

VARSAITY

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THE VARSITY.

THE VARSITY is published in the University of Toronto every Saturday during the Academic Year, October to May inclusive.
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Topics of the Hour.

The eighth Monday Popular Concert took place in the Pavilion on Monday evening last, and was very fairly attended. It was most enjoyable throughout. The selections rendered by the Quartette Club were well chosen, and embraced some novelties. The ensemble of the club was nearly perfect. They played the first two movements from the C Minor Quartette, (op. 18; No. 4) of Beethoven; the andante and variations from the D Minor Quartette, of Schubert; the Adagio from Haydn's Quartette, (op. 76; No. 1); played here not long ago by the Mendelssohn Quintette Club, and "Mignon," a gavotte, by Thomas. The playing of the Schubert and Haydn numbers was almost faultless. The solo vocalist was Miss Kate Percy Douglas, who possesses a pleasing soprano voice, of light timbre and rather limited compass. She sang "Spring Song" (Becker), "Faithfulness" (Brahms), "In Love's Bright Joy," (Liszt), and Schubert's "Serenade," (Violoncello obligato by Herr Corell). Mme. Dory Burmeister Peter-

son, a pupil of Liszt, played "Nocturne in A flat" (Chopin), "Valse Caprice," (Rubinstein), "Rhapsodie No. 12," (Liszt), and "La Chasse" (Kullak). Mme. Peterson is a very brilliant executant, and possesses great delicacy of touch combined with most artistic taste and feeling. She delighted her audience and was encored most enthusiastically.

An animated controversy has been going on for some time among the eastern American colleges. It is the old discussion, the new learning asserting its right to equal recognition with the old. The new education is represented by Harvard, the old by Yale and Princeton. On the one hand are arrayed the champions of the ancient classics and the mathematics, on the other the advocates of the modern languages and the natural sciences. It seems to us over here in Canada that the participants in these discussions generally lose sight altogether of the great fact that for the acquisition of a true liberal education it does not matter so much what one studies as *how* he studies it. A consideration of equal importance is the mental attitude of the teacher under whom the education is acquired. By liberal education we mean discipline of the will and the intellect, and the cultivation and training of the moral and the æsthetic sensibilities. This can be done as well by the new learning as the old. Liberal education takes no cognizance of the incidental advantages which may at times be attached to one of these departments or the other. Since, then, the great results of the two kinds of learning, if properly pursued, are the same, we must admit our preference to the elective system of Harvard over the compulsory system of Yale. For Harvard gives great room for the individual and independent development of the student. But Yale seeks to mould the new generation rigidly in the ideal forms of the past, the implication always being that the past is infinitely better than the present is, or than we can hope the future to be.

The committee of the George Brown memorial fund have founded a scholarship in the University of Toronto with the balance of the fund which remained after the erection of the statue in the Queen's Park. This act was in unison with the kindly feeling which Mr. Brown always held toward our University. He looked upon it as the grand cope-stone of the great free educational system of Ontario. Forty years ago he took an active part in the agitation which led to the secularization of King's College. A powerful pamphlet on the origin and history of the College which was issued anonymously from his printing house about that time, was said to be the work of his pen. And in the attacks on Toronto University which were subsequently made by the extreme Anglican party, Mr. Brown nobly upheld the honor of the provincial institution. With the more recent movement for the higher education of women he was also in entire accord, and our University was proud to enrol the names of his daughters in her first class of women graduates. His countrymen have erected a statue in his memory, but his better monument is more lasting than bronze.

Literature.

A DREAM.

That old, strange dream came back again last night :
 In sleep I felt the strong touch of the sun,
 While near me, but in shadow, wandered one
 Whom my soul loved. With him the chilling blight
 Of death and bitter winds ; with me fair sight
 Of flowering trees, and streams that swiftly run ;
 Ah, would, I yearned, mine were the heavens dun,
 And his this fragrant garden of delight !
 And so it was ; but while to him the change
 Brought blossoming boughs, and lull of tender sound,
 For me the bitter breezes of the shade
 Were blithe child spirits. Transformation strange !
 I seemed to tread upon enchanted ground,
 While round my steps the happy angels played.

A. E. W.

January 30, 1886.

MRS. BROWNING'S LYRICS.

