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Vol. VIII.

TRINITY COLLEGE, DECEMBER, 1887.

No. 9

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SUSCEPTIBLE.

'Tis true he's unstable, that once he loved Mabel
 And very soon after sought May ;
 That a *penchant* for Molly—you'll admit she was jolly,
 Kept him constant—a week and a day !
 Then a passion for Lillie, who was pretty but silly,
 Just raged thro' his breast like a flame,
 Till Katie and Eva, who sang like a *diva*,
 In this order respectively came.
 Then he worshipped sweet Annie, who gave place to Fannie,
 The latter held sway quite a year ;
 But a dear girl named Alice, without forethought or malice,
 Stretched this dream of young love on its bier.
 At the thought of poor Louie his eyes become dewy ;
 He adored her with all his heart's strength ;
 As he did Blanche and Kitty, they were all of them pretty,
 And their reigns were of various length.
 Then he used to adore a young Juno named Laura,
 Till he met, and grew fond of Elaine.
 Now, you would not suppose he would care much for Josie,
 Yet, a captive he was in her train.
 As to how many more he has loved, I am sure he
 Himself is unable to state,
 But I heard from his brother—a smile I'd to smother,
 He's engaged to his first cousin Kate !

J. A. R.

It is not many months ago that a brilliant young Philadelphia physician of an investigating turn of mind made a very interesting experiment. He shut himself up in his room and, by means of a cleverly contrived apparatus, drew into his lungs at each inhalation a larger share of ozone than nature's commonplace air afforded. The result was astounding. At first his mental grasp was marvelously strengthened. He seemed to have eaten of the veritable tree of knowledge. Intricate problems and complex theories came down to the level of the multiplication table. And then lassitude, mental and physical, set in. The reactionary effects of opium were dwarfed in comparison, and he emerged from his den a grey-haired man, stunted in mind and enfeebled in body. It was a change as absolute as from ecstatic mania to the most deplorable melancholia.

Not of special value in the range of scientific study, the lesson of the experiment has more than one application. For instance, there enters into the training period of one's career an element with expanding powers in action and weakening powers in reaction that requires dilution. There is need, in fact, of the free natural air of general thought to mingle with the bookish ozone of college life. The latter is taken in by means of those also well-contrived arrangements—lectures, lecture-rooms, and text books ; and there is ever a chance of its being taken too "neat." Happily, the manufacture of Paul Dombey's is an industry which even N. P's are not designed to foster, yet the cultivation of exact thought by book-study, while the main value, involves also the main danger. Its influence should be kept in subjection ; under foot, as it were, to add to stature, and not pressing down from above to form a dwarf. All this savors of the platitude, and no doubt should properly be so classed. But, after all, a platitude really seems to be but the expression of a truth so closely under one's nose that the angle of sight is often not acute enough to get the bearings of it.

Assuming that a goodly amount of the ozone is taken into the system, the diluent is at hand in the social intercourse of College life ; in the confidences of a long "wall-v-talky" ; in the nightly gatherings around stove or hearth ; and those many-sided conversations ranging in theme from the proper coloring of a meerschaum to the unconven-

tional tints of a Turner, from cricket prospects to those two momentous questions of life: "What is all this worth?" and "What will we do with it?" Thereby the desired general mental atmosphere is kept wholesome by constant circulation.

To one in a reminiscent mood, there come up many memories of those hotch-potched discussions in his days. The gatherings were not of the George Eliot "College Breakfast Party" order. They were moaeled more after King Frederick William's Tobacco Parliament. The talk went on in an atmosphere of smoke as evanescent as the Spanish castles that were builded and described, yet as dense as the attempted expositions of some metaphysical point. Theme followed theme with a rapidity and abruptness that would have driven the "New Republic" experimenters with a conversational menu to absolute despair. Definite subject there rarely was, and even then it had the generous dimensions of a family umbrella, under which could be huddled the irregular notions--ideas would have required too much elbow room--which managed to fit in, one with another, through their deformity. Crude conceptions, extravagant ideals, defective logic, malaprop illustrations, absurd comparisons--all were there. But it was all delightful. What if the talkers got beyond their depth? They enjoyed sprawling out. What if some were dogmatic and self-opinionated? It only found them firm of conviction, and free from the curse of mental instability. What if some became animated to the very pale of the boisterous? It only showed them full of life and earnestness. Withal they gathered many an idea, slag-burdened no doubt, but to be remoulded by the processes of more mature thought, and they had the fact impressed upon them that $x + y = q$ only in a relative and conventional sense.

It was a time for forming character and this constant contact did its work. Rough edges were rubbed off by attrition and lacks supplied by contributions. The phases of bent and disposition on which the work could be done were manifold. The depth and brilliancy of George Eliot's proxy arguments were wanting in those talks, but all her personages could have been supplied save "the polished priest, a tolerant listener"--and many more besides. Every generation of collegians supplies its quota of them. It is easy now to recall an "Osric, spinner of fine sentences," who perhaps with wisdom then unappreciated seldom ventured further than to skim over the surface of a subject, and whose chief desire was that the receding of the gentle ripples stirred should be full of grace. To this he joined some inclination towards the supercilious and an intermittent fondness for the sneer. Thus far he was an Osric, but his quiet smile at bursts of enthusiasm and attempted arguments impressed his fellows with the idea that the light treatment of their theme was but a gloss over deeps of thought beyond them. And perhaps they were right. There was "Laertes, ardent, rash, and radical," resistlessly carried away by sentiment, with heart on

sleeve, showing approval or disapproval in every feature, nervously impatient to break in, not a little dogmatic too, and with a feminine predilection for the last word. "Discursive Rosencranz" had many a double and even "graye Guildenstern," treating himself alone to his smiles, and conversing mainly with his brier-root was to be seen. There was the loud spoken arguer, plainly uncertain as to his own convictions, but with the never neglected principle of ranging himself on the contrary side; fond of bizarre theories, anxious to startle, continually getting beyond his depth, and calling dogmatism to his aid to haul him out. There was the verbal cynic with kindest heart, who launched bitter sarcasms, which regret pursued more closely than ever *atra cura* ventured to crowd. There was the soft-voiced slave to aesthetic longings, and among the rest one who seemed then to have come to

—learn 'tis best in all things to hold living very lightly,

—one once best described in the classic columns of *Episkopon* as "sitting in his chair, looking around." But nearly all in that elastic stage, when the latest impression is apt to force out all previous dents, partook largely of the characteristics of host Hamlet:

Questioning all things, yet half convinced,
Credulity were better; held inert
'Twixt fascinations of all opposites,
And half suspecting that the mightiest soul
(Perhaps his own?) was union of extremes,
Having no choice but choice of everything.

