

TRINITY UNIVERSITY REVIEW

Of Literature, University Thought, and Events.

Vol. VII.

TRINITY UNIVERSITY, TORONTO, FEBRUARY, 1894.

No. 2.

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A Journal of Literature, University Thought, and Events.

VOL. VII.

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No. 2.

Trinity University Review.

Published in twelve monthly issues by Convocation and the Undergraduates in Arts and Medicine of Trinity University.

Subscription: One Dollar per annum, payable in advance. Single numbers, fifteen cents. Copies may be obtained from Messrs. Rowsell & Hutchison, 76 King St. East, and Messrs. Vannevar & Co., 440 Yonge St.

Rates for advertising can be obtained on application to the Manager.

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Editorial Topics.

THE DEATH OF MRS. JOHN STRACHAN, of Deneside, the sister of the Reverend Professor Jones, died suddenly on Monday afternoon, the 29th January last. So long and intimate has been the association of Mrs. Strachan and her family with Trinity, so long has Deneside played a large part in Trinity life, that this great bereavement is felt keenly by the many who have shared and who are sharing now our life here. Deneside has ever been to the Trinity man the very embodiment of all that is hospitable, all that is gracious, all that is kindly and bright and cheery. How much this has been owing to her whose loss is now so deplored, we, who had the privilege of knowing her well, can readily understand and appreciate. Her bright cheeriness and ready and wide sympathy endeared Mrs. Strachan to everyone. Her interest in Trinity was never-failing and extended to all connected with the place. To Professor Jones, who is himself so warmly regarded by us all, and to the other members of the Deneside family, we in the name of all Trinity extend our deepest sympathy in their sorrow and affliction. To this imperfect tribute of love and sympathy we add the beautiful reference to Mrs. Strachan which Professor Clark made when preaching in the College Chapel on the Feast of the Purification. After speaking of the revelation of Christ to the aged Simeon, and of His words of departure, the preacher remarked:—And how can our thoughts be directed to these words, "Now lettest Thou Thy servant depart in peace," without our thinking of

one so lately a frequent worshipper within these walls, who has now departed in peace, that she may see with her eyes that which she has long embraced with faith—the salvation of God. Without fear or doubt we could commit her body to the dust in sure and certain hope of a blessed resurrection. And even although our sorrow at such a parting must be deep it could not be bitter, seeing that it was blended with hope and joy and thankfulness—thankfulness for the pure and loving and beautiful life which she lived here on earth, thankfulness for the good hope which she had obtained through grace. It is a memory which it is a blessing and a privilege for us to dwell upon. She who has left us has many claims upon our affectionate remembrance and respect. Belonging to a family of distinction for patriotism and ability, she became connected by marriage with the first Bishop of this city and Province, who was also the founder of this University. But it was her own personal endowments which chiefly endeared her to all who were about her; and it is difficult to say whether they were most helped by her sound judgment or strengthened and cheered by her ever ready sympathy and kindness. Numberless instances of her genuine, ready, ungrudging beneficence are well known to those who live around us, and many such instances are known to God alone. Nor was she, even in this life, without her reward—a reward which came without her seeking it or thinking of it—the reward of unfeigned love and gratitude and admiration. Few indeed of the children of God pass through this world of sin and sorrow, who carry with them such wealth of love and friendship. Well may we thank God on her behalf. Well may such thankfulness swallow up every thought of grief and regret. Lovely and pleasant in her life, she had come to the maturity of her age in peace and honour, and now she has entered into her unbroken rest. Lord, Thou hast let her depart in peace according to Thy word, and her eyes have seen Thy salvation. Mercifully grant that we who knew and loved her may follow her as she followed Christ.

THE Reverend the Provost of this University has been selected to deliver the Paddock Lectures in New York for this year. The series consists of five lectures, the first three of which will be delivered during the week ending March 18th; the dates of the remaining two are not yet fixed. The subject of the lecture will be the Book Genesis. A subject of greater importance, and one surrounded with greater difficulties would be hard to find. It is no small honour that Trinity's Provost should be selected for this great task. There is probably no one in America better qualified for the work than Dr. Body, and the discernment shown in choosing him speaks well for the wisdom of those whose lot it is to make the selection. We wish that these lectures could be delivered at Trinity.

DR. BOURINOT'S LECTURE. It is refreshing in these days to listen to one known as the highest authority on any given subject lecture on that subject. A large number of people had this great pleasure recently in the Convocation Hall. On Feb. 13th Dr. J. G.

Bourinot, C.M.G., the learned Clerk of the Commons of Canada, delivered a public lecture in Convocation Hall on "The Conduct of Public Meetings." Dr. Bourinot is known the world over as one of the very highest authorities on Parliamentary Procedure so that an allocution from him on such a subject is of very wide interest. On the face of it, the subject looks a dry one for a public lecture; but one whose great pleasure it was to be one of the audience can testify that he found it anything but dry. But then Dr. Bourinot's gentle humour, his bright manner and his native wit would make the driest subject interesting. The history of public meetings was traced from a very early date; and the course of their development from armed assemblies to the present day peaceful Parliaments, council meetings, etc., clearly traced. Then the lecturer dealt, in his lucid way, with the practical part of his subject, and many were the hints and much the sound advice which he gave as to the best method of successfully managing the various kinds of public meetings with which he dealt. The deliverance of this lecture has suggested to us the question: Why is it not possible to have more lectures of this kind? Some two years ago we had a most interesting course of lectures delivered by some of our leading intellectual lights, and they were a great success. But the kind of lectures we have in our mind is not quite this. Perhaps we cannot better express our meaning than by giving a concrete suggestion. Would it not be possible to arrange a course of lectures somewhat as follows: "The Ministry as a Profession," "Law as a Profession," "Medicine as a Profession," "Journalism as a Profession," and so on. It seems to us that such a course of lectures besides being of great practical value, would stimulate at Trinity the University idea, and that it would be a chance for bringing the students of the various faculties into closer relationship with each other and with the University.

MOST hearty congratulations do we extend
 ANTIGONE. to all those at our fellow University who were in any way connected with the recent production of Antigone. Those who understood and appreciated—and who did not?—the perfection of the result, left the theatre, not only with the feeling of having enjoyed something really elevating, but filled also with an admiration for the patient and painstaking care which must have been necessary to produce a result so artistically perfect, and so consistently carried out. The popularity with which the play met at the hands of the general public was, even so, astonishing, and it was most pleasing that Toronto, which not unfrequently neglects a good production, realized that here was an opportunity not to be missed. As Professor Hutton said in his remarks before the audience, the chorus was doubtless a very large factor in the success of the production of 1894. The Bacchic dance was inimitably excellent, and the famous chorus on Man was rendered in the most inspiring manner, but we were a little disappointed in the music of the chorus on Unconquerable Love, which did not seem adequate either in movement or depth to the Greek. Of the play it is not necessary here to speak, when the reporters of the dailies have been disporting themselves so nimbly in "the pastures new" of Greek drama. Judged by our modern standard, the Antigone might seem bare of incident, and certainly of scenic effect, but this is surely more than compensated for by the relief granted the mind by the perfect and tranquilizing unity of conception, whereby the undivided attention of the spectator may be concentrated on the simple, yet powerful plot unfolded before him. The part of Creon was excellently filled by Mr. Macmillan, and by his im-

personation the harsh personality of the despot predominated in the play, leaving (contrary, doubtless, to the intention of Sophocles), the apparently submissive heroine too far in the background. One could hardly imagine a more charming Antigone in appearance, but somehow the desirable fire was lacking; the actress did not succeed in setting before us the intrepid, courageous character of the poet's conception. Ismene realized her role, more easy and more human, with greater success, but the Greek verses seemed "too Greek" in her mouth, if the expression be permissible, and her enunciation lacked the comprehension and the fire of a living tongue, which so distinguished the rendering of the aged prophet, by Professor Hutton at the last performance. Unfortunately the Greek vocalization seemed only to emphasize the worst features of our Canadian pronunciation, and those whose ears were sensitive—hyper-sensitive perhaps—felt that the doves of Colonus listened to tones more melodious than those which sometimes jarred upon our ears.