Mrs. Browning's philosophy of life, as revealed in her lyrics, is decidedly humanitarian. A life of isolation, exclusively devoted to self-culture and contemplation, is, in her view, incomplete, not to say selfish. She holds that the reciprocal working of life upon life is an essential condition of true being ; or, as she expresses it in one of her sonnets :—

" We cannot live, except thus mutually
 We alternate, aware or unaware,
 The reflex act of life."

In one of her longer lyrics, " The Poet's Vow," we find depicted the rueful effects of a resolution to " forswear man's sympathies," made by one who seeks to satisfy the wants of his human soul by solitary communion with nature. The author's comments are unequivocal. Dwelling upon the unfeeling repose which marks the brow of the stern recluse, she says :—

" The self-poised God may dwell alone
 With inward glorying,
 But God's chief angel waiteth for
 A brother's voice to sing,
 And a lonely creature of sinful nature,
 It is an awful thing."

Mrs. Browning gives her verdict in favour of a life spent in unwearyed endeavor. Her poems certainly do not recognize the seeming hopelessness of a task as any warrantable motive for resigning it. In " A Vision of Poets," the leading argument is that the pre-eminently favoured among mortals are those whose pursuit of a worthy object has been accompanied by the chastening power of suffering. Her life fully exemplified her doctrine. She pursued her literary career with unflinching energy, supported by an enthusiastic faith in her own poetical aspirations.

A prevailing feature of her mind was the conviction that the revelations of her own inner consciousness, if fully expressed would constitute true poetry.

A favorite theme with Mrs. Browning, and one continually arising in her verse, is that premonition of the unseen world, which visits every soul with greater or less frequency, and recalls it from a too great absorption in earthly cares. Her most philosophical poem, " A Rhapsody of Life's Progress," has a beautiful allusion to these spiritual communings :—

" We lie in the dark here, swathed doubly around
 With our sensual relations and social conventions,

Yet are 'ware of a sight, yet are 'ware of a sound,
 Beyond Hearing and Seeing ;
 Are aware that a Hades rolls deep on all sides,
 With its infinite tides
 About and above us, until the strong arch
 Of our life creaks and bends as if ready for falling,
 And thro' the dim rolling, we hear the sweet calling
 Of spirits that speak in a soft under-tongue
 The sense of the mystical march."

Another poem, " Human Life's Mystery," dwells solely upon this theme.

When spiritual influences are earnestly sought after and left unobliterated by opposing forces, they must certainly work with greater effect upon the nature subjected to them. As Mrs. Browning's temperament and state of seclusion fitted her to be a more than usually favored recipient of these influences, it can scarcely be deemed an overweening presumption that she should consider her especial mission as a poet to lie in singing to others of the beauties which were revealed to her own consciousness ; or, as she herself puts it, to " deliver right the music of her nature." The poems which this conviction produced have the merit of recalling the world-engrossed thoughts of their readers to that higher life for which all this world's course should be a conscious preparation.

Sometimes Mrs. Browning's enthusiastic fervour of soul finds its expression in a series of spasmodic raptures clothed in language that is barely intelligible. In " The Seraphim" and " The Drama of Exile," this, and the mysticism of the frame work of both poems, are noticeable defects. Yet, in " The Drama of Exile," there are some delicately beautiful lyrical effusions. In the chorus of Eden Spirits, sung to Adam and Eve on their flight from Paradise, there are some beautiful pathetic lines alluding to those same dimly suggested ideals which Mrs. Browning loves to keep before us :—

" Harken, oh harken ! ye shall harken surely
 For years and years
 The noise beside you, dripping coldly, purely,
 Of spirits' tears.
 The yearning to a beautiful denied you
 Shall strain your powers,
 Ideal sweetnesses shall overglide you,
 Resumed from ours.
 In all your music, our pathetic minor
 Your ears shall cross,
 And all good gifts shall mind you of diviner,
 With sense of loss."

It is evident that Mrs. Browning's favorite themes are those of an exalted mystical nature, yet she shows a warm, sympathetic interest in the great practical questions of life. She is an ardent champion of the universal extension of human liberty. Though not a political economist herself, she yet assisted in the preliminary work of reform by helping to rouse the feeling which precedes any beneficial change in society.