They are seen in memory now. Lounging about on chairs and sofas, and not spurning the floor, when a "Standing Room Only" sign would be appropriate, in every form of apparel from the ecadate robe and mortar board of the statutes to the jaunty smoking jacket and cap, "they take their ease, smoke their pipes and sing their glees," and interrupted only by the songs, amid the puff, puff of the pipes, and the clank of the pewters, the flow of talk goes on. And were all these winter night gatherings vain? Decidedly not. Osric still spins fine sentences, now before judge and jury, but with an earnestness and directness not then known to him. Laertes is still ardent and sentimental, but mingling more of patient consideration for the whims of others in his views. The arguer still engages in controversy, but with more caution and less straining after effect. Perhaps the aesthete is still aesthetic, and the lover of still-life still appreciative of a cosy arm-chair, but more earnestness of purpose has been instilled into them. How many of these changes took their start in social College life?

Glorious College Talks! Inspirers of many a lofty aspiration and prompters of many an earnest self-study! They will be fresh in mind when the difference between second aorists and cosines will be deemed indifferent: they will be dear to the heart when Xenophon can be quoted as the author of the *Æneid* without calling out a protest. Those to whom they are in the past can, in a measure, appreciate the impassioned cry of the poet

that all his successes are as naught because his castles in Spain, the treasures of his youth, can never be brought back again. It were worth something of a sacrifice to regain the ideals, the hopes and the longings, so freely, frankly and ingeniously told among the *bon camaraderie* of those days.

W. M. C.

"THE BEAVER'S LAMENT."

We are humble workers,
Toiling day by day,
Seeking for no honour,
Asking not for pay.
In the creeks and rivers
Of primeval woods,
Where the hoary hemlocks
Shade the foaming floods.
Here for countless ages
Did our race abide,
Here our fathers flourished,
Here our kindred died.
All unknown to sorrow,
All unknown to fame,
Liv'd in peace and plenty
Till the vandal came.
Thro' the pathless forest
Then was heard his tread;
Soon the falling timber
Thundered overhead.
Day by day the aspect
Grew less weird and wild,
Till, where once was woodland
Soon a clearing smiled.
Yet, the day that brought him
To our verdant glade,
Saw our glory vanish,
And our freedom fade.
Wreck'd are all our lodges,
All our dykes removed,—
And our haunts invaded,
Haunts so dearly loved.
For the glossy coating
That ye mortals prize,
We have seen our children
Slain before our eyes.
Is our reign then ended?
Must we journey forth,
Pilgrims, pilgrims ever,
To the frozen north?
As your countrys emblem,
Emblem of a land
Whose far reaching confines
Stretch from strand to strand.

Do we sue for safety,
That ye may restrain
Those who, avaricious
Slaughter us for gain.
We are humble workers
Toiling day by day,
Seeking for no honour,
Asking not for pay.

F. M. D.

BISHOP COXE'S INSTITUTES OF CHRISTIAN HISTORY.*

Resident members of Trinity College will have a lively and pleasant remembrance of two lectures delivered in the University Hall near the beginning of this year, by Bishop Cleveland Coxe. The large and intelligent audiences by whom these lectures were heard, the close attention paid to their delivery, and the enthusiastic applause with which they were received, alike bore witness to the deep interest of the subjects, and the masterly skill with which they were handled. We are glad to recognize the substance of these lectures in the handsome volume before us, containing the eight "Baldwin Lectures" delivered last year at Ann Arbor.

But apart from our own local interest in a portion of the book, Bishop Coxe's work has quite independent value and interest. Few men, if any, on this side of the Atlantic, have the qualification for the work possessed by the learned and accomplished Bishop of Western New York. He is not only a fine scholar, perhaps the most scholarly Bishop of the American Church, and a man of extensive learning and reading, but he possesses that means of the divine afflatus of the poet which imparts a charm to his prose, to which ordinary speakers and writers can hardly attain. We do not mean that there is anything flowery or gushing in the Bishop's style. Nothing could be further removed, for instance, from the manner of Dr. Farrar. His diction is clear, chaste, subdued. But it has that glow which lights up every page of the work, and makes that which might otherwise often be only a dry summary full of light and life. Of the whole book we may say at once that it is excellent and useful.

The special value of these lectures will be found in the illumination which they will afford to the students of Church History in general. We are not without works of much value on the history of the Church, whether in the form of Manuals or of larger compositions. But it is of the greatest utility to have a work like the present, which indicates the true point of view from which the whole subject should be regarded, and which, moreover, guards the reader against certain false impressions which are sometimes produced by the most able historians. In this respect Bishop Coxe has done very much the same kind of

*Institutes of Christian History. An Introduction to Historic Reading and Study. By A. CLEVELAND COXE, Bishop of Western New York. McClure, Chicago, 1887.]

service to Church History, which Mr. Freeman and Mr. Bryce have done to European History in general.

As an illustration of the statement just made, we may refer to the section in Lecture I. on "Conventional Ideas." In the previous section the author had condemned the method of Gibbon. "A better class of historians, such as Robertson, and Ranke, and Dean Milman, have been unable to divest themselves of conventional ideas and habits in their valuable works. They adhere to traditional notions and misleading phrases even where they demonstrate the fallacy of such forms of thought and speech. Thus while they tell us about the exploded Decretals, and other fables of the mediæval period, they still adopt the old raiment of language which puzzles the student. They speak of Roman pontificates, as if there had been such things in the days of Clement or Hippolytus, and give as tables of 'the Popes,' beginning with S. Peter. In the very same pages they demonstrate that S. Peter never was at Rome except to be beheaded, and that it is about as sensible to call Sylvester a Pope, as it would be to date the Empire from the first consulate, to speak of the 'Emperor Cincinnatus,' or to find him at his plough in imperial purple."

This may seem simple and perhaps almost commonplace to those who are familiar with the points to which the author draws attention; but those who have known how much real historical knowledge has been hindered and corrupted by the prevalence of these conventional ideas, will be aware of the extreme value of such cautions as those which abound throughout the lectures.