To criticise, even in a small degree, that which gave us so much pleasure, is a disagreeable task, but even when praising to the utmost the detailed and classical perfection of the dresses, we cannot suppress the wish that the graceful robes of the female characters had been more clinging and "fluent," to use De Quincey's language on the subject. The acting of Haemon deserves a word of special praise for its suggestive force, while we must not forget Eurydice nor the excellent Corypheus. The last representation was certainly the best, an improvement in ease, nerve and confidence being distinctly noticeable, while we observed with pleasure a detail of slight importance, to wit, that the line in the fifth scene, "Dearest Haemon, how thy father wrongs thee," is given to Antigone, for, as spoken by Ismene, it seemed to us to miss the poet's meaning. Praise of the music would be superfluous; a success so complete will certainly be its own reward, both to him who adapted it from the German to the Greek text, and to those who so ably rendered it. The libretto, so excellent and so cheap, will long remain in the hands of the scholar and the literary man as the most convenient edition of this masterpiece of Sophocles, rendered the more valuable by the artistic portrayal on the cover of the tragedy underlying all human life, for which we have to thank Mr. E. Wyly Grier, A.R.C.A. In conclusion we repeat, not only our congratulations, but our thanks to our sister University for showing us what success a Canadian University can attain, however difficult the undertaking.

"BETSY" THE reputation of the Trinity University Amateur Dramatic Club is now firmly established in Toronto, and they may look for fresh worlds to conquer. Their performances at the Grand Opera House on the 26th and 27th of last month, were an immense success. Many people whose opinion is of weight on such subjects, declared that they had never seen an amateur performance which was better than this. Our Thespian devotees covered themselves with glory. Things like these are a good advertisement for Trinity. They keep it prominently before the public, and thus help Convocation in a very real and substantial way in its efforts to popularise the University.

SOCIAL QUESTIONS. THE paper on social questions read by the Rev. Dr. Mockridge at Trinity, on Thursday evening, the 22nd inst., proved, as was expected, a paper of the greatest interest and value, Professor Clark presided, and also gave a short but weighty address.

FAREWELL.

THE golden autumn's past, bleak winter near,
The flaming hues of Indian summer wane ;
Sad Zephyr, wandering in the woodland sear,
Seeks his dead loves, the gentle flowers, in vain.

Profuse, glad summer in this woodland dale,
Late flung her gifts. A thousand wilding flowers
Breathed on the tender gloom a fragrance frail,
And lit with varied tints the leafy bowers.

Then wandered merry children through the glades,
The brooklet to the lonely fisher sang,
And bird-calls broke the lofty forest shades,
Whose checkered roofs the echoing music rang.

But, now, the skies brood low and chill and grey,
The withered leaves wind slowly to the ground ;
Through the still gloom a cold and struggling ray
Breaks brief. The winter slowly gathers 'round.

In the black night awoke a fateful sound,
A distant moan. It grew, a gathering blast,
Which, whistling, whirled the lonely turrets 'round—
December's wintry blight had fallen at last.

Fling, fling thy groaning branches to the wild night sky,
Ye naked woods ! Wail, wail thou dying wind !
Then swell to wildest woe, for Death glides by,
Pale ghoul, and leaves his icy wake behind.

Lower, ye skies, your icy tears to pour !
Ye dismal wastes of moorland moan for grief !
Howl, hollow caves ! Ye watery deserts roar !
To mourn the gentle spirit of the summer brief.

Farewell, farewell, ye gladsome hills and dales,
All summer-clad with trees and grass and flowers !
Farewell, ye murmuring rills in dusky vales,
Farewell ye hallowed haunts in shady bowers !

Out of the dreary moor with gloom o'ercast,
An answering wail of darkness now doth swell,
Now fail ; and, lingering on the sorrowing blast,
A wild note, dying, moans farewell, farewell.

Thus play the seasons of our life their part ;
And nothing leave of our brief day to tell,
Save in the shadows of some lonely heart
Where gentle memory sobs farewell, farewell.

— C. A. SEAGER.

A PARABLE OF LIFE.

THE ANCIENT MARINER.

PROFESSOR CLARK lectured in St. George's Hall on the 14th of February, before a very large and deeply interested audience, on the spiritual meaning of Coleridge's "Ancient Mariner," treating it as a Parable of Human Life. The origin of the poem was in a dream by Mr. Cruickshank, a neighbour of Coleridge's at Alfoxden, in Somersetshire. The plan of the poem was worked out by Coleridge and Wordsworth in a walk from Alfoxden to Lynnmouth in 1787, when they were accompanied by Miss Wordsworth. Wordsworth contributed a few lines.

A question had been raised as to the poem having a spiritual meaning, but this question, the lecturer said, was surely put to rest by the analysis in the margin. Moreover, when Mr. Barbauld complained that the poem had no moral, Coleridge replied that it might be more properly blamed for having too much. As regards the general teaching of the poem, there could be no doubt. It set forth the evil and misery of sin and the repentance of the sinner.

Man's life is compared to the ocean, sometimes smooth and calm, sometimes troubled. The Albatross that came to the mariners was a kind of good genius ; yet, the ancient mariner with reckless and wanton selfishness shot the bird with his cross-bow. As his companions made themselves partners in his sin, so were they in his punishment. Here we have the true conception of sin, a selfishness the negation and contradiction of love.

Then the miserable consequences of evil-doing are brought home. The memory of his sin remains with the mariner—the Albatross hung round his neck instead of a cross. Stagnation follows. They lay in one place "day after day." Then comes a terrible thirst, a longing which nothing could appease, "Water, water everywhere, nor any drop to drink." Next, the isolation of the sinner is shown. First the mariner had evil looks from all. Then they fell dead and he was all alone. False hopes were aroused by the light of a phantom ship, but no help came ; nor could he even cry to heaven for help, for a "wicked whisper" spoke within and made his "heart as dry as dust."

Then came the crisis—perhaps we might say the second crisis—of the story in the mariner's change of heart, in the awakening of a better spirit, the spirit of love. He looked down upon the beautiful creatures in the sea, and he "blessed them unawares." Here was a divine change within, and all was changed around him and in him. He now could pray ; the Albatross fell off ; the mariner fell asleep, and when he awoke it rained. Thus there came to him rest and refreshment, and ultimately he was restored to human fellowship.

Yet, there was also a measure of discipline and suffering necessary. The spirit of the Albatross, which had followed the slayer from the southern hemispheres, still demanded vengeance, and both before and after his absolution by the hermit, the mariner was required to do penance, the first requirement being that he should tell the story of his sin and suffering, as well as of his repentance and restoration, from time to time, to one who should be constrained to listen to him.

The moral of his conversion is contained in some of the closing stanzas :

Farewell ! farewell ! but this I tell
To thee, thou wedding guest,
He prayeth well, who loveth well
Both man and bird and beast.

He prayeth best, who loveth best
All things both great and small ;
For the dear God who loveth us
He made and loveth all.

CANADA'S INTELLECTUAL STRENGTH AND WEAKNESS.*

SECOND NOTICE.

THIS is the first of a series of historical and other essays to be reproduced from the volumes of the Royal Society of Canada. Both in author and subject the series has made a good start. In Dr. Bourinot we have one of our best known and most representative literary men, whilst the subject chosen is an excellent one for an introduction. This sketch of the intellectual development of the Dominion was first delivered as the presidential address before the Royal Society of Canada in May, 1893. Since then the author has carefully revised it and added many valuable notes.

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

In his sketch of the past, Dr. Bourinot marks three well defined periods of development. First, the period of the French Regime, marked by the names of Champlain, Les-carbot, Charlevoix and others, in whose works we have a library of historical literature of priceless value. Then comes the period of political development under English government from 1760-1840, when education was defective, and the people too much occupied with the struggle for existence, to have time to develop any literary activity. This was a period, too, of political controversy, to which the best intellects of the time were devoted. We note, however, the name of Judge Haliburton, the creator of "Sam Slick." The third period is from 1840-1867 when, though political life still claimed the best intellects, we find considerable performance in history, literature and science, and some striking names in poetry. This brings the work to our own time, and he is able to point to much good work done in all departments, and to the promise of much more. In history and in poetry there are many prominent names, but in fiction little has been done. Dr. Bourinot points, with hope to several names of successful Canadian writers of fiction abroad, including amongst them Gilbert Parker, one who was closely connected with Trinity. There is an interesting comparison with Australian literature, and here we may note that the chief Australian success has been in the field of fiction. In poetry Canada need not fear comparison with Australia.

The section on the subject of education, which we quoted in full in our last number, is weighty, and contains several notes of warning, and that on the subject of art is hopeful and suggestive.

The history of the Royal Society of Canada, its foundation and arms, finds a natural place in the volume.

Throughout the volume there is a cordial recognition of the due influence of the French language and literature, an influence which the author feels will be with us for many a long generation. He sees therein the stimulus of a friendly rivalry.