As companion piece to her appeals for the oppressed negro slaves of America, is the collection of songs wherein Mrs. Browning celebrates the patriotic contest in her adopted Italy. In both instances the one principle, Liberty, is contended for, yet the attitude and spirit are different. In advocating the cause of the American slave, Mrs. Browning dwells with emphasis on the wrong inflicted, and sends forth solemn invective against the oppressor ; in the Songs of Italy our attention is directed rather to the struggle against the wrong, and she displays a joyous participating enthusiasm in the progress and triumph of the avengers of tyranny. " The Forced Recruit," one of the most touching of Mrs. Browning's lyrics, is written in connection with this subject.

While Mrs. Browning's heart beats warmly for the weak and oppressed everywhere, her most earnest appeal is for the poor child-outcasts in England. Some political economists maintain

that a community's greatness is measured by the keenness of the competition among its members. Mrs. Browning, in her lyrics, does not attempt a formal refutation of this doctrine, but she protests emphatically against the neglect of the poor which it justifies.

"The Cry of the Children," one of the author's noblest lyrics, is an agonized protest against a more heinous wrong than neglect—actual oppression—the cruel oppression practised by unprincipled "gold-heapers" upon the child-labourers in English mines and factories. The main thought throughout the poem is the sad anomaly of nature, listless grief holding sway over innocent childhood. Care, free buoyancy, the blest privilege of youth, has never been known to these little toilers ;

" They look up with their pale and sunken faces,
And their looks are sad to see,
For the man's hoary anguish draws and presses
Down the cheeks of infancy."

The intoxicating delight in country sights and sounds is unknown to the weary children from whom all joyous exhilaration of spirits has been crushed out by the unceasing toil of their lives :—

" For, oh ! say the children, we are weary,
And we cannot run or leap,
If we cared for any meadows, it were merely
To drop down in them and sleep."

The dizzy, ceaseless droning of the busy factory wheels expels all other sounds. Here Mrs. Browning's lines are an appeal of passionate anguish :—

" Ay ! be silent ! Let them hear each other breathing,
For a moment mouth to mouth,
Let them touch each other's hands in a fresh wreathing
Of this tender human youth !
Let them feel that this cold metallic motion
Is not all the life God fashions or reveals.
Let them prove their living souls against the notion
That they live in you or under you, O Wheels !"

The circumstances of Mrs. Browning's life introduced a vein of melancholy into her poetry, especially noticeable in her first collection of sonnets. Yet the element of sorrow is neither querulous complaint nor defiant passion. A tone of gentle resignation prevails in all, and those who find their own afflictions mirrored in her verse, are comforted by the ameliorating thoughts which she unflinchingly suggests. Thus, to those who, like herself, have been stunned by the blow of bereavement, she recalls the bright hope of future reunion :

" God keeps a niche
In heaven to hold our idols, and albeit
He brake them to our faces, and denied
That our close kisses should impair their white,
I know we shall behold them raised, complete,
The dust swept from their beauty, glorified,
New Memnons singing in the great God-light."

E. BALMER.

SUMMER DAYS.

O, the bright, the summer days !
Days of misty, golden haze !
Gone forever.

The faint, sweet perfume of the early morn,
The glorious noontide of a day new-born,
The eve, the sunlight ruddy skies adorn,
Gone forever.

The dreamy hours speed away
As trackless as the dew of May
In summer weather.

And drifting idly moves our boat along,
The shadows deepen as the evening song
Comes floating o'er the water, clear and strong,
In summer weather.

Then slow the stroke, the rising moon
Shines coldly over crag and ruin,
The last farewell.
The gleaming waves just bathed in silver light,
The oars dip in and out in splashes bright,
The night-winds softly whisper "dear, good-night,"
The last farewell.

AN UNFINISHED DREAM.

Vaguely feeling a strange unrest
That fills my soul with sadness ;
Wearily asking " Is life then blest
Or cursed ?"
" Have my days been spent for the best
Or worst ?"
" The measure of joy, of gladness
Is filled," the merciless answer pressed ;
" They are gone, the hours, in idle jest
Dispersed."

" Alas ! I dare not think," I cried at last,
And surging memories of a wasted past
In silent, hopeless woe are eddying fast
And bow my head with sorrow.
And ever anon the sad refrain,
" For thee there is naught but grief and pain
And bitter tears to weep in vain
In all life's dreary morrow."

MADGE R. ROBERTSON.

University College, Toronto.

THE NEW PROTESTANTISM.