The subjects of the lectures are extremely well chosen. After an introductory lecture, the following subjects are treated in succession: "The Apostolic Fathers, and the next Age;" "The Synodical Period;" "The Creation of a Western Empire;" "The Middle Ages;" "The Church of our Forefathers;" "The Elements of Restoration;" "A Catholic View of Christendom." To some extent the learned author is indebted to Bryce's "Holy Roman Empire," but he has made independent contributions of no small value to the department of history with which that volume deals. In particular, he has brought out more clearly than we have seen it done before, the importance of the Carolingian period. The sixth, seventh, and eighth lectures, give a truly admirable account of the Anglican Church, going back to the origin of Christianity in Britain and the conversion of the English, pointing out the elements which were long preparing for a reformation of the Church before the time which is generally known as the period of the Reformation, and clearly showing the scriptural and Catholic character of the Anglican Church. The Bishop uses the spelling "Wiclif" adopted by German scholars. We are of opinion that the modern English spelling "Wyclif" has better authority. But that is a small matter. The notes, as far as they go, are excellent, although, in a work of this kind, references to the original authorities are extremely desirable, and here

and there we desiderate more of them. For example, we should have liked a reference to the Tridentine Canon which is said virtually to suppress the Episcopal order. We have not, at this moment, time to go through the volume containing the canons and decrees; and we cannot recall any such statement. It would be useful to have the power of readily verifying it.

We had marked a good many passages for quotation. Conspicuous among them is an excellent statement (p. 66) on "Roman Receptivity," dealing in a thoroughly satisfactory manner with the often quoted testimony of Irenæus. In fact we have the Roman argument crushed to powder in a very few sentences. But we must abstain from quotations in reference to particular passages, or we should be tempted to copy out a large portion of the book. No wise student of Church History will neglect this volume.

FIDES.

A WARNING.

In limpid eyes,
Soft summer skies
Reflect;
On hueless cheeks,
Light sunset streaks
Detected.
In form and face.
Witch'ries of grace
Collected;
In luring smile,
No coquette's guile
Suspected.

L' ENVOI.

Strong pleadings vain,
In love's hot strain
Connected;
A siren's art,
An untouched heart,
Rejected.—M. C.

REALISM AND REALITY.

How much good there is in the world after all, if we will but see it: around us, among high and among low, there is displayed an amount of sympathy, and love, and self-forgetfulness, that we have but slight idea of. Sometimes we come across instances of devotion that shame us; we think, in our comfortable way, that we are possessed of at least a tolerable share of goodness, but if we be candid we are soon moved to admit there are many much better than ourselves. Reckless, cruel, and selfish, the great body of the world may be, but everywhere there are hearts that beat full of gentleness and charity, full of nobleness and fortitude. And these examples are not the less beautiful because we meet them in quite unexpected places. Probably it is an experience common to most of us to be

acquainted with some lives about us, that shed abroad a constant influence for good, that act as a continual spur, a constant inspiration, to goodness and fortitude, and to whom we owe perhaps more than we can tell.

For some considerable time past it has been the fashion to call everything that shows the darker side of human nature, everything that is selfish, dishonorable, mean, by the name of "realism;" but this is not real life, in the sense of being the whole of life, it is but the darker side the weaker side. Mr. T. B. Aldrich discusses this movement in some lives which appeared in the *Atlantic Monthly* and from which the following extract is taken :

"The mighty Zolaistic movement now
Engrosses us : we paint things as they are
(Or as we think they are) unflinching,
Eve with her foliage was overdressed.
The rose has scent and thorn,—we take the thorn
The truest art is to leave nothing out
Likely to prove offensive."

In late American fiction this mistake of supposing that because the characters are weak and inclined to be without any strong principle, the story is therefore more true to nature, is present to such an extent, that there are no characters at all presented that may be held up to admiration. We used to blame Thackeray for looking so persistently upon the weaker side of human nature, and we thought he was unduly satirical; but in all his works there are characters that are patterns for us of noble virtue and gentle goodness, and in some there are creations that will ever hold a warm place in every honest heart.

Let us look around us among our friends and our associates in life, and, as Mr. Andrew Long suggests, we will find them in almost all cases kind hearted, anxious if possible to afford assistance or to give pleasure, and ever unwilling to be the means of pain or wrong. Stories in which appear characters marked by noble traits, which deal with personages in whom there is a suggestion of heroism—and there is a great deal of quiet heroism in the world—are not merely romances; they are just as real as those disagreeable descriptions of wretchedness to which the name realism is especially applied.

It is decidedly more pleasant to read about virtue and goodness in men, than to read about weakness and wretchedness, and we have no doubt the present singular taste will before long give place to something, which in addition to its equal truth, will be far more wholesome.

A. C.

THE OLD LADY UPSTAIRS.

'Tis my lot, as an unmarried man
In bachelor lodgings to live.
I can tell you of every annoyance,
And every comfort they give.
The troubles that mostly you meet with
My philosophy cheerfully bears;
But there's one thing that's past all endurance,
And that's an old lady upstairs.

It's a thing I've had more than two months of
—My lodgings were taken for three,—
Now my medical man growing serious
Says I ought to go down to the sea.
And temper! oh, don't talk of temper!

I'm savage as two dozen curs:
Should you be, and so would an angel
Who'd got an old lady upstairs.
"You'll pull off your boots when you come in"
"At night, sir," the landlady said:
"And when ye go up to your bedroom"
"Take very great care how you tread."
"The least sound's a'most certain to wake her,"
"If it don't she has awful nightmares."
Well, I did what I could, but I always
Disturbed that old lady upstairs.

By the wisest and best of mankind
'Tis, I think, pretty widely agreed
That, though you may get on without it,
There's no harm in a pipe or a weed.
But his nerves must be just like a bison's,
And his heart like a lion's, who dares
To light up and puff of an evening
When he's got an old lady upstairs.

I'm a decent performer of music;
On Mozart and Beethoven I dote;
So I hired a beautiful piano,
But I scarcely had struck out a note,
When a hurried knock came at my door,
Which at once put a stop to my airs.
"Oh, Missus says, please, will you stop it?"
"It annoys the old lady upstairs."

But 'twas no use of my trying to study:
In the street there was always some noise,
An organ, or bagpipe, or fiddle,
Or cad with stentorian voice.
The tramp, and the scamp, and the cadger,
Their distresses she looked on as hers;
And the rascals they all had good reason
To bless the old lady upstairs.