We are grateful to Dr. Bourinot for this book.

QUESTIONS OF THE DAY.*

WE have received from Messrs. Hart & Riddell, the well-known booksellers and publishers on King Street, the above collection of essays. They have been already widely circulated and discussed, as anything from the pen of Mr. Goldwin Smith is certain to be. Few can write as he can, or present a case with such clearness and vigour. In the volume are things new and old. Some of the essays have already seen the light in various periodicals, but those who have seen them will be glad to have them in their new dress and present companionship. The essays are eight in number, and deal with the following subjects: Social and Industrial Revolution, The Question of Disestablishment, The Political Crisis in England, The Empire, Woman Suffrage, The Jewish Question, The Irish Question and Prohibition in Canada and the United States. These are all treated, as the writer says in the preface, from the standpoint of a Liberal of the old school, who, looking for improvement, not for regeneration, when a nostrum or panacea is offered, is inclined to take a critical attitude.

Canadians will probably turn at once to the essay on the Empire, and to that part of it where the position of Canada is discussed. They will find Mr. Goldwin Smith's well-known views put with clearness and force. Both from the

*Essays on Questions of the Day. By Goldwin Smith, D.C.L. Toronto: Hart & Riddell.

Canadian and the British point of view he urges the disadvantage of the present dependent relationship of Canada to Great Britain. No doubt in this connection, as throughout the essays, Mr. Smith makes too little of sentiment; but, at any rate, here he has the excuse that those who shout loyalty the loudest do not let that sentiment interfere with their policy of taxing heavily the goods of the mother country.

With Imperial Federation the essayist has no sympathy, and points out the practical difficulties thereof with unpleasant distinctness, and certainly the present condition of the movement justifies his criticisms.

Mr. Goldwin Smith, as everybody knows is strongly opposed to Home Rule. In his essay on the Irish Question we note that want of sympathy with, and feeling of contempt for the Irish as a race, which marks nearly all the opponents of the movement from Lord Salisbury downward. It may be right to refuse Ireland Home Rule in our own interests; we may conscientiously believe that it would be bad for the Irish people themselves, but do not let us add insult to what they conceive to be injury. Our mistake with Ireland has always been that we have not tried to conciliate Irish ideas, but when we have tried to be kind and just we have invariably treated the Irish people as children who were to be given what we considered to be good for them.

The essay on Social and Industrial Revolution should be read by all those, and they are numerous, who are interested in social questions. It will probably make some of them pause before they give in their adherence to the numerous panaceas for our social ills which are in the air. The criticism of "Looking Backward" and other Utopias is destructive.

We have not space to allude to all the articles. That on the Jewish Question is remarkable. It is pointed out that the Anti-Semitic movement is less religious and more economical and social than is supposed. With the movement Mr. Smith shows some sympathy, and gives good reason for it.

The essays on Woman Suffrage and Prohibition are delightful reading for men who are opposed to both these crazes. These two movements are closely interlinked. The one is advocated in order to make it easier to carry the other. The absurdities and dangers of both are most forcibly stated by the essayist and might well make the thinking people, if such there be, who support either hesitate before they pursue their course further. We trust these two essays will be carefully read and considered.

O. R.

THE ART OF PLUCK :

BEING a treatise after the fashion of Aristotle; writ for the use of students in the Universities. To which is added fragments from the Examinations Papers by Scribblers Redivivus.

In a university review, the republication of this once famous little treatise should attract attention. The "Pluck" examination papers were published so long ago as 1836, and the following year saw the first appearance of the "Art of Pluck." Many things have greatly changed since then, and not least the old universities, but the general characteristics of those who attend them remain much the same, as may be seen from the following extracts:—

"Now the freshman differeth from the man of standing in these respects. He often weareth his cap and gow, sometimes bearing a walking stick also. He calleth another "Sir." He speaketh of the boys at his colleg."

He determineth on a first class, scorning less. He attendeth lecture with reverence. He thinketh at Chapel that all others be looking at him. He looketh this way and that way in walking. He appeareth proud of something. He despiseth schoolboys. He buyeth one cigar. He buyeth a large lexicon. He thinketh it time for him to fall in love. He payeth ready money, refusing discount as dishonorable. He telleth you concerning his uncle. He purchaseth a calendar to see his own name therein. Of all things he considereth the university to be the greatest, whereof in his own mind himself formeth no small portion."

The same when he hath passed his little-go.

"He cutteth chapel and lecture. He promoteth rows. He sweareth genteelly. He talketh loud against bigotry. He buyeth cigars by the box. He ridiculeth his former self. He considereth a quantity of bills to be gentlemanly. He thinketh a first class a slow thing. He liketh to be seen with one who hath been rusticated. He knocketh in late. He preferreth shrewdness to learning. He writeth home once a term and then for money. He buyeth translations. He considereth ladies to be a bore. He hath a good hand at whist, but chooseth rather to play with beginners. He cutteth his reading friend as being slow. He shieth at the tutor's window, if there be others looking on. He encourageth whiskers. He selleth his large lexicon for ready money. He desireth to be in the army. He considereth the university that it is a mean place, and becometh not a man that knows the world and hath spirit."

The same when a bachelor.

"He consoleth himself by thinking that he could have done better if he had pleased. He asserteth that he hath never enjoyed himself. He considereth a fellowship to be a good thing. He oftentimes adviseth others. He weareth continually his cap and gown. He disputeth in Divinity. He changeth whist and euchre for chess. He asserteth of smoking that it is vulgar. He selleth certain of his old pictures. He mindeth not to be seen in an old coat. He talketh of the time when he was an undergraduate. He goeth to bed at eleven. He beginneth German. He falleth in love. He prideth himself on neatness. He buyeth a picture of his college. He respecteth himself as one that is experienced. He taketh upon him to order dinner. He considereth the University to be a decent place, and himself to be a decent member thereof."

We have quoted thus extensively to show that, though written nearly sixty years ago, circumstances have not so greatly changed as to prevent the book being found useful at the present day.

The object of the treatise is philanthropic. The writer having noticed that a large number of the undergraduates of his time had evidently, judging from their actions, as one of their chief aims to gain a "Pluck" at the end of their career, writes this book to give them advice and assistance "by a collection of subtle rules, long practised at random, but till now never brought down to the axioms of true philosophy." After a short disquisition on the history of Pluck and an enquiry into the exact derivation of the term, the writer proceeds to his subject proper. He divides it into three books, dealing respectively with the preparation direct, the preparation indirect and demeanour at examination.

Under the head of direct preparation he gives valuable hints as to Construing, Parsing, Logic, Euclid, History, Divinity, Science, Latin and Greek Composition and Poesy. Of Euclid for instance, he advises that "It is best to be learned by rote and not by understanding. Also, it is a good thing to take for granted such propositions as be difficult to learn."

Of Divinity he recommends that it should be got up from a compendium the morning before the examination, that it is best not to read the Bible, "Yet if a man do, let him read forty chapters a day at the least." Again, "Let a man be careful not to listen to what is read each day in Chapel, for thereby he will escape much knowledge of Divinity," and lastly, "Let a man consider of Divinity, that it is an easy thing, and to be got up in half a day; so will he come to be plucked more surely, for he will even put it off till the last as in human life is the custom also."

In the portion of the book devoted to the indirect preparation necessary for a Pluck, he considers carefully the different kinds of idleness. He discusses learnedly the idleness of smoking, of love, of novels, of billiards, etc., etc. This treatment of the subject of love, is evidently from experience or wide observation as may be seen from the following: "He that is in love, albeit his dictionary lie open before him, thinketh not of study. He walketh backward and forward in his room, he turneth his back to the fire lifting up his coat tail, he looketh out of the window, wishing to be a bird, he openeth the most secret part of his desk for a lock of hair, and so passeth his time thinking thereon till his Little-go or Great-go cometh unawares." The treatment of the idleness of wine drinking with the tabular statement appended is exhaustive.

In the third division, that on demeanour in examination, the advice, though always valuable is largely given to those who are going up for viva-voce examinations, but still the student intent on a pluck, may gather from it many a useful hint, especially from the chapter on the doctrine of answers. Here we have the answer indirect, the answer equivocal, the answer per accidens, called also "taking a shy" and the answer impudent carefully defined and illustrated.

Of the answer equivocal take the following example: A person was asked of what substance were the walls of Plataca; whereto he answered that one side was of the same substance with the other side, but being asked again, he said that the substance at the top differed not from the substance at the bottom.

