Chinese inventions. Miss Constantinides then summed up the arguments in an impressive speech, displaying logical powers unusual in her sex. The vote was for the affirmative after which Miss Garrett, acting as critic, made some impartially severe remarks.

* * *

The third meeting, on February 14th, was opened by a discussion on the characters from Browning represented at the Victorian Ball. Miss Kirkpatrick, '99, as Miss Alexander's substitute, provided the musical number. The impromptu speech from Miss Talbot '99, on "Fortune Telling," was received with great applause. Miss Whateley gave an amusing reading from "Alice in Wonderland." The critic, Miss Constantinides, closed the meeting with a severe censure of the careless preparation and the levity caused by the Impromptu.

Book Reviews.

THE T. C. S. RECORD.

We are in receipt of the first number of The Trinity College School Record and offer our sincere congratulations upon the excellence thereof. It is a credit to all concerned. The neat and attractive cover, good print, and interesting matter combine to make the initial number a success, Old Boys and others being very much pleased with the Edition.

The following introduction, clipped from The Record, will fully explain its object and recommend it to readers of THE REVIEW:—

"It is with feelings of deep satisfaction that we are able to present to the School the first number of the T. C. S. RECORD.

"As the name implies, it will be the record of the School, not only of all that takes place within her walls and playground, but of the doings and careers of that larger and ever-increasing body, who are just as much a part of the School, the Old Boys. We do not mean that our columns will be closed to articles of a more ambitious nature, but our main object is to chronicle the history of the School.

"There are few, if any, Schools of importance which do not publish a magazine of some kind, and such names as the 'Meteor,' the 'Elizabethan,' the 'Wykehamist,' are well-known the world over and form not the weakest link in the chain that binds men to their Old School. We venture to say that Old Boys of T.C.S. have often felt the loss of such a magazine to keep them informed of what is being done here, and we feel confident that they will welcome THE RECORD with open arms.

"These are the reasons which have led to the establishment of the paper, and they are such as to appeal to all who have the School's welfare at heart.

"Some five years ago a School paper was published under the title of 'Red and Black,' but it died out with the departure of the first editors. The present magazine is issued with the sanction and approval of the Head Master, and will be directed by a Committee chosen from the Masters, so that once established it is not likely to fade away, but rather, we hope, to grow in usefulness and importance until it becomes one of the strongest institutions of the School.

"With these words we leave the *Record* to fight its own way, fully assured that Trinity College School will give it a loyal and unwavering support."

The various articles are most interesting, especially the account of the Old Boys' dinner, while all have a truly delightful atmosphere of the School. The Old Boys' column is a good feature, and the sports, personals, and other items have all been read with pleasure.

We anticipate a treat in the next issue, for the success of which our good wishes go forth.

TORONTONENSIS.

Varsity's class book of the year '98 has made its appearance under the title of *Torontonensis*. At Trinity we have our *Episcopon*, seen only by ourselves, for acquainting a man with "himself as others see him," and we can scarcely understand that in a book, purposed for public circulation, there should be such detailed descriptions of individuals, and so little about the University and its life. These descriptions are often facetious or ironical, for—with reference to one of them—surely no one is ever described in seriousness as belonging to the *haute noblesse* of a Canadian city! Nicknames abound throughout the pages of *Torontonensis*, which adds little or no interest to the book. Altogether it bears no resemblance to the year books published by the English Universities, but resembles, rather, the class books issued in western American Colleges. The illustrations, cuts, and reproductions of team photographs are very fine indeed, and the binding is exceedingly handsome.

THE VICTORIAN ERA SERIES.

The design of this new series of volumes is to enable a young man, or a busy man, to gain a knowledge of the men and movements of his own time, at the least possible cost of time and money. The books are ably edited by Mr. J. Holland Rose, late scholar of Christ's College Cambridge, and published by Blackie (London), Copp Clark (Toronto).

The small, handsome volumes, in red cloth, cost only 2s. 6d. each. If the rest of the series prove as interesting as the first three volumes the success of this enterprise will be assured.

(1) *The Rise of Democracy*, by the editor is an interesting account of the rise and development of English Radicalism. Mr. Rose is evidently in sympathy with the movement he is describing, but he is perfectly fair in his account of what has taken place. It would be hard to find a better introduction to this aspect of the political life of England during the last seventy years.