Oh! the notes asking, did I consider?
Oh! the messages sent by the maid!
Oh! as each Monday morning I paid her,
The things that the landlady said!
Why, there isn't a comfort or pleasure
For which a man specially cares,
That I ever enjoyed without hearing
From that awful old lady upstairs.

But one morning I saw a cab sent for,
And watched with a curious eye
The boxes and bags without number
Upon it piled up to the sky.
Then a bundle of shawls waddled in:
'Twas an answer at last to my prayers;
For cabby jumped up, and, thank goodness,
Drove off the old lady upstairs.

Oh! I tugged at the bell, and kept tugging
 Till before me the landlady stood,
 When I found out with joy past expression,
 "Yes, the drawing room is going for good"
 "Very well" I cried sternly majestic,
 "Mrs. Crupp, I've arranged my affairs,"
 "And its next Mon lay week, ma'am, if ever"
 "You take an '... lady upstairs."
 "Another old lady! oh no, Sir :
 "My lifes a'most worried out"
 "With the orderin', frettin', and scoldin';"
 "And runnin', and messin' about."
 "Another old lady! oh no, Sir ;"
 "Not while I keeps 'ouse, I declares."
 So she says, but, mumd you, I give notice,
 If she takes an old lady upstairs.

A. B.

Rouge et Noir.

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TRINITY COLLEGE, TORONTO.
 MICHAELMAS TERM, 1887.

"The time draws near, the birth of Christ."

With the coming of the Christmas Season "ROUGE ET NOIR" appears in a new dress to wish its readers, one and all:

A Merry Christmas and a Happy New Year.

It is for us quite a new departure to issue a special number, and we trust that our readers will excuse any blemishes or faults it may contain.

The title page was designed for us by Mr. George Bousfield, who deserves great credit for its appearance prepared as it was on very short notice.

THE NEW HONOUR COURSE IN MODERNS.

As most of the readers of "ROUGE ET NOIR" are aware, the Calendar for 1888 will contain a synopsis of the work which is intended to be the Honour Course in French and German for the Session, 1888-1889. The importance of such an addition to our University Curriculum can hardly be over estimated. By means of it Students of Trinity will have an opportunity afforded them for pursuing studies from the prosecution of which they have hitherto been

debarred, and as a result of which they felt themselves placed at a disadvantage when compared with Students of some of the other Canadian and American Colleges.

While welcoming this improvement with intense satisfaction we should be acting ungraciously if we failed to recognize in it another proof, among many, of the loyal devotion of the Graduates of Trinity to their Alma Mater, and of their confidence in him who since his accession to the Provostship has done so much to increase the efficiency of the College.

A very common charge brought against the introduction of the Modern Languages into a University course is, that the study of the Greek and Latin Classics is likely to be neglected, or even in time totally abandoned. The soundness of this opinion we would question. The condition of Classical and Mathematical Scholarship in the German Universities is, of itself, a sufficient answer to that charge. Go to Berlin, Leipzig, Halle, or Göttingen, to mention only a few among many of the great representatives of German learning, and you will find every language under the sun taught from Japanese in the East to Astec in the West, and from the Eskimo of the Arctic Circle to the Quichua spoken in the Pampas of the Argentine. Has Classical Scholarship suffered as a result of such freedom in teaching? Let the names of Curtius and Kühner, Krüger and Corssen, be cited by way of answer.

It must also be remembered that our Lecturers and Instructors in Modern Languages must of necessity be men in possession of at least a fair classical education, without which it is impossible to teach the Romance tongues intelligently and successfully. For not only are these tongues derived from the Latin as regards their vocabulary and the form of their words, but the veriest niceties of their syntax, their most idiomatic tricks of speech can be explained by an appeal to the Latin Grammar, and by an appeal to it alone. How much more satisfactory is it for the student, when perplexed by an unusual construction, the origin of which he would fain have explained to him, instead of being told, with a shrug of the shoulders and an affable smile that it is an *idiotisme* he is referred to the exhaustive treatises of Madvig and Roby, or, what is even more to the purpose, to a similar construction a like form of expression, in the Cicero or Horace which he read for Matriculation. For we would impress upon Students of Moderns and Classics alike, that the better Latinists they are, the sounder Romance scholars will they be, and the more extensive their acquaintance with the derived tongues, the more thorough and the more intelligent will be their knowledge of the mother tongue.

While opposed to the use of "cribs" and "keys" in general, we gladly make an exception in favour of an Italian translation of Cicero or Tacitus just as we would, now and again, make an exception in favour of a good German translation of Plato or Aristotle, both being in their way, invaluable assistants in the rendering of the author, the first from the nature and genius of the cognate tongue, and the second from the philosophical genius of

the Teutonic race. Classics then, has nothing to fear from the presence of her younger fellow-workers; they are not rivals, but members of the same family, mutual aids and helps in the great work of Education, dissimilar in form, and yet not unlike. In the words of an old friend:

"Facies non omnibus una.
"Nec diversa tamen, qualem decet esse sororum."

A word or two about the subjects prescribed for honors. One feature of the course, is the presence of several of the great Masters of Modern French and German Literature. As a rule, the works read, hitherto, in these languages, have been confined to a few stock plays, and a very narrow circle of novels. This will be so no longer. While the great Masters of the French and German Drama will continue to occupy their legitimate position, such Masters of French and German Prose as George Sand, Georges Ohnet, and Victor Hugo; Marlitt Ebers, Schubin, and Auerbach, will not be neglected or forgotten; and due prominence will be given to Conversation and Composition.

But more important even than these, as far as the origin, structure, and development of the languages are concerned, is the attention which will be bestowed upon the older authors and the earlier works. While the early lyrists Marot, Villon, Ronsard, and Charles D'Orleans, will receive due appreciation, the *Chanson de Roland*, the oldest and most important of the French *Épopée*, the *Beowulf* of French literature, will be read through, and the student thereby thoroughly grounded in the structure of the tongue. This we think is in every way a wise proceeding, and one preferable to dipping here and there into a number of old authors, and reading a dozen or so of fragments, all of which, taken together, fail to give the student a complete outline of the grammar of the *Langue d'Oil*, while from its length, and the connected and harmonious character of its narrative the *Chanson* is admirably adapted for such work.