There are many other things in the book worthy of notice but we have said enough. We must leave these to the readers of the book of whom, after these specimens given, we are sure there will be many. The Easter supplementals are at hand and June is not so very distant.

CONVOCATION.

A LARGELY attended meeting of the Executive Committee was held on the 8th inst., at which the important question of the foundation of local scholarships was discussed. As the scholarship system has been re-arranged by the Corporations, and entrance ones are to be given for special branches of study, it was thought advisable that local scholarships should be for general proficiency. It was decided that in any local centre which has an income of at least \$150, a third of the income may be devoted to a scholarship, tenable for one year, and to be given to the student who obtains the highest position from such a centre, coming of course to Trinity and obtaining a first class all round, including Honours in at least one subject. As it is the principle of Convocation to make grants always out of its previous year's income, this scheme cannot come into force until midsummer, 1895. Its purpose is to encourage the formation and maintenance of large local centres in our cities, to give them a more personal interest in Convocation, and to make them feel in a tangible way that Trinity is doing something for them in return for their

support, that they are doing something for one of their own students.

There are still a number of members who are in arrears for 1893. It is proposed to send a circular to all such, as the new clerk of Convocation is anxious to know definitely how many of them, if any, feel unable to continue their annual subscription and wish to drop out. A good many of our members do not seem to be aware of the value of Convocation's income to Trinity. It would not be easy for Trinity to get on without it now. And so every member who drops out of the list unnecessarily is contributing towards a serious injury to a University, which is felt by an increasingly large number of men, to be one of the hopes of the Church of England, in Canada. We would therefore urge all our members and associates, to think twice or even "to think thrice" (like Gladstone with regard to the House of Lords), before deciding to request the Clerk to withdraw their name from the list.

CONSERVATORY OF MUSIC MEDALS.

At the Toronto Conservatory of Music on Monday last, on the occasion of the visit of their Excellencies the Governor-General and the Countess of Aberdeen, while his Excellency, in reply to the speech of Hon. G. W. Allan, the President, was delivering an excellent address, in which he complimented the directors and staff of the institution, and praised the pupils who had just rendered an excellent programme, he took occasion to impress the memory of his visit by very graciously promising to give a medal to be awarded in the department of the Conservatory decided upon by Mr. Fisher and the other directors. This pleasing announcement was greeted with much enthusiasm by the large assembly, which comprised the Board of Directors, the faculty and a large number of pupils. This medal so kindly donated will be added to the list of medals open for competition in June next at the close of the season, as follows:—Gold medals in the piano, organ, vocal, violin and theory departments; a silver medal, presented by Mrs. George Tate Blackstock, for the organ department; silver medals for sight-playing, piano, and for memory-playing, piano; silver medal in the theory department, besides partial scholarships of varied values in piano, organ, voice and violin departments.—*The Globe*.

College Chronicle.

THE LITERARY INSTITUTE.

We have in College various associations and clubs—the Literary Institute, the Athletic Association, the Dramatic Club, the Banjo Club, the Science Association and others. In each of these the onus of the work, the "hustling" has to be done by a few men—but perhaps this is only one instance of the application of a law which governs all things the world over.

Now in a college with several hundred undergrads, it would be more or less rare for the same man to be one of the "hustlers" in more than one of these societies. A man chooses that society towards which his talents and inclinations draw him, and to it he devotes his energies. With us the case is different. We are comparatively small in numbers. The consequence is that nearly every man belongs to all the societies. For instance, the President of the Literary Institute is also a member of the executive committee of the Athletic Association; the secretary of the Athletic

Association is also business manager of the Dramatic Club, and so on down the scale.

There are great dangers in this, and at the same time large advantages. The advantages result chiefly from the decided tendency there is to breadth of sympathy, of knowledge and of experience. The drawback is the counter-tendency which goes to make the ordinary members jacks of trades and masters of none. Perhaps, just now, we are suffering a little under this drawback. Men belong to everything, occasionally attend meetings in a somewhat promiscuous way, and fail to derive from each of the societies of which they are members that particular benefit which each society has for its ostensible object to bestow. What is the inevitable result? A listless half-heartedness in nearly everything.

But that is not the point on which we wish to insist at present. We would point out another danger into which we have fallen and this has particularly to be noticed and deplored in the Literary Institute. We have almost totally lost any sense of the dignity and importance of this Literary Institute. Literary, forsooth! As our meetings are at present carried on, they are the most unliterary performances that could well be imagined.

Men are selected by the Council to read before the Institute. In most cases their chief efforts are directed towards procuring a substitute; and even when they make up their minds to accept the responsibility laid upon them, they forget all about it till Friday at tea time and then ten minutes before the meeting, they hunt up "Bill Nye" or Artemus Ward, and come down and treat us to a selection from the (not very) literary works of these gentlemen, read in a way which would not do them credit as members of a society of school boys. The debates are sometimes passable but never, so far as our experience goes, worthy of the Society, or of the debaters themselves. Then the audience—and here is perhaps the chief trouble—behaves itself like a crowd of school-boys when, for a moment, their master has left the room.

But we need not go on. Enough has been said to show that there is a great need for reform. This is a serious matter. We have not spoken of it merely for the sake of stirring up a little feeling. The principle—or rather lack of it—which underlies the whole matter is, that amongst us all there is a tendency to forget our dignity as members of a great University whose future is being in large measure determined by the conduct and manners of the men of '94, '95, '96, yes, even by the much despised "tugs" (which same tugs, by the way, show more of the proper spirit in this respect than the Arts men will at present allow). It is an ideal we want. More than that, it is an earnest desire, backed up by strenuous effort, to realize this ideal. We all love our Alma Mater, and want to see her go on prospering more and more. If we, then, will take this matter to heart, and apply the "underlying conception" to our sports, our Literary Institute, and all the other societies which we are keeping up, things will "go," no more complaints will be heard of slowness; and last and best of all, we shall have done well for old Trinity, and will be able to feel as we leave her walls for the last time that, perhaps, we have left behind us,

"Footsteps on the sands of Time."

The meetings this term have been few but well attended. The elections are drawing near and may have something to do with it, but we will ask no questions and wonder who are going to run for offices next week. It certainly is an honour to be on the council, and the free elector rejoices to see many candidates for his vote and influence, especially if they do not provide "Mara's Special."

It is now that we see the attractions of reform pale before the charms of "lemon sour," and many are the suitors for the hand (and votes) of Miss '96.

The ninth meeting decided that strikes are not to the best interests of the community, mainly owing to Mr. Troop's excellent speech against them. At the next meeting, after deciding against theatre-going as a means of elevation, that bone of contention, Mr. Little's motion, affecting the constitution with regard to the number of debaters, came up, and after some heated discussion was defeated, but bobbed up serenely at the following meetings under Mr. De Pencier's name, and after the offending clause had been voted down some minor improvements were passed. The gentlemen who were present at the eleventh meeting were indebted to Mr. Gwyn, B.A., for a most interesting essay on College Residence, and to Messrs. Seagar and DePencier for the preparation and care which made their speeches, for and against Free Trade, two of the best that have been heard in the Society. The vote resulted in a victory for the protectionists by a narrow majority. Mr. Robertson also spoke well in favour of free trade, and ought in time to make a good speaker. At the twelfth meeting, after Mr. Chadwick, B.A., had accounted for his Irish friend's black eye, Mr. Sanders read a clever essay on boredom and the time-honoured subject of compulsory chapels was debated. It was decided almost unanimously that the system was to be approved. Mr. Chilcott's speech showed more preparation than the others, though Mr. Osborne spoke well. There was a good deal of discussion on the question in the body of the hall, Mr. Little speaking at some length. At the meeting of Friday, 23rd inst., the subject of Ghosts was debated, and we are now able to go to bed with the comforting assurance that we need not believe in ghosts, for in spite of Mr. Sauder's and Mr. Baynes Reed's plea in their favour, the meeting leaned to the view of Messrs. Cattnach and Carter-Troop, M.A., and decided that a belief in Ghosts was unworthy of the nineteenth century.

The nominations for the officers of the Society for 1894-5 then took place. For president, Messrs. Chappel, B.A., and Mockridge, B.A.; for the two vice-presidents, Messrs. Chadwick, B.A., Seagar, Osborne, and Little; secretary, Mr. McMurrich (no opponent); treasurer, Mr. De Pencier (no opponent); librarian, Messrs. Campbell and Locke; curator, Mr. Bell, '96 (no opponent); and ex-officio, Messrs. E. G. Osler, and Johnson. The elections take place on Friday, March 2nd.