In a former article on this subject, assertions were made to the effect that the great majority of professors in denominational theological colleges are biased with regard to the doctrines they teach, that the training received by students in these colleges is in a large measure narrow and illiberal, and that no one can enter and continue in the ordinary theological profession without surrendering liberty of conscience and intellect. I shall now proceed to substantiate these statements. The evidence which I am about to submit appears to admit of but one conclusion.

In the year 1553, John Calvin had established ecclesiastical rule over the City of Geneva. Bolsec, formerly almoner of the Duchess of Ferrara, disputed Calvin's doctrine of predestination. He was forthwith banished from Geneva. Michael Servetus, a learned Spanish physician, was arrested at the instance of Calvin and burned to death for heresy. He had written a book against the orthodox doctrine of the Trinity. The MSS. of a new book *Restitutio Christianismi*, were burned with him.

After the revolution of 1688, the Westminster Confession was received as the standard of the Scottish national faith, and it was ordained by the same acts of Parliament which settled Presbyterian church government in Scotland, "that no person be admitted or continued hereafter to be a minister or preacher within this church unless he subscribe this confession of faith declaring the same to be the confession of his faith." By the Act of Union in 1707, the same is required of all professors, principals, regents, masters and others bearing office.

In the year 1730 the assembly of the Church of Scotland enacted that in future no reasons of dissent against the determinations of church judicatures should be put on record. This was an attempt

to prevent congregations from complaining of forced settlements over them of unpopular ministers, under the obnoxious Law of Patronage (1712). In 1732 the Rev. Ebenezer Erskine, of Stirling, in a sermon delivered in his capacity of moderator before the synod of Stirling and Perth, denounced in impassioned language the recent legislation and the spirit of the church. As the final result of these statements he was expelled from the Church, along with three other ministers who had openly expressed their sympathy with him.

In 1841 the Rev. James Morison of Kilmarnock was deposed from the ministry of the United Secession Church for certain views which were regarded by the supreme court of his church as anti-Calvinistic and heretical. Briefly stated, Mr. Morison's heresy consisted in the assertions that "the Divine Father loves all, the Divine Saviour died for all, and the Divine Spirit strives for the salvation of all." Shortly afterwards his father, who was minister at Bathgate, and two other ministers, were deposed for similar offences. About this time also nine students were expelled from the Scottish Congregational Academy for holding "Morisonian" doctrines. Among those who took a prominent part in the prosecution of the Morisonian dissenters was the Rev. Michael Willis. It is said that a speech which he made on the question before the General Assembly of the Free Church of Scotland, gained him a reputation for sound Calvinistic ability which shortly afterwards led to his appointment as a professor of divinity in Knox College, Toronto. He retained this position for more than twenty years.

In 1874, the Rev. David Swing was tried by the Chicago Presbytery for having taught certain views on justification, eternal punishment and other questions which were heretical and contrary to the Confession of Faith. He was acquitted by the Presbytery, but the prosecution appealed the case to the Synod, whereupon Mr. Swing withdrew from the Presbyterian body and became an Independent minister. The principal prosecutor in this case was Dr. Patton, who, it is said, is a graduate in theology of Knox College, Toronto, and since a professor in Princeton College.

In 1875 a meeting of the Presbytery of Toronto was called by the Rev. Dr. Topp, to consider a charge which had been preferred against the Rev. D. J. Macdonnell, of preaching doctrines at variance with the standards of the church on the subject of everlasting punishment. The requisition which led to this meeting was signed by eleven members of the Presbytery, among whom were three professors of theology in Knox College, and a minister who has since been made the principal of a theological college in Winnipeg. The basis of the charge lay in a sermon delivered by Mr. Macdonnell, in which he had affirmed as his opinion,

"That there is ground to hope that God will eventually remove sin and suffering entirely from every part of his dominion." Mr. Macdonnell spoke in the discussion on his case, and stated that his position was one of doubt. He was ready, he said, to believe the truth of God on the doctrine in question, but he had not been able to satisfy his mind as to what the truth actually was. The case came before the Synod, and finally before the General Assembly of the Church in Canada. Among those who figured prominently in the prosecution were three members of the Faculty of Knox College, and the minister just referred to, who was virtually an extra-mural professor of that institution. Mr. Macdonnell is a graduate of Queen's College. At the suggestion of a committee which had been appointed to confer with Mr. Macdonnell, a minute was adopted by the Assembly, relating to the case, in which the following sentence occurs:—

"The doctrine of the eternity, or endless duration of the punishment of the wicked, as taught in the Confession of Faith, is a doctrine of Scripture which every minister of this Church must hold and teach—the General Assembly feels under obligation to continue its care in this matter." Notwithstanding the fact that Mr. Macdonnell's doubts still existed, he was compelled to make a formal

withdrawal from his position and to state his adherence to the Confession.