In German, the works of Watter von der Vogelweide, Hartmann von Aue, and Roland's *Liet*, will engage those in attendance upon the Lectures. The latter work, Roland's *Liet*, will be especially interesting taken in connection with the French poem already mentioned, viewing as it does, the hero from a different standpoint.

For the first time, also, as far as we are aware, the study of Anglo Saxon, will find a place in a Canadian University; a subject which will be of even greater importance than it is now when the Chair of English Literature is founded, which, we trust, will be ere long.

REVIVAL OF CONVOCATION.

We desire to lay before our readers a clear statement of the movement for the Revival of Convocation, which was so successfully inaugurated on June 2nd ult.

In the Royal Charter of Trinity College Convocation is declared to be composed of the Chancellor, Provost, and Professors of the said College, and all persons admitted

therein to the Degree of Master of Arts, or to any Degree in Divinity, Law, or Medicine, and who shall pay the sum of twenty shillings annually towards the support of the College—in return for which they are to have certain privileges.

It is quite evident that the intention and aim which those who designed this provision had in view, was to enroll if possible, all, or at least a large proportion of the Graduates as members of Convocation, in order that there might gradually be formed a large body of men throughout the country who should have the interests of the University at heart, should afford material pecuniary aid by payment of the annual fees, and should in short, wherever they might be, act as representatives of their Alma-Mater.

This aim was, however, never fully realized. We need not stay to enquire why, but will pass on to consider the movement now in operation, and already highly successful which is intended to accomplish it, and which is known as The Revival of Convocation.

The first meeting was held at Toronto, on June 2nd. It was largely attended, thoroughly enthusiastic, and it was apparent that nothing was needed but continued systematic labour on the part of all to achieve the objects towards which their energies were directed. Before the evening was over Convocation numbered forty-five members. A committee of nineteen members was appointed to draft a constitution, to nominate officers, and in general to thoroughly organize the movement. Before proceeding to record the results of their labours, it will be well to give the salient points contained in a statement of the objects to be obtained by the revived Convocation, and of the ways in which it can aid the University. In the first place then it will be a medium through which Graduates, and, as will be seen later, all friends of the University may give expression to their views and wishes with regard to its general policy. Next, by means of annual or semi-annual gatherings of the whole Convocation, the attachment of Graduates and friends will be continued and strengthened. Members living in country districts will no longer feel isolated, they will go from such gatherings with renewed zeal for their work and confidence in the life and vigor of the University.

Then, again, the annual fee of five dollars, paid by a large and continually increasing number of Graduates, will put the University in possession of a materially increased income, by means of which new professorial chairs may be founded—new fellows appointed, and funds for the provision of scholarships or exhibitions be available. In view of the progress already made, it is no wild flight of imagination to suppose that at least three thousand dollars may be raised annually by this means, a sum equivalent to an endowment of fifty thousand dollars.

The Committee decided that it was highly desirable that Local Associations should be formed throughout the

Province, through which members could work. These to the number of twenty-five were formed, and graduates appointed to organize them. It was further decided that all friends of the University should be enrolled as Associate-Members of Convocation with the privilege of voting for a local representative from each Local Association, on the Executive Committee. Graduates in country districts should not be deterred from working up Local Associations, by the fact that they are few in number. One Graduate, in most cases, by personal canvass in spare hours, may enroll several of his friends and acquaintances, as Associate members. Remember, that our annual subscription of five dollars is equivalent to a donation of one hundred dollars, and is even of more value as representing the steady influence and support on the part of the subscriber in favour of the University.

The Committee further drafted a Constitution, which was laid before the General Meeting of Convocation held on November 3rd ult., when it was revised and adopted.

This first General Meeting of the Convocation, now an accomplished fact, was also remarkably successful. Many Graduates, both Clerical and Lay, took advantage of the opportunity to express the pleasure which they felt at seeing such a movement in operation, and their determination to support it in every way, and the clerk is continually receiving letters of similar import. At the same meeting a most important resolution, moved by Mr. J. A. Worrell, was unanimously adopted, requesting the Corporation to found an Honour Course in Modern Languages. It is the intention in future to endeavour to make this Annual meeting coincide with the Annual dinner held on St. Simon and St. Jude's Day, when business and pleasure will be fitly combined.

What then is the general result already achieved? This, when the short time which has elapsed since the meeting of Graduates of June 2nd, is taken into consideration, it will be seen is by no means small. The roll of membership numbers close upon one hundred and fifty. The Corporation, in response to the resolution of Convocation, declared their willingness to found the course in Modern Languages so soon as the necessary funds were forthcoming. These being already on hand, this course may now be regarded as established, and the scheme of study will appear in the forthcoming Calendar, and a long felt want will thus be supplied. Moreover, everywhere Graduates and friends of Trinity are taking heart and preparing to do all that in them lies to forward the interests of the Institution whose welfare they have close at heart.

To enlist the sympathy of Medical Graduates has long been a difficult problem. Coming so little into contact with the Arts and Divinity Students, they have in the past naturally taken but little interest in Trinity after gaining their Diploma. It will probably be a work of

time to thoroughly convince them that they are recognized as definitely connected with the University, and to induce them as a body to work in its behalf. But there is one way in which they may become identified with the life and action of Trinity—viz., by joining Convocation. Whilst we have as yet only a comparatively small number of Medical Graduates enrolled, it is yet true that some of our most energetic and interested members are doctors. Drs. Krauss and Sheard were on the Provisional Committee, and Drs. Harris (Brantford) and Sheard were elected members of the Executive Committee. This is a good augury for the future, and we now heartily and earnestly invite all Medical Graduates to come forward and enrol themselves members of the Convocation of their Alma Mater.

Work is now urgently called for at the following points:

- (1) The organization of Local Associations.
- (2) The enrolment of Medical Graduates.
- (3) And of Associate Members.

We trust all existing members will labour in the lines thus indicated.

There is now no reason for hesitation on the ground that the movement will not succeed. *It is already a success*, and we take this opportunity of thanking all who have assisted in it by working on Committees, or by becoming members, and more especially we tender our hearty thanks to the Chancellor for giving us his weighty influence, and to the Provost the original promoter and principal director of the whole movement.

We are authorized to state that the Clerk will be most happy to supply any information which may be desired, copies of the Constitution, forms of application for membership, &c. Many graduates have already received forms of application, which they have not yet seen fit to fill up and return. We trust the effect of these remarks will be such as to induce them to do so at once.