THE FRESHMEN'S SUPPER.

'96 made its official bow to the potent, grave and reverend Seniors on the night of Shrove Tuesday, Feb. 6th.

The innovation of having the suppers in hall instead of in the common room has now, we hope, become an established custom. The other years will not be envious when it is said that this year's supper was the best within the memory of the oldest inhabitant.

(Query.—Who is the oldest inhabitant?)

The spread was good, so was the beer. The songs were excellent and another grateful and pleasing innovation was a couple of speeches, brief, witty and well listened to.

There is not much more to notice. If the Editor of Vulgarities were in good form he would, doubtless, make much capital of the weak efforts of the chairman who was in the chair because the strong hand of the head of college was absent (with the rest of that gentleman of course).

Messrs. Reed, Becket and C. Mockridge gave us a genuine treat with their mandolin and guitar trios. Jack McMurrich was on hand with some topical verses, as were also Brother Henry Locke and Mr. Bally Hooly from Burford. The break-up came early and everyone enjoyed himself.

SPORTS.

THE article from the pen of our editor-in-chief entitled "Critics and Things," which appeared in the January number of THE REVIEW, came as a balm to our wounded editorial feelings, and anticipated and rendered unnecessary a few remarks which we had proposed making in these columns by way of self-defence.

It is always a pleasure to read a graceful and exact expression of one's own feelings from the pen of another, and that other much more capable of giving them expression than oneself. The article in question was read, therefore, with quite a malicious sense of satisfaction, and a feeling of relief from a self-imposed task. The very maliciousness of the satisfaction, however, compels us to add a few words by way of making the application to the sporting column in particular, a bit more pointed.

THE REVIEW being essentially the organ of the men, although they comprise a very small quota of the subscribers, seeks as far as it can to give adequate expression to their thoughts and feelings on all questions of University import. Therefore, a large amount of space is given to that question dear to the hearts of all students, viz., *Sports*. Yet it frequently happens, as it has done this winter, that through unfavourable weather or other causes, there has been a paucity of those events which are supposed to form the matter of this column; still the demand for an extended column on sports continues unabated, and it therefore becomes necessary to enlarge, and the variety of existing opinions regarding the manner of this enlargement forms the subject of our grievance. If we take a morose view of the situation we lay ourselves open to the charge of pessimism, and become, as it were, a decrier of the State.

If we venture after the manner of Oliver Wendall Holmes' "Sporting Man," "to crow gently if in luck," or to judicially point out a few faults in the general management of things, and to hope for a better state in the future, we are immediately assailed with malignity and accused of talking Trinity, and buttering up Trinity and what not. Lastly, if we try to give a simple chronicle of events as they happen, we meet with side remarks to the effect that we are lax in our duty, and that THE REVIEW does not give sufficient space to sport.

This constitutes the Sporting Editor's grievance, and if our readers are inclined to the opinion that it does not justify the preamble, then let them put it down to journalistic vanity, or to a super-abundance of editorial sensitive ness.

HOCKEY.

As do authors when compelled to chronicle the death of a favourite character (vide Sherlock Holmes), so must we on this occasion say "It is with a heavy heart that I take up my pen" (quill) to chronicle a series of disasters.

Notwithstanding the unfortunate position Trinity, as a university, occupies as regards sports, it is not often we have to put on record an unbroken chain of defeats. This year, however, according to the new arrangement of the ties we were placed in a group with the two strongest teams in the league, and the result has been as already stated most disastrous.

The first match of the season was played against Toronto University on January 11th, the day following the opening of term, and resulted in a defeat of 23 goals to 7.

Shortly afterwards Trinity once again met defeat at the hands of Osgoode Hall, the champions of the college group. This game was particularly well contested, and it is a comforting fact that in none of Osgoode's other games was the score so close.

In the return matches with Toronto University and Osgoode Hall, Trinity again came out at the small end of the stick, the scores being 7-5 and 21-4 respectively,

On Saturday, Feb. 10th, the hockey VII. journeyed to Kingston to try their fortunes against the doughty pucksters of R.M.C. The team went down considerably weakened by the absence of the Henrys, and a proposal to play six men a side not meeting with any wild expressions of approval, substitutes were found and the game proceeded. The final score after an exciting contest stood, R.M.C. 6, Trinity 3.

With that jovial good-fellowship which is characteristic of the cadets, the men of the scarlet and white laid themselves out to make the short stay of our men as enjoyable as possible, and unless the Trinity hockeyists are past-masters in the art of dissembling, they amply succeeded, for the men are one and all enthusiastic in their expressions of praise, and vote the brethren of Kingston jolly good fellows indeed.

The Second VII. have up to date on their card two games played off.

The first, against Parkdale Collegiate Institute resulted in a defeat by 5 goals to 4. The poor ice and lack of cushions greatly hampered our men in this match, and altogether it was a sweetly pretty game, and the pugilistic tendencies of the theolog. were displayed for the edification of a large and admiring audience.

The only scheduled game which cruel fate allowed this team to play was against Victoria II., when the score of 9-5 effectually put a stop to any further migrations in search of championship honours.

A game had been arranged with the Victoria Athletic Association, of Hamilton, but a telegram was received at the last moment postponing the match indefinitely.

INTER-YEAR SERIES.

Unfavourable weather has been a great drawback to the matches of the inter-year series, only one game having been played off.

A large crowd assembled behind the western to see the presumptuous freshmen literally and figuratively mop the ice with the Divinity men. Excitement ran high, and '96 money went a begging. The game itself was of a somewhat erratic nature, the utter absence of combination being a striking feature, while the futile efforts of some budding skaters to keep their feet caused much merriment and varied the monotony of the scene. However, there were a few really good exhibitions of individual play. For the Divinity class Mr. Bedford-Jones and Butler, in the ranks of '96 Douglas, Wilkie, Bain and Heaven were the scintillating stars.

Among the men of the first year we have some excellent material, and the outlook for the future is therefore bright. Special mention may be made of Douglas who, throughout the season, has put up a uniformly excellent game.

NOTES.

THE Athletic Association Executive has been conscientiously holding its meetings, although there has been very little business to transact, time being chiefly occupied in making and altering dates.

IN compliance with a request of the American Cricket Annual, arrangements have been made to forward to the editor the averages of Trinity's XI. of last season.

JUST now we are beginning to see that the operation of the new Divinity class rule will not be to the advantage of cricket. The loss of such men as Paine, Chadwick, Gwyn, Chappell and Little, will be seriously felt.

VERILY the trials and troubles of a strolling band of hockeyists are manifold and heavy. During a recent trip to the Limestone city we are told that, in addition to the worries and cares that mortal flesh en route is subject to, one of the members of the team with difficulty escaped the amorous clutches of a love-lorn female who had become enamoured of his dark eyes and raven hair. We are not aware of any encouragement given the lady, so must perforce, as we plume our own editorial locks, make a mental addition to the trials of a handsome man.

A SCRIBE of THE REVIEW, upon making enquiries as to the non-appearance of two members of the hockey team on Saturday 10th, was told to say that the gentlemen had unfortunately overslept themselves.

We would willingly subscribe to an alarm clock, or cold bath, or any other appliance which might serve to ensure the safe arrival of members of the team on the occasions of trips out of town, for in sooth "'tis true, 'tis pity, and pity 'tis, 'tis true" that some men cannot regulate themselves even on occasions of such importance, and so are in sore need of an eye-opener in more senses than one.

DIVINITY STUDENTS' REMUNERATION.

DEAR MR. EDITOR.—Your editorial on "Divinity Students' Remuneration" in the last issue number of THE REVIEW was read by all with deep satisfaction. For some time previous it had appeared to many that the subject ought to find a place in your columns, and that the injustice under which the Divinity students labor, should be brought forward very plainly.

But in justice to those men who take Sunday duty, some of whom are at great pains in preparing for the work, and who have, when the Sunday comes round, very arduous and important duties to perform, it ought to be suggested that the authorities should not only see that the fee of two dollars which is now the maximum remuneration be in all cases, paid, but that they should seriously consider whether the Divinity men should not receive a larger sum than two dollars.

I see no reason why it should not be so and there is good reason why it should.

In the first place, it would of course be of great advantage to the men themselves since remuneration for Sunday duty to many of them forms no small part of their income, such a part indeed that some of them are partially dependent upon it as a means of paying their way through College.