In 1877 a charge of heretical teaching was made against Professor W. Robertson Smith, of the Free Church College of Aberdeen. The case came before the General Assembly and continued for five years. Principal Rainey seems to have been the chief prosecutor. The offence consisted in the fact that in certain articles in the Encyclopædia Britannica on the Bible, on "Haggai," and on the "Hebrew Language and Literature," the general method on which Professor Smith proceeded, conveyed the impression that the Bible was to be accounted for by the same laws which had determined the growth of the sacred literature of other nations. It was charged particularly, that Professor Smith's statement that the book of Deuteronomy could not have been written by Moses, contradicted the doctrine of the direct inspiration, infallible truth, and divine authority of the Scriptures. In reply Professor Smith said that he had prepared the articles with reference to a purely philological point, and he contended that it was not desirable that ministers and office-bearers should be held back from taking part in scientific labors of that kind. Professor Smith's explanation was pronounced untenable by the General Assembly, and his chair in the college of Aberdeen was declared to be vacant.

In 1877, the Rev. Fergus Ferguson, minister of the United Presbyterian congregation of Glasgow, was accused before the Presbytery of teaching doctrines contrary to the standards of the church on the questions of justification, original sin and future punishment. The Presbytery condemned his views as heretical. Mr. Ferguson appealed to the Synod. This body sustained the Presbytery on the evidence, but reserved its judgment on other points. A committee was appointed to confer with Mr. Ferguson and an "explanation" from him ended the matter.

In the year 1878 the Rev. W. C. McCune, of Cincinnati, was charged before his Presbytery with being engaged actively in promoting and co-operating with a so-called Christian Union organization, or a church having the obliterating or ignoring of denominational lines as one of its principles, and also with having taught that denominational organizations requiring the assent of ministers to fixed creeds were sinful. The Presbytery, recognizing the genuine Christian character of his daily life, acquitted him, and at his request gave him a letter of dismissal as a sound and faithful minister. The Synod, on appeal by the prosecutors, sustained the action of the Presbytery. The case was carried to the General Assembly of the United States. This body reversed the decision of the lower courts, affirming that the charges had been proved, and that the Presbytery had erred in not reprimanding Mr. McCune for his unsound statements and disloyal action.

At the meeting of the Synod of the United Presbyterian Church in Scotland in the year 1879, the Rev. David Macrae, of Gourrock, moved a declaration that "in regard to the ultimate penalty of sin the Church does not hold herself bound to the interpretation of the Westminster Confession as to what the Scriptures say on the subject." This motion was rejected, and a committee was appointed to examine Mr. Macrae. He declared his uncertainty as to the future state of the wicked, and added that they certainly do not continue to exist forever in a state of torment, as affirmed by the Confession. In accordance with the recommendation of the examining committee, Mr. Macrae was "suspended *sine die* from all ministerial functions."

In the year 1880, in the General Assembly of the Presbyterian Church in the United States, a resolution was passed urging upon all professors in the theological seminaries of the Church the necessity of disapproving in their lectures of those religious teachers in Europe who are "disseminating doctrines calculated to undermine the authority of the Holy Scriptures," but to "denounce their heresies, and fully and emphatically insist in their instructions on the integrity, inspiration and authority of the word of God."

At the meeting of the General Assembly of the Free Church of

Scotland in 1881, the Rev. Dr. William Laughton, the new Moderator, in his opening address said :—

“There must be no compromise on the supernatural revelation of the Divine Word, and on those principles of revelation clearly and unequivocally asserted by the Confession of Faith.”