THE PUBLIC DEBATE.

The third meeting in the series of Inter-Collegiate debates took place in our Convocation Hall, on Friday, December 2nd, between University and Trinity Colleges. Owing to the bad weather, the audience was not so large as the committee expected, although the body of the Hall was comfortably filled. The Bishop of Algoma made an excellent chairman.

The first part of the programme was chiefly of a musical nature. The University Glee Club opened the proceedings by Hatton's "Stars of the Summer night." It cannot be said that the Club sang this number with proper precision, and they seemed to feel the absence of their musical director. Miss Symons, who is one of our fair Undergraduates in music, gave a piano solo, consisting of Irish airs, with admirable execution. Miss Morson sang with her accustomed sweetness, "Yellow Roses,"

and was deservedly encored, as was also Mr. Mercer whose solo, "Forty Years On," was taken from the new song book of Toronto University. Mr. T. T. Norgate read an essay on "Spinsters and Bachelors," which was of a decidedly humorous strain in its descriptions of the various species of these two classes that one meets with. The musical portion of the programme was completed by the Varsity Glee Club's rendition of the "Image of the Rose." This number was much better sung than their first glee, and well earned the encore which was given the members, who replied with a rollicking College song.

The debate was then commenced on the subject:—
Resolved, "That war has been on the whole beneficial to the race." Trinity maintained the affirmative side, in the persons of Messrs. E. C. Cayley and Bousfield, while Messrs. G. A. H. Fraser and Fenton supported the negative view of the question.

Mr. Cayley opened the debate in a speech full of deep thought and logical conclusion. Unfortunately he indulged in a preliminary introduction, which, owing to the limited time of fifteen minutes allowed each speaker, compelled him to condense one of his most important arguments into a minute or two at the end. He maintained that civilized life was the outcome of war, and that the grand civilization of the Empires of past history was due to the great conquests which they had achieved. The evils of war lie on the surface but its advantages take deep root at the heart of every nation and in benefitting a people as a whole, benefit the individual. War is the mainspring of the literature and arts of every nation; the greatest literary ages of the world, the golden era of the Greek, the Augustan age of the Roman, and the Elizabethan period of the English literatures were the outgrowth of successful contests. In an eloquent conclusion Mr. Cayley claimed that the characters of nations and their great men were refined and inspirited by war, while peace had the tendency of making them selfish and corrupt.

Mr. Fraser, the first speaker on the negative, in a speech which was much admired for its ready fluency and its excellent specimens of English, narrated the evils which war inflicts. He described the destruction of life, the sickness and disease that follow in the train of war, and alleged that it was one of the greatest scourges that ever happened to the human race. The destruction of commerce, the national debts, and the heavy taxations are also the results of long contests. The useful arts and education are interrupted by wars, and as in the case of Abyssinia, a tendency to barbarism is the effect. Wars are prejudicial to freedom, and by no other means could the tyrannies of Cæsar, Cromwell, and Napoleon, have been upheld. Finally, war arouses the worst passions of men, and leaves behind demoralizing effects.

Mr. Bousfield supported his leader in the debate, and answered the arguments of the first speaker on the negative. He referred to the beneficial effects that war had

on particular countries, especially Egypt, which in peace reposed enervated in vice, but in war was prosperous and invigorated. Mr. Bousfield, however, did not speak with his usual readiness and wit, owing doubtless to the vast size of the subject.

Mr. Fenton, who has an animated style of speaking that attracts one's attention, employed himself in trying to refute the arguments of Affirmative. He asserted that the great literatures of the world were merely coincident with, but did not result from, war; and claimed that if war was beneficial to the nation, it would be beneficial to the district and village, and thus there should be continual wars.

Mr. Cayley, in his five minutes' reply, ably answered this last argument, by likening war to food which was beneficial to man, but was not so when indulged in to excess.

The chairman, in summing up, gave his decision in favour of the arguments of the negative, and referred to an International Court for the decision of conflicting questions. After a vote of thanks to the chairman, proposed by the debaters, the meeting dispersed.

NOTES.

While the University Glee Club was waiting for a street car some officious policeman came up and told them to "move on," although there was not the slightest disturbance among them. Although one of the members told him they were waiting for a car, with elephantine stupidity he marched Mr. Newton Kent, the leader of the Club, to the police station. The Glee Club was thus deprived of the services of their leader at the debate.

The speech of the leader of the affirmative was a splendid specimen of close and accurate reasoning, and for eloquence and power, was the event of the debate.

After the debate the Glee Club was entertained in the reading room.

The feeling of the audience seemed to be in favour of the affirmative, and the Chairman's decision was criticized by several. It was thought the decision was given as if the subject read "is" instead of "has been beneficial." The effects which the negative showed as attendant upon war, could not be considered as lasting as the benefits which the affirmative proved to accrue from war.

The essayist with elegant grace and gallantry performed his duty of handing up to the platform the ladies who took part in the programme.

LITERARY NOTES.

In the December number of "The Century," Prof. Shields has an article on the "United Churches of the United States," being a reply to some of the remarks which his former article on the same subject, in "The Century," for November, 1885, called forth. It is well worth careful reading by those who are interested in this much discussed topic of Church Union. And who is not?

In this article, as in the former one, he lays down as his main principle the fact which has, he says, never been controverted, that, in the United States at least, "the chief historical Churches have long been reacting towards the Protestant Catholicism expressed in the English Prayer Book."

He takes up separately replies which have been received from representatives of the different forms of Church government under the heads of Episcopal, Presbyterian, and Congregational.

While we may not agree with all his remarks, yet, on the whole, the paper is a fair and able effort towards that much to be desired end of Union.

He bears full and frank testimony to the value of our Liturgy as a basis on which Union may be consummated, and recognizes in the idea of the Historic Episcopate that element of Church government which is needed now, and needed especially in the United States, and, we may also say, in Canada. In his own words :

"I venture to hope that in any union to be devised, the historic Episcopate can be retained, if only as one remaining bulwark against the well-meant, but lawless evangelism which is running wild in our churches, and bringing all the Divine Institutions of religion into contempt. When earnest and gifted preachers of the Gospel, like Mr. Moody, decline to become ordained ministers of any church, while everywhere exercising ministerial functions, with learned and faithful pastors sitting at their feet, and the whole order of God's house set aside, can we wonder if the popular inference should be, that the ministry itself is but a human convenience, if not already a failure. Is any transient good done by them to be weighed for one moment against the lasting evil of overthrowing the most sacred ordinances and institutions, to say nothing of feverish excitements, whose track is often that of the simoon through the fairest pastures of Christ."