And the change, I think, would not be unjust to these Mission churches, especially in the rural districts, which are dependent upon students for their services. Many of these Missions give comparatively nothing to the Church. They pay at the rate of about one hundred dollars a year (two dollars a Sunday) for a student, and this with the exception of the cost of fuel and lighting, which is almost nothing, is nearly all they give to the Church. Some of them it is true, may have interest on a possible debt to meet, but this rarely exceeds fifty dollars a year.

In fact, two hundred dollars a year is about the total contribution of any one of these churches. Now this is a mere nothing. A thriving farming community can surely pay much more. That they can do so is significantly shown by the way in which their dissenting brethren contribute, that they would willingly do so if requested, and were shown the simple justice of the demand is without doubt. This is seen by the fact that men going out from Huron College, London, receive four dollars a Sunday above expenses; and I am told that theological colleges in this city require even more.

So far, indeed, from being unjust towards the Mission churches, this plan would be beneficial to them on the principle well-known to those who have anything to do with church work that the more people give the more they are inclined to give and that the less they give, the less they will desire to give.

I think therefore that this plan would be not only just but mutually beneficial, and I hope to see it adopted at least to some extent in this University. Yours truly,
X. Y. Z.

NOTE.—A theological college in Montreal has lately published the following two rules :

"1. That on and after this date any student of this College, supplying any pulpit in this city on Sunday, shall receive not less than the sum of \$5 per service.

"2. For supplying any pulpit outside of the city he shall receive \$3 per service, over and above his expenses. No amount, under this item, to exceed \$6 and expenses."

PERSONAL.

THE Rev. E. C. Trenholme visited Trinity during the last few days.

It is reported that Messrs. Seagar and O'Reilly were gracious enough to favour Mr. Henry Irving with their active assistance when that distinguished actor produced "The Merchant of Venice" in Toronto on the 21st inst.

We have received a letter for publication from a correspondent who signs himself "Reform." As the writer did not give his name, the letter cannot be published. We refer "Reform" to the notices preceding "Editorial Topics."

Mr. E. B. Robinson, B.A., paid the REVIEW a visit a few days ago. Mr. Robinson is studying law in Markham, and will, we hope, meet with the same success in this department as was his lot while a student in Arts of this College in the department of Philosophy.

OUR heartiest congratulations to THE REVEREND Frank Du Moulin, B.A. His ordination took place at St. James' Cathedral on Sunday, Feb. 18th. A large delegation of Trinity men were there. The sermon was preached by the Rev. G. C. Mackenzie, of Brantford. We must also congratulate the Church of the Holy Trinity, Toronto, on having a curate who will carry into the parish an energy, earnestness and organizing power, the loss of which College Institutions will feel for many a long day.

THE EARLIEST LIFE OF CHRIST.*

THIS book puts English readers in possession of Tatian's famous harmony of the four Gospels. Tatian's work was written about 160 A.D. It is preserved in Arabic of which this work is a translation.

The critical value of this work can hardly be over-estimated. It gives the deathblow to the theory of Baur and other extreme critics regarding the late date of the fourth Gospel; and it practically proves that our four Gospels were regularly read in churches along with the O. T. Scriptures as early as the time of Justin Martyr.

Tatian's work is interesting on its own account, being the earliest extant harmony of the Gospels. The work is well edited and furnished with a good introduction and elaborate and useful appendices. We heartily agree with the concluding words of the introduction: "It is no small privilege to be permitted to be the first to present to English readers

*The earliest life of Christ: being the Diatessaron of Tatian; edited by J. Hamlyn Hill, B.D. Edinburgh: T. & T. Clark; Toronto: Willard Tract Depository:

a full and literal translation of this great work, which has been a subject of interest to Christians of every age since it was first written, around which so many controversies have revolved, which has been in its entirety so singularly recovered in our own day, which throws so much light upon the information possessed by Christians of the second century, and which at the same time possesses a national interest." We may add that the publishers have spared no pains: the book is a model of good workmanship.

Missionary and Theological Society

THE REVIEW AND THE SOCIETY.

Now that the Theological and Missionary Society has formally ratified the agreement made in its behalf with the editors of THE REVIEW, by the executive committee, we are in a position to offer a few remarks on the subject, which would have been out of place in our last issue.

It is now settled that in return for a stated grant per annum, we are to have the right to fill four pages in six of the nine issues which appear during the year.

Many good results ought to follow from this step.

In the first place, an opportunity will be given for past and present members to keep in touch with one another and to inform themselves of each other's doings. It is a common thing for the clergy to ask: "What is the Theological and Missionary Society doing?" and we have more than once heard the question raised by men in college: "What are our clerical graduates doing in the mission field?" Both these questions can be answered satisfactorily and in these columns an opportunity is given to all who are concerned to gratify this very laudable desire for information.

But it is not only *missionary* information that is required for these pages, our society is also a theological one, though of late the fact has been almost entirely overlooked, and it is hoped to make this department of our work a reality.

Thirdly, and perhaps most important of all, there are many practical questions of wide interest both to the clergy and to Divinity students which might with advantage be freely discussed from time to time. It is surely not unreasonable to hope that those who are disposed to charge the Society with inactivity, will avail themselves of this opportunity to suggest improvements, in return for which kindness, we may sometimes have occasion to respectfully submit to the clergy and other Church workers, ideas which may have occurred to us.

To conclude then, we want the co-operation of our friends to enable us to carry out this new venture successfully and profitably, and we want this help to be of three kinds:—

(1) Active literary assistance—short, pithy articles or letters from the clergy and others, especially from those amongst our own graduates who may feel that their experience would be of service to others who are preparing for Holy Orders.

(2) We would take the liberty of reminding many members of the Theological and Missionary Society that their subscriptions, (the modest sum of 50 cents) are very much overdue and our annual disbursements, though not so heavy as we should like them to be, are not sufficiently light to be payable without funds.

(3) We venture to express a hope that this new departure may obtain for THE REVIEW many fresh subscribers. The grant that we are making to the editors, though all that we can afford, will, it is hardly necessary to state, be totally

inadequate to cover the additional expense that will be entailed upon them, and we appeal confidently to the clergy and others interested in our work, to become subscribers. If the Theological and Missionary department of the Review is to accomplish the objects for which it has been started in a worthy manner it will need all the various kinds of support and encouragement which are enumerated above.

MEETINGS.

Since our last issue, two meetings have been held, at both of which there was a fair attendance of students, though no outside members were present.

The first was held on Wednesday, January 24th, at 8 p.m. A paper was read by Mr. G. F. Davidson, on the Conference of the Church Students' Missionary Association, after which Mr. C. H. Carlton, B. A., gave a most interesting account of the recent convention of the Brotherhood of St. Andrew, at Ottawa.

Owing to a variety of causes, the meeting which was announced for Tuesday, Feb. 6th, had to be postponed and through a misunderstanding the date was changed more than once, so that the Secretary had to keep up a running fire of post cards which must have greatly mystified non-resident members. Finally the meeting was held on Monday, Feb. 12th, at 8 p. m., when a carefully prepared paper on "Buddhism" was read by Mr. C. H. Carlton, B. A. As the members present were not deeply versed in this wonderful religion, the discussion on the paper was necessarily brief.

OPENING OF ST. HILDA'S, FAIRBANK.

The relations existing between Theological and Missionary Society and the Fairbank Mission are too well known for it to be necessary to apologize at any length for inserting a brief notice of the opening of St. Hilda's Church in these columns. It is our own special mission having been started and carried on by members of the Society.

The church is not yet quite completed and many visitors who were present at the opening service, may have been disposed to wonder why it should have been opened before all things were in order. It must suffice here to say that a combination of circumstances rendered it not only desirable but almost imperative.

The opening service was held on Friday, Feb. 2nd, at 3.30 p. m. The Lord Bishop of the Diocese gave a short address, congratulating the congregation on the persevering struggle they were making under somewhat trying circumstances.

Naturally there were not so many people present as at the laying of the corner stone, which took place on a bright summer's day, but the church was completely filled and in the chancel there were a large number of clergy and choristers, the latter being under the direction of the Rev. F. G. Plummer. The organist was Mr. Mockridge.

Trinity was fairly well represented, though the members of the Faculty were all unavoidably absent. St. Hilda's College, (the ladies of which have always taken a keen interest in the welfare of the mission), sent a very strong deputation, and many other lady friends from the city and suburbs were present, including Miss Playter, who has been a veritable fairy god-mother to the mission.

After the service, refreshments were served in the Mission House and many of the visitors stayed or Evensong, at which Canon Du Moulin preached and the choir of St. Matthias' Church assisted.