(2) *The Anglican Revival* is an account of the Oxford movement by Canon Overton. We have no hesitation in saying that this is one of the very best handbooks on an important epoch of Church history in existence. Everywhere the practical hand of the mature writer is felt. The theological student may well feel grateful for this guide to one of the most interesting, and in its effects far-reaching, movements of our time.

(3) *John Bright*, by C. A. Vince, is a delightful study of perhaps the greatest English orator of this century. In addition to the interest excited by the man himself and the stirring times in which he lived, Mr. Vince affords us an opportunity of learning something about the always interesting art of successful public speaking. It is very rare to find such a careful piece of work as the chapter entitled "Bright's Oratory."

We can heartily recommend these volumes to students and others who wish to be furnished with a knowledge of the men and movements of their own day.

Reverend H. P. Lowe, M.A., has, we regret to say, decided to leave Toronto and accept a rectorship at Calgary, N.W.T. We are glad however, that Mr. Lowe's ability is appreciated, and that his field of labour is widened by his recent preferment. We hasten to congratulate him too on his recent marriage to Miss Carter of this city, and join with his many friends in wishing him every future happiness.

Our popular invalid, Mr. H. McCausland, who recently underwent a trying operation on his foot, is on the quick road to complete recovery. During his illness his den in the divinity corridor has been the rendezvous of his many friends where the hosts' cheery welcome quite transformed the room from any semblance to the abode of a convalescent.

Theological and Missionary.

The Society regrets the loss of Rev. H. P. Lowe on the Executive Committee, as the assistance he gave was valuable. But what is our loss is Calgary's gain, and we wish him every blessing in his new field of labour.

As the C.S.M.A. Convention is fully reported elsewhere we can only refer to it here. The benefits arising from it will be long felt in the Society. A full meeting was held on Monday, Feb. 28th, with the view of turning into practical account the interest awakened in missionary work by the Convention. It was decided to centre the work of the Nagano building fund in the College itself and to add to the existing committee the names of three resident men, one of whom was to be secretary and another treasurer. The names of these men are Messrs. Madill, Broughall and Owen.

The following resolution was also passed:—"That it be an instruction to the Executive Committee to take steps to raise a fund by public lectures or otherwise, for the formation of a library of works on missions—maps, museum," etc.

The cordial thanks of the Association are due to those who so kindly entertained our visitors during the Convention, and also to those who furnished materials for the mission table.

Rev. T. C. S. Mackleen conducted the Devotional Service in the Chapel on Tuesday, March 1st. The subject of his address was "The Second Coming of Christ."

The following meetings will (D.V.) be held this term:

TUESDAY, March 15th—Address.

"How to recover lost ground in the country."

Address by Rev. F. H. Hartley and Rev. T. W. Powell.

TUESDAY, March 22nd—

"Work among boys."

Addresses by Rev. E. H. Capp and Rev. H. B. Gwyn.

Everybody will be heartily welcomed at these meetings. The annual general business meeting will be held on Monday, March 21st, at 2 p.m.

Literary Institute.

Some six or seven men strolled down to the Dining Hall on the evening of 28th January. Mr. H. T. S. Boyle, the chairman of the evening, waited the customary ten minutes, and as a quorum of nine failed to appear, declared the meeting adjourned. It happened that nearly all the men were out of college for the evening, and hence the small attendance.

The President, Rev. J. F. Rounthwaite, B.A., called the twelfth meeting to order on February 4th. A motion was immediately made to suspend the rules of order and elect a representative to Varsity Conversation. This was done, and Messrs. Brennen and Steacy were chosen. They left immediately to attend the function. The roll-call and minutes were then disposed of. Mr. T. H. Wood, B.A., was nominated for honorary membership, and being present, was duly introduced as a member of the Institute. Mr. McEwen was unable to be present, but delegated Mr. N. C. Jones to read his essay. Readings were given by Messrs. Canfield and Carter. The subject for debate was "National Schools as Opposed to the Boarding School System." On the affirmative, Messrs. J. M. Baldwin (as substitute for Mr. McLaughlin), and Mr. Griffith upheld the boarding school system, while Messrs. Bell, B.A., and A. Lee Ireland debated contra for the national schools. On the merits of the speeches the negative won easily. An animated discussion followed from the floor of the house, the advocates of each side becoming in some cases vehement in their ardor for their opinions. On the subject the vote was a narrow majority for the affirmative. Mr.