And again he says :

"There is also a large and growing class of minds in all Churches for whom the historic Episcopate, as now associated with the Prayer Book, seems practically the only guarantee of a pure Scriptural Worship."

We gladly welcome these articles on Church Union, feeling sure that the recognition of the principles of doctrine and polity laid down in our Prayer Book and Articles is the only basis on which any true Union of Churches can be formed, and that the more the question is agitated and pondered over, the more will this ground be taken up. Assuredly we of the Anglican Church have nothing to fear from any part of our doctrine and polity being investigated and placed in its true light before the world.

Everybody remembers that very clever piece of work that came out several years ago,—"*Helen's Babies*." At the time of its publication it was one of the two famous books of the year,—the other was "*Daniel Deronda*,"—and

had quite a phenomenal circulation. The author has, comparatively speaking, disappeared from public view since his clever book was published. We do not know that anything he has done since has attracted particular attention. But a day or two ago we noticed in one of the great New York literary journals an observation to the effect that Mr. Habberton had written many better books than "*Helen's Babies*." And it caused us to reflect: If the critic's words be true,—what is fame?

In these days we see a great deal of cheap notoriety: men become known the world over for utterly worthless performances, for bringing out such aimless nightmares of books as "*She*;" for wearing long hair and knee-breeches, and having a *penchant* for sunflowers; even for living in defiance of morality and law. They sink out of sight, indeed, very quickly again, but—they have been famous.

The desire for fame is the frailty of noble souls, and such a desire is not to be condemned so long as it does not govern the life and become the sole aim. But if man can overcome the strong desire to become known and appreciated, and can pursue his way unwarping in this direction or that, by any temptation to pander to the applause of the multitude, he will have shown greater nobility.

It does not follow that because a man has become known in the world, therefore he has deserved to be known; and again, it does not follow that because a man is not known and famous in the world, therefore he has not done anything for which he deserves to be known. A man may be undeservedly famous, or on the other hand, he may be undeservedly obscure. The unaccountable tastes that take possession of the public, one after the other, each to run its short course, often baffle long continued effort to meet the popular approval, while sometimes an individual opens his eyes in the morning to find himself—perhaps involuntarily—famous. In many cases—very many—it is only after the hard worker has passed away to "that bourne whence no traveller returns," that men recognize the good work he performed. So uncertain a thing is fame.

These remarks were suggested by the circumstance of Mr. Habberton's best work being unappreciated, while his inferior work became very famous; and possibly some wearied workers may obtain a slight degree of comfort from this fact, in the assurance that, though perhaps unappreciated, they are doing good work.

We are aware there are proverbs which contradict this conclusion, and which would suggest that the critic was quite mistaken in his estimate of Mr. Habberton's later work, for example, that one which holds that "if you have any good in you the world will be sure to find it out."

But proverbs, as gentle Charles Lamb has shown, are often fallacious.

There is in the December *Century*, an article entitled "The Sea of Galilee," by Ed. L. Wilson. Coming as it does at this time, when we are all looking forward to

keeping the Festival of the Nativity, this sketch of the scene of so much of our Lord's life and work, is of more than ordinary interest. Beginning with a view of the sea from the town of Safed, about 1,700 feet above its level, he conducts us through Tiberias, with its hot baths, across the Jordan at its departure from the sea, and then turning northwards again along the shore to Magdala, "The Watch Tower." From the "Watch Tower" we view the broad expanse of the plain of Gennesaret, stretched out before us, and in quick and lifelike review we pass through the scenes of many of those words and works, the record of which is our most precious heritage. Like other writers, Mr. Wilson bears testimony to the extreme naturalness of the Gospel narrative in its description of life and scenery.

COLLEGE NEWS.

Owing to the energy of our indefatigable Registrar, the Calendar will make its appearance much earlier than usual this year. It is expected that it will be ready for issue on January 10th, 1888.

Those bugbears of the Michaelmas Term, the Christmas Examinations, commenced on Wednesday, December 14th and the last paper will be sent in on Tuesday, December 20th.

The prospectus of our Women's College is now ready and will, we hope, be before the public by the time our next issue appears. Want of space prevents our giving the text of the prospectus in full, but it will appear in our January Number.

A few mornings ago, our museum received a valuable addition to its interesting relics. It consisted in an article of raiment which from its venerable age could belong only to Pre-historic man. It is said that the curators obtained this rare specimen from an inhabitant of an Eastern wilderness.

There lately wandered, in some mysterious way, into the Apologetics' Alcove of the Library, a copy of the "Rake's Progress," with illustrations by Hogarth. Some of the Arts men have been wondering whether it was quite by accident, owing to the staid character of the binding, that several "tugs" took out this work and intently studied it, under the vain delusion that it would furnish material for a sermon.

H. J. Leake, B.A., met with an untimely accident while playing football one afternoon in November. He was thrown on the palm of his left hand with such force as to dislocate two bones at the elbow. Mr. Leake has until lately been carrying his injured arm in a sling, and passing his days in immunity from Chapels and Lectures. He has, however, recovered the use of his arm in time to contend with the Christmas Examinations.

The last few meetings of the Literary Institute have not been well attended, owing to attractions in the way

of Inter-Collegiate Debates at other colleges. At the meeting on November 11th, the question of Compulsory Chapels was discussed. Messrs. A. C. Bedford-Jones and Houston, contended they were an evil; Messrs. Tremayne and Cayley affirmed that forced attendance at chapels was productive of good. The essayist was Mr. Grout, and the reader Mr. Martin. On November 18th, the subject was: Resolved, That the Reduction of Fees would be advantageous to the University. Messrs. Shutt and McGill spoke in favour of the affirmative; while Messrs. H. H. Bedford-Jones and Martin upheld the negative. The well-worn question of Commercial Union was debated upon at the meeting of November 26th. Messrs. McGill and Waller, who were volunteers for the occasion, made excellent speeches in favour of such a measure, and completely outweighed the arguments of their opponents, Messrs. Creighton and Towner. At this meeting an important change was made in the Rules of Order. It was resolved that questions which did not come under the provisions of the Constitution should be decided by Parliamentary Practice, and not, as heretofore, by the rather limited experience of different Chairmen.