At the services on the following Sunday the preachers were the Dean, the Rev. C. H. Shortt and the Provost.

The concluding service of the festival was held on Tuesday, the 6th, when Rev. Canon Sweeney, D.D., preached and the choir of St. Cyprian's Church assisted.

The offertories throughout the festival were somewhat disappointing, but we suppose that the blame for that must rest upon the broad shoulders of the monster, ye clept "hard times."

Now that the church is open, we look for larger congregations and a great increase of usefulness and prosperity. There are not wanting indications that these hopes are likely to be fulfilled. Sooner or later success must crown the efforts of men and women, who for love of God and of His Church, will work night and day that it may be ready for opening at the appointed time.

A collect for the daily use of the members has been drawn up by the president and vice-president and accepted by the Society. Copies may be had from the secretary.

PASTORAL THEOLOGY: A SUGGESTION.

ONE of the gravest problems demanding a solution from those who are entrusted with the training of candidates for Holy Orders is that of the best method of supplying the necessary instruction in the practical duties of the ministerial office. This is more specially true of colleges where the staff is so limited as is generally the case in Canada. The Professors are themselves without experience, whilst their duties compel them to be largely theoretical. They have to teach a little Greek, a little Latin, a little Hebrew; they have to expound the Scriptures and Church history; they have to unfold systems of theology; they have to defend their own Church as well as the Christian faith. These things are of the utmost importance. The reading and the thinking of the lecturer is conditioned by his subjects.

On the other hand, if an experienced rector be appointed to the office of Lecturer in Pastoral Theology, he may find it extremely difficult to impart in the shape of systematic lectures the practical knowledge which he possesses and successfully applies every day of his life. And even if he surmounts this difficulty, there is this further drawback—that practice and practice only can make the practical man. Many a man may have an excellent theory of practical theology, and could sit in his study and expound the art of "running a parish," who would find his theory quite unworkable when it came to application.

It would seem to follow from this that some actual practical pastoral work should form part of the training of a Divinity student.

To accomplish this I would suggest the following plan: At the close of his regular college course let the Divinity student be admitted to Deacon's orders, but still continue in *in statu pupillari* for one year more. Let him spend that year not as *curate* but as student, under the immediate supervision of a city or town rector. I would have his work mapped out for him as definitely as it is in college. So many hours of reading, so many hours of sermon preparation, so many hours visiting, attendance at such and such meetings, presidency of Sunday-school on such and such Sundays, and so forth. For example—the rector would say: "Mr. A., you will spend the hours of from 9-10 every morning this week in the study of Blunt's 'Pastoral Theology'; from 10-11 you will read Greek Testament or Church History; from 11-1 you will assist me in completing the arrangements for the parish meetings of business of the week. In the afternoons you will visit the following sick persons, make a house-to-house visitation

of B. Street, or pay general calls on such-and-such people."

In the following week the study work could be varied, as thus—"I want you to make a careful analysis of Bishop Magee's sermon on 'Speaking Parables,' after which you will, without further reference to the work, write out from your analysis and preach on Sunday next a sermon on the same subject." Or again—"On each of the next six Wednesday evenings you will give an Expository Address on the Epistle to the Ephesians." Or—"On the Sundays of next month you will catechize the Sunday-school." Or—"During the coming winter I shall want you to work up and organize a Junior Branch of the St. Andrew's Brotherhood."

At the end of the year the student would be examined in certain prescribed works on Pastoral Theology (which might be made a part of the examination for Priest's Orders), and would receive a written report from the rector, upon the character of which would depend his advancement to the Priesthood.

The advantage of this system would be that the student would be far less independent and responsible than a regular curate, whilst the rector would be more critical and more responsible. The student would not feel that if he did not get on he could throw up the situation and try elsewhere, for his ordination would be dependent upon his report.

One obstacle in the way of such a scheme would be the arrangement of finances. I should propose that the student receive only board and lodging for this work, equivalent to \$250 for the year. There are, perhaps, a few rectors who could undertake on these terms the charge of two students, and several who would be glad to take one. The work accomplished would be an ample return for the responsibility of the training. In some of the larger parishes in the country, where it is impossible to raise sufficient money to support a curate, it would be possible—nay, it might be an inestimable boon to a hard-worked rector, to have a year's services of an earnest student in deacon's orders.

In conclusion, I would suggest to the Editor that he invite the rectors of Toronto churches to contribute brief letters to THE REVIEW on this subject.

HERBERT SYMONDS.

ASHBURNHAM.

[NOTE.—We shall be glad to receive letters on this subject as suggested by Mr. Symonds.—ED. REVIEW.]

PERSONAL.

Rev. F. W. Kennedy, of Bolton, has started a mission at Ballycroy, in the northern part of his parish.

A new mission has also been started at Willowdale, in the parish of York Mills. It has been decided to employ a student regularly to assist the clergy of the parish.

Mr. H. J. Spencer now regularly assists the Rev. R. Seaborne at St Martin's, Toronto.

NOTE.

The annual meeting for the election of officers and transaction of other business, will be held on Tuesday, March 6th, at 3 p.m.

CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.

The young laymen of our Canadian Church, who are bonded together in the Brotherhood of St. Andrew, held their fourth annual convention in Ottawa from Jan 18th,

to 21st. The steady growth of the Brotherhood in Canada may be seen from the number of chapters enrolled each year. At the first convention held in Toronto in 1891 there were 28 chapters; in 1892 65 chapters; in 1893 105; in 1894 142. At the recent convention held in Ottawa there were about 200 delegates present, of whom 42 were clergy. The farthest Western delegate came from Winnipeg, while from the East there were several from Halifax. Three bishops attended the session of the convention, His Grace Archbishop Lewis of Ontario, Bishop Tuttle of Missouri, U.S.A., and Bishop Dunn of Quebec. Toronto was well represented at the convention there being delegates present from fifteen of the city chapters.

The actual convention was preceded by a quiet day conducted by the Lord Bishop of Quebec, in St. Alban's Church, Ottawa. His Lordship is a quiet yet forcible speaker. His subject was "Our Life, its Dangers, and how it may be lifted to a higher level." He showed the special dangers to which men were liable from lukewarmness and hardness of heart, and laid particular stress upon the necessity of strict self-examination and prayer. His four addresses, two in the afternoon and two in the evening, were very impressive, but above all, manly and practical. On Friday at 10 a.m. the annual charge to the Brotherhood was delivered by the Lord Bishop of Quebec, in St. John's Church. His text was, "A good soldier of Christ." His Lordship's charge will be printed in the March number of "St. Andrew's Cross." After the charge the delegates met in St. John's Hall, and the actual business of the convention began. The Archbishop of Ontario gave us a hearty welcome to the Diocese, and said that the Brotherhood recommended itself to him most of all for its "godly simplicity." After the president Mr. N. Ferrar Davidson had delivered his annual address reviewing the progress of the Brotherhood and inciting the men on to more earnest efforts in the future, Sir Charles Hibbert Tupper, minister of Marine and Fisheries welcomed us to the capital city of the Dominion. The remainder of the morning was taken up with organization, reading of reports, etc. Mr. R. Vashon Rogers, Q.C., St. James, Kingston, was elected chairman, and Messrs. C. Hubert Carleton, St. Stephen's, Toronto, and W. N. Moore, Grace, Montreal, secretaries.

The first conference of the convention was held on Friday afternoon on "Quality rather than Quantity, an essential requirement for Brotherhood work." "Quality in Workers" was handled by Rev. Canon DuMoulin of St. James' Cathedral, Toronto, in his usual powerful way. R. O. Montgomery, St. Peter's, Toronto, spoke on "Quality in work." Other requirements such as loyalty, enthusiasm, simplicity, fraternity were dealt with, and many important suggestions were brought out by succeeding speakers in conference. St. John's Hall was crowded to the doors on Friday evening when an open mass meeting was held to discuss the Brotherhood campaign for the coming year. Bishop Tuttle, of Missouri, delivered a splendid and inspiring address fairly carrying his immense audience with him from beginning to end; stirring addresses were also delivered by the president, by Judge Macdonald, Brockville, by the Rev. W. J. Muckleston of Perth, and by Mr. John W. Wood, the General Secretary of the Brotherhood in the United States.