McEwen's essay was not preserved, though a motion to that effect was brought in. Mr. C. M. Baldwin acted as critic very creditably. The election of a representative to Osgoode "At Home" resulted in the choice of Mr. R. H. B. Bell. The meeting then adjourned.

Mr. H. T. S. Boyle presided at the thirteenth regular meeting on February 11th, over a fairly large audience. The ordinary routine of opening and roll-call was disposed of when the numbers were considerably augmented by the entry of a dozen or so from the regions of the upper western. The Secretary was not prepared with the minutes, but on satisfactory reasons being given, he was excused and the minutes were ordered to be read at next meeting. Mr. J. M. Baldwin gave notice of motion regarding the keeping of essays. Mr. Steacy then asked if it was in order to read and reconsider the minutes of the ninth meeting. A vote of the members made it so, and the minutes were read. Mr. Steacy then objected strongly to the language there used regarding his share in the meeting and proved that it was unfair and untrue. Things were beginning to grow interesting when the Secretary explained that he had not been present at the meeting, but had copied the notes given him. He regretted any unfairness which might have crept into the records, and deprecated any thought of personal feeling in the matter. Mr. Bell moved that the minutes be rewritten correctly, as Mr. Steacy's speech was clearly misrepresented. Mr. Wright seconded the motion which was carried unanimously. Mr. McEwen's suggestion that the correction be inserted in THE REVIEW met with universal favour, and further complications were thus avoided. Mr. Wright opened the literary programme with a well-rendered reading. Mr. Field's apologies for absence were accepted. Mr. Richards, the essayist of the evening, was absent; no substitute was present, and no explanation forthcoming. A vote of censure moved by Mr. McEwen, seconded by Mr. Sommerville, was carried unanimously. Some members urged more drastic measures, but on consideration it was decided to let the vote of censure stand. The Secretary was instructed to notify him of it. The debate was on the subject "Resolved that the Americans were Justified in Commencing the War of 1812." This proposition was upheld by Messrs. Boyle and Fee, the former as Mr. Sparling's substitute, the other side being supported by Messrs. J. M. Baldwin and Sommerville. The debate was above the average, Mr. Sommerville being well prepared, and Mr. Boyle of course in good form. The affirmative won by a good majority, though the vote on the subject alone was reversed. We were very much pleased to have with us Mr. Church, who spoke from the floor of the house. Mr. McEwen performed the office of critic most ably, and the meeting adjourned.

Rev. J. F. Rounthwaite again presided on the evening of February 25th, the public debate taking the place of the regular meeting on the 18th. Minutes and roll-call were disposed of, and Mr. Marling and Mr. Brain gave two very acceptable readings. Mr. Richards was on hand this time with his essay—a learned effort on a deep subject—"Thackeray." The debate was on a good topic—"Resolved that the Possession of Colonies is Favourable to England's Interests." It was handled by Messrs. Code and Macdonald on the affirmative, both substitutes, and Messrs. C. M. Baldwin and Trotter contra. Both votes were in favour of the affirmative. Little business was transacted, except Mr. Baldwin's suggestion with regard to the better care of the common room and the papers. Mr. Bell, as substitute for Mr. Sparling, gave a neat criticism of the evening, and the meeting adjourned.

The Secretary of the Cricket Club has received word from the American Colleges, in regard to the annual inter-collegiate game. Two years ago this game was played on Trinity Campus, and during their stay in Toronto, the players were the guests of Trinity. Last year no game was played so that really the Canadian Colleges should go over

to the States this year. The Americans, however, stated in their letter that they would much rather play here, so surely enough enthusiasm can be stirred up to bring them over, and of all the Colleges in Canada, Trinity should be first and foremost in her efforts to have the game played here. Of course, the matter of expense comes up but it is not a very serious one, and there are several ways of meeting it, about which more can be said later. Come, Trinity, wake up and do not let it be said that you cannot do this year what you did two years ago.

College Chronicle.

THE PELICAN CLUB.