A valuable addition to the University Library has lately been presented by Ross Wetherman, Esq., of Toronto, and our shelves now contain a correct and fully authorized copy of the Roman Missal. Generally speaking, the works that pass under that name in many libraries are more or less abridged, but this fine copy contains all that pertains to the intricate public services of the Roman Church. It bears the title, Anglicised, of "The Roman Missal, restored by the decrees of the Very Holy Council of Trent, put forth by command of His Holiness Pius V., Supreme Pontiff, certified by the authority of Clement VIII. and Urban VIII. Most accurate edition, with the latest additions." The publishers are LeClerc, of Paris, and Burns & Oates, of London, and it is licensed by the Cardinal Archb'p. of Paris, 1875. The execution of the work is singularly beautiful and clear—the Rubrical colouring being very fine. The musical portions are set to plain song, and a plentiful distribution of small red crosses, at places where the officiant is to cross himself, give the pages a bright appearance. The Canon of the Mass is faced by an engraving of the Crucifixion. The book is handsomely bound in green and gold, and altogether is a work of which no publisher need be ashamed.

At eight o'clock on Friday evening, December the 5th, the Theological and Missionary Association held its second open meeting in the College Hall. There was a good attendance of members, and much enthusiasm was aroused by the eloquence and fervour of the paper on the Foreign Missions of the English Church which Canon Dumoulin delivered. His account of the growth and labours of the Society for the Propagation of the Gospel was most interesting, founded in 1701, as soon after the Reformation and the Revolution as was to be expected, this great Society

the mother and nurse of the great American Church as well as of our own has now an annual income of over half a million, and as many as 350 Students in her Missionary Colleges.

He next called our attention to the great work of the Church Missionary Society, founded in 1801, only second to the S. P. G.

After dealing with these, the two "great" Societies he passed in review what he called the "Accidental Societies," the Ladies' Association and Zenana Missions in India, carried on by women only, the Anglo-Continental Society for spreading a pure Theology within other Communion by teaching and not by Proselytising.

This important work is being prosecuted in Italy and Germany, Switzerland and France. The Oxford Mission to Calcutta, and the Cambridge Mission to Delhi were next noticed, as well as the Missions in North China, &c. The work of the Colonial and Continental Society employed in 1886, 106 Clergy. The South American Mission founded in the blood of all its original labourers, and the Universities Mission in Central Africa were next treated of, with touching notices of the two Martyr Bishops, Mackenzie and Hannington. The peculiar difficulties and triumphs of the Melanesian Missions were treated at length adorned as they are with two Martyrs Bishops Selwyn and Patteson. The paper was followed, by interesting discussions on the points so ably brought forward by Canon Dumoulin, and closed with prayer.

The subjects for the prizes to be awarded in June next have been made known, and are as follows:

SERMON—S. John vi. 66-67.

ENGLISH ESSAY—"Parliamentary Reform in England in 1832, its history and results."

ENGLISH POEM—"Westminster Abbey on June 20th, 1887."

LATIN ESSAY—"Oratio ad populum contra leges agrarias H. Georgii."

LATIN HEXAMETERS—"Cleopatra."

GREEK IAMBICS—Tennyson's "Ulysses" down to "for ever and for ever."

The books to be read for the Hamilton Memorial and Cooper Apologetic Prizes are:

FOR HAMILTON MEMORIAL—

"Heroes of Hebrew History."—*Rp. Willerforer.*

"Sermons on Old Testament Subjects."—*Rp. Woodford.*

"Footprints of the Son of Man as recorded by S. Mark."—*Canon Luckock.*

FOR COOPER APOLOGETIC PRIZE—

"Miracles of our Lord."—*Steinmeyer.*

On the whole the choice of subjects is better than last year though, some of them cannot be said to be of a very inspiring nature. Whether the land theories of Henry George, which involve so much phraseology of a distinctly modern and technical character, form a suitable theme for a Latin Essay is questionable. The subjects for the Latin

Hexameters and Greek Iambics are very happily chosen although it is very doubtful if any one will attempt them. Westminster Abbey on June 20th, 1887, may offer a variegated picture to some imaginative mind, while Parliamentary Reform in 1832 is sufficiently confined so as not to embrace the principal parts of the civilized world, like last year's forbidding subject of Imperial Federation.

EXCHANGES.

We have received a large number of exchanges since our last issue, and are glad to welcome one or two new friends. On a comparison of all, we notice but few in which there is any falling off in style, matter, &c., which is a good omen for the coming year. In accordance with time-honoured custom, it is our pleasant duty to wish them a "Merry Christmas," in the shape of wishing that they may all have a Christmas Number of such excellence as we should desire for ourselves; and a "Happy New Year." We trust that the different editors will not be suffering from any ill effects of Christmas Vac. feasts when they return to wield the pen, and that their opening editorials may show traces of the mollifying influences of the season, more especially in this particular column.

We welcome "The Varsity," of which we have received four numbers. There is an uncommonly good article on "The Student as a Social Unit."

Surely the editors of "The Sunbeam" might see whether the stock of paper in their vicinity does not contain some article which would show off the printer's ink to better advantage.

We have also received "The Canada Educational Monthly," "Acta Victoriana," "The Portfolio," and "St. John's College Magazine."

Again "The Berkeleyan" is exceptionally good, notably in the Review department. It has an interesting article on "Requisites of Tragedy." "The Dartmouth" (2 nos.) editorials are exceedingly spicy; we sympathise with the students in their complaints of the College clock, as our own is occasionally tempted to indulge in such vagaries.

"The Normal News" has a great many errors in a short compass. Either the printers or the proof-readers want looking after.

"The Hamilton Literary Monthly" contains a neat article on "Hawthorn's Delineation of Puritan New England."

"The Critic" sends us about the worst number we have seen. It seems to have had to take anything to fill up with. We hope to see more ballast and less so-called wit next time.

We acknowledge "Troy Polytechnic," two numbers "The Manitou Messenger," "The Stylus," "The College Mercury," two numbers; "The Yankton Student," "The Adelpian," "The Sibyl," "The Undergraduate," and "The Nut."



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The examinations for the degree of B.C.L. will begin on June 14th.

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