On Saturday morning the Brotherhood held its annual corporate communion in St. John's Church, the Lord Bishop of Quebec being celebrant. This was a grand and solemn service; there were present about two hundred earnest young Churchmen. The hearty way in which they took part in that service, with loud voices uttering the amens and responses, and singing the Gloria in Excelsis was an

inspiration to all. Would that we could always have such communion services in our beloved Church. From 10.30 to 12.30 a conference was held to discuss the question, "What work shall our chapter take up?" Four different leaders spoke on the following four departments of the work—"Something of use to men," "Something of use to the Parish," "Something of use to the Church," and "Something of use to ourselves." After luncheon another important conference was held to discuss "Church going among men." Mr. N. F. Davidson delivered a very earnest and practical address on "Indifferent church-goers." Other speakers discussed "Non church-goers" and "Regular church-goers." In the evening an informal reception was held in St. John's Hall by the Bishops and the new Council.

Sunday was a busy day for the Brotherhood. Bishop Tuttle preached the anniversary sermon at 11 a.m. in St. George's Church. There was a vast congregation present, the Brotherhood occupying the centre of the church. The Governor General was present, and remained for the communion service. The Bishop preached a very powerful sermon from Rev. xxii. 3. He showed the different channels by which God had revealed himself to man, and warned the Brotherhood to beware of forming careless ideas regarding the results arrived at by the recent Higher Criticism. At 2.30 p.m. meetings were held in the various Ottawa churches, addressed by members of the Brotherhood. At 4 p.m., an immense mass meeting was held in the Ottawa Opera House; seats, aisles, boxes, entrances and galleries were jammed with perhaps 2000 men. The meeting was opened with prayer by the Bishop of Quebec; the Governor General occupied a seat on the platform, and delivered the first address. He said that he had been present at the anniversary sermon in the morning, and that the heartiness with which the Brotherhood men sang the hymns and uttered the responses was an inspiration in itself, and had an elevating effect on the whole congregation. "I could not help thinking," said, the Governor General, "that the Brotherhood assisted us to realize what the service of the Church of England may be, and ought to be a reciprocal service, the congregation taking part with the clergy." He said that the young men of Canada had as a rule sufficient provision for physical and athletic exercise, and for cultivating the body so as to produce the highest condition of energy, vigor and efficiency, but that there was need of the unconscious influence such as that exerted by the members of the Brotherhood of St. Andrew to draw attention to the needs of the higher life, that men might use all their privileges and advantages, and leave the world better than they found it. Bishop Tuttle, of Missouri, delivered an earnest address in a popular and interesting way. He appealed to all to be like Christ, to do like Christ and to suffer with Christ. He upheld the sacredness of citizenship, and said that honest politicians were the most beneficent men on this side of the grave. "He who fought hard for his own party, and kept free from bribery and corruption was one of the best benefactors to the human race that the sun ever shone upon." The Bishop of Quebec, spoke upon the love of God in a most touching and impressive manner. The address of the Bishops were listened to with rapt attention by all the men present. Those who assert that the Church of England has lost her power of appealing to

the masses are mistaken. Most of that vast throng were probably not Churchmen, yet both the Bishops appeared in their full canonical robes, not abating one jot of their dignity as Bishops of the church and Fathers in God. The marvellous adaptability of the Church was shown by the way, in which the men present as far as they were able joined heartily and earnestly in the church service lead by the Bishop of Quebec.

In the evening Christ Church was crowded to the doors to hear Rural Dean McKenzie, Brantford, preach the farewell sermon to the Brotherhood. His text was, "I am among you as he that serveth." He emphasized the fact that one of the main characteristics of the present day was the realization among men, that it was their duty as brothers to serve one another. He was proud that the grand old Church of England had shown that she had laymen ever ready to respond to her call, and that now the Brotherhood of St. Andrew had come forth to exemplify the rule of service. After Evensong a very impressive farewell service for Brotherhood men only was conducted by Rev. W. J. Muckleston, Perth, addresses of farewell were given by different members of the Brotherhood, those departed during the year were remembered, the Gloria in Excelsis was sung, the Brotherhood men present verbally renewed their two vows, the Bishop of Quebec pronounced benediction and the convention was over. During the convention lunches were provided by the Women's Auxiliary.

Holy communion was celebrated in the city churches every morning at 8 o'clock. Woodstock seemed to be one of the favored places for holding the next convention; the month for holding the annual convention may be changed from January to September. One of the noticeable features of the convention was the enthusiasm displayed by the clergy. The enthusiasm in the Brotherhood instead of being evanescent has deepened into a strong determination to do practical and aggressive work. The following remarks are from a recent Editorial in the "Ottawa Citizen" commenting on the convention.

"The growth of the Brotherhood and the enthusiasm of its adherents affords the most evidence that it has filled a gap in the machinery of the Church corresponding to a deep need; and there is reason to believe that the great ecclesiastical body of which it is a part had previously paid insufficient attention to the important object of interesting her young men as a class in her active work.

No mistake could be more fatal than this. It is from the young that the fruits of activity, energy and hopeful enthusiasm are to be obtained, and that movement will be most successful which enlists these strong elements of human nature upon its side. The Church of England has at certain periods of her history seemed blighted by a spirit of apathy and indifference, the missionary and propagandist impulse has deserted her, and her vitality has seemed to wane, but during the past generation she has shown a remarkable revival of life and vigour not only in England but in the United States and the colonies. The Brotherhood should be another factor in carrying forward this revival, and in crowning the Church with that prosperity which her achievements as a branch of the church catholic, the largeness and liberality of her doctrines and the tolerance of her spirit, merit."

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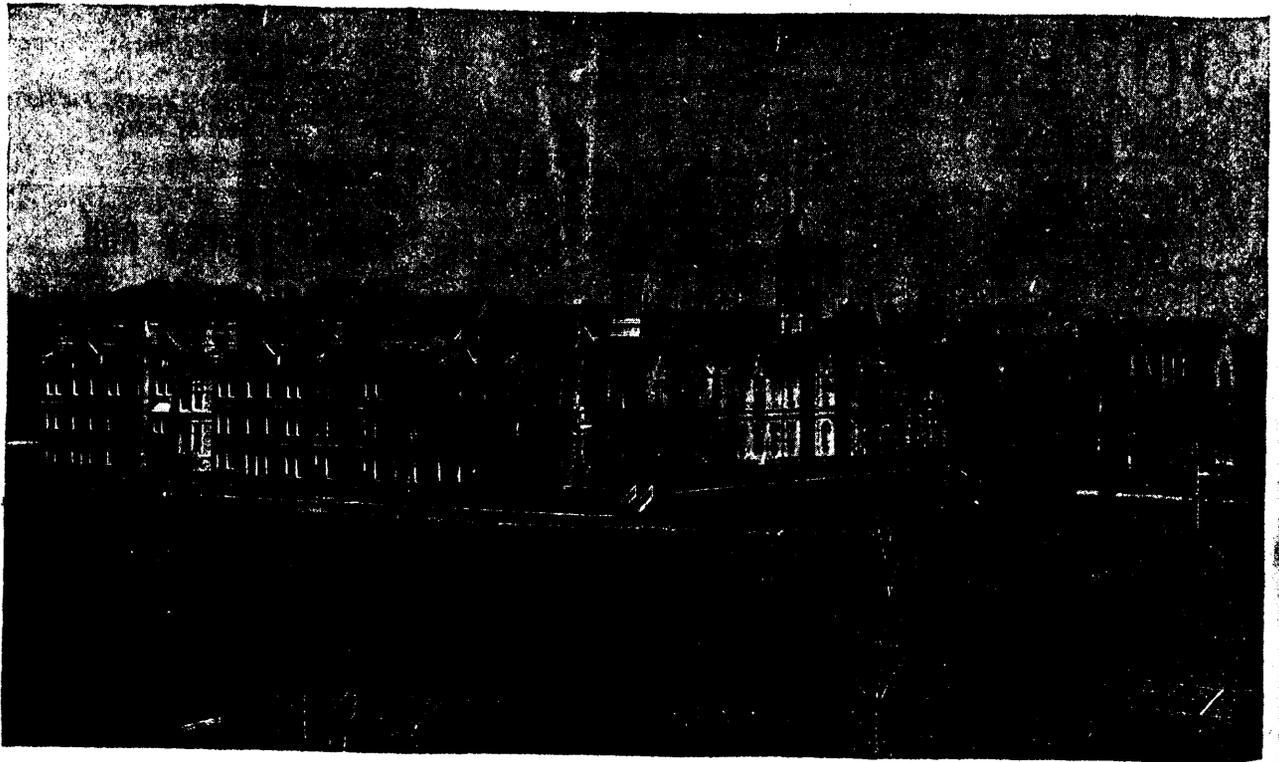
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