On February the 17th a very artistic poster appeared announcing that the annual meeting of the time honoured Pelican Club would take place the following Thursday. As usual the night was looked forward to with great expectation, especially by the Freshmen who were yet to learn the doings of the Pelican, who by the way, was *greater and grander than ever*. This year a change was made in the proceedings. Heretofore it has always been the custom that the Freshmen only should participate but for various reasons it was necessary for several of the seniors to offer their services and it proved to be a big improvement. Professor Huntingford kindly consented to come down and did much to brighten up the proceedings. The first match on the programme was a bout between Lucas, '00, and Strathy, '00. Both men boxed pluckily and the bout was awarded to Lucas. Trotter '00, and Handsfield, '00, followed, and their bout, although perhaps more scientific than the preceding one, was not so interesting. The referee gave Trotter the decision. A wrestling match between Mockridge and G. O. Ireland was the next thing on the programme. Mockridge was much heavier than his opponent and had not much trouble in downing him. Then followed a lively bout between Broughall, '97, and Owen, in which Broughall seemed to come out best but the referee called it a draw. Professor Huntingford and C. M. Baldwin had just got well started in a fencing match when Baldwin broke his foil, thus putting an end to the match. Turley, '99, and Griffith, '99, two feather weights, now entered the ring and seemed to cause much amusement for the audience. After a lively contest the referee refused to give a decision. Professor Huntingford and C. M. Baldwin followed with a very interesting single-stick match which lasted as long as the sticks held out. The last bout of the evening was between Parmenter, '99, and Macdonald, '99. It was a very good match but Parmenter was much quicker than Macdonald. It was a draw. After some feats of strength by Macdonald '99, *Metagona* was sung and the Pelican returned to his nest for a year.

THE PUBLIC DEBATE.

The public debate, which took the place of the conversat this year, was held on February 17th in Convocation Hall. Prof. Clark kindly agreed to take the chair, and made an excellent speech in summing up at the close of the debate. The argument: "That the influence of modern fiction is pernicious," was upheld by Messrs. Boyle and Wethey, while Messrs. Bushell and Macdougall occupied the benches

of the opposition. Unfortunately, the wording of the subject admitted of two constructions being placed upon it, the affirmative taking the word "modern" to mean the fiction of the last ten or fifteen years, while the negative took it to mean the fiction of the nineteenth century. Thus, although each side presented their case in a most able and convincing manner, their arguments could hardly be said to touch each other at all, so widely different were the lines on which they were reasoning. The chairman was now confronted with a serious difficulty: he had to decide in favour of one of two parties who were arguing to different ends; his verdict of "Not Proven" was certainly a most satisfactory solution of the problem. The speakers were all of the first order, the general opinion being that the palm belonged to Mr. Wethey whose arguments were singularly lucid and forcible. Mr. Bushell's speech was also very well received, some of his allusions being highly amusing. The audience was large and appreciative, both the hall and the gallery being filled to their utmost capacity.

After the debate dancing was indulged in by those present until half after two. Refreshments were served during the evening in the dining hall, and many of the dons and men had supper in their rooms for their particular friends. The arrangements were all good, and the members of the Literary Institute council, especially the untiring Secretary, Mr. A. Lee Ireland, deserve the greatest praise for the success which attended their efforts to give everyone a jolly time.

COLLEGE CUTS.

Once more the elections are upon us. The Literary Institute elections are already in full swing, to be followed very shortly by the Athletic Association, and last, but not least, the Missionary and Theological, and with them come the ubiquitous canvasser, and the urbane politeness of aspirants for office. We are sure we re-echo the sentiments of everyone when we say "Let the best man win." Even popularity should not entitle anyone to office, over a more able though less popular opponent. Ability, experience and a candidate's right to the office should all have their place. Among the nominees for office in the Literary Institute are many good men, some without exception, the best men in College.

In some cases it must be regretted that we cannot vote for both candidates, and so retain their services. One feature of the elections this year is that every office will be contested, a fact which will, we hope, increase our interest in College affairs. It is possible from the candidates now in the field, to select a strong council, able to cope with the conversazione—which we hope to have once more—the inter-college debates, should the series be inaugurated, or in short any other question which may arise. Once more we say "May the best man win" in every case.

Mr. E. S. Senkler, '97, spent three or four days in college lately. It is one of the many advantages of the *residence system*, that graduates can, from time to time, come up to College, and in a few days renew and strengthen the ties which bind them to "Alma Mater." Mr. Senkler is at present studying law in Brockville. Next year he will be at Osgoode Hall, when we may hope to see more of him than an occasional visit.

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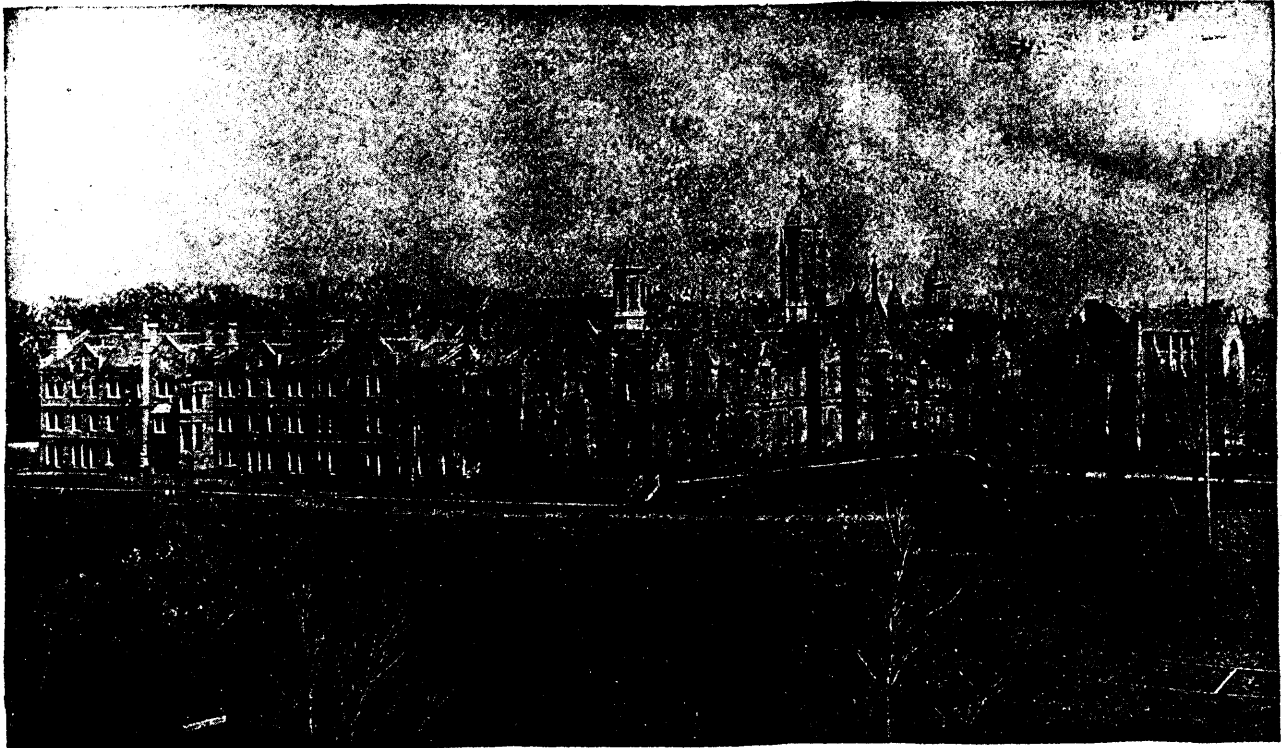
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 The Burnside Scholarship in Mathematics of \$235 (\$40 and three years' tuition free).

The Dickson Scholarship in Modern Languages of \$235 (\$40 and three years' tuition free).
 The Dickson Scholarship in Physical and Natural Science of \$235 (\$40 and three years' tuition free).
 The Burnside Scholarship in English and History and Geography of \$235 (\$40 and three years' tuition free).
 The Pettit Scholarship in Divinity of \$235 (\$40 and three years' tuition free).

In addition to the above, a Scholarship in Mental and Moral Philosophy will be awarded at the end of the Second Year, entitling the holder to one year's free tuition.

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Faculty of Law The Examinations of this Faculty for the Degree of B.C.L. are held in June.

Faculty of Music The Examinations in this Faculty for the Degree of Bachelor of Music are held in April. In affiliation is Toronto Conservatory of Music. Calendar, with full particulars, also Notice Forms etc., etc., should be obtained from the Registrar, address Trinity University, Toronto.