In 1881 the case of the Rev. W. L. MacFarlane, of Lenzie, came before the General Assembly of the Church of Scotland. It was charged that in a discourse assuming to point out in what sense the Scriptures are authoritative, Mr. MacFarlane, while not positively committing himself to their theory, had yet expounded the views of those who hold that the Bible is not true because it is authoritative, but is authoritative because and in so far as it is true. The Assembly pronounced the sermon defective in statement and blameworthy, and required Mr. MacFarlane to answer whether he regretted that his sermon had given occasion for doubts as to the soundness of his teaching, and whether he would endeavour to avoid giving occasion for offence in the future. Mr. MacFarlane gave an answer which satisfied the Assembly. He was then admonished by the moderator and the case was declared ended.

In the year 1883 we have the following deliverance from the highest ecclesiastical court of the Presbyterian Church in the United States :—

“The General Assembly feels constrained to express itself clearly and decidedly on the rationalistic treatment of the Holy Scriptures by Protestant teachers in Europe. . . . The Assembly would also remind the Presbyteries that it is incumbent upon them to see to it that appropriate constitutional action be taken, if at any time it should become manifest that any minister of our Church was promulgating contra-confessional doctrine concerning the Holy Scriptures.”

The cases which I have cited in this article, it will be seen, relate entirely to the Presbyterian body. Similar cases might be adduced from the history of other denominations. As all sectarian theological colleges are created and controlled by the councils of the various denominations, it is sufficiently demonstrated by the foregoing evidence that freedom of thought and intellectual progress on religious questions are not tolerated either in the colleges or in the ministry. For the most part this is a question of intellectual prejudice and not of moral obliquity. This prejudice is the natural result of early training and associations, but it is not therefore the less reprehensible.

It only remains to be said in conclusion, that there has always been a minority in the theological professoriate as well as in the ministry who have vehemently protested against the rule of intolerance. Honorable illustrations in the case of Mr. Macdonnell, for example, were Professor McKnight, of Halifax, Professor Mowat of Queen's College, Kingston, and the Rev. G. M. Grant, who subsequently became principal of the same institution.

A. STEVENSON.

FROM CATULLUS.

Life and love be ours, my sweet,
Careless we of carping age,
Laughing at its warnings sage.
Suns may die and rise again :
All too soon will fade our light,
Then come sleep and endless night.
So a thousand kisses give,
Then a second thousand more,
Ever adding to the score
Hundred's, thousands, (come my love !)
Then, lest envy know our bliss,
Let's forget how oft we kiss.

Ah, what more blest than cares all fled and gone,
When now the mind has put its burden by,

And we, with toil of other lands foredone,
Have come again to our own home at last,
And rest upon the couch we long have sought.
This, this alone, is meed for all the past.

R.

HAPPY DAY.

Linger, happy day,
Fade not away so soon !
So swift your sunny hours have fled
Since glory of the noon.

Linger, golden glow,
Brilliant in the West !
When happy peace floods all the land
Why haste, O Sun, to rest ?

And linger thou mine own !
For if the day depart
How dark for me if thou should'st take
The sunlight from my heart !

KENNETH MCKEN.

University and College News.

THE CONVERSAZIONE.

Students are requested to assist the Committee in maintaining order in the different dressing rooms this year. They should remember that some consideration and courtesy is due to their guests. They should not, therefore, crowd into the dressing rooms until their friends have been attended to. Care will be taken by the Committee to prevent a repetition of the confusion behind the scenes which occurred last year.

HISTORICAL AND POLITICAL SCIENCE ASSOCIATION.

The regular weekly meeting was held in Moss Hall, at a quarter to five on Tuesday afternoon, Mr. Houston in the chair. Mr. N. H. Russell read a paper on “Competition.” In the paper and ensuing discussion it was shewn that distribution is regulated by law, custom and competition. The influence of custom is declining, that of competition on the increase. Competition tends to preserve the equilibrium between supply and demand, both for labour and capital. Competition between nations is the same in principle as between individuals.

Four plans have been suggested by friends of labor to better the state of the laborer ; to give to each according to his wants, to give to each according to his work, to give to each according to his sacrifice, and lastly, co-operation. The first is manifestly impossible. The last is the most feasible plan ever developed as far as distribution is concerned. It has a double connection with competition. It is forced into being by the competition between labor and capital, and when established co-operative societies have to compete with independent capitalists.

There are two kinds of competition, that between members of the same trade, and that between members of different trades.

The relation of cheapness of living to competition is important. Inferior races like counterfeit coins tend to drive the better away, e.g., the French-Canadians in the Eastern States and the Chinese on the Pacific coast. Men who advocate protection as a benefit to laborers should insist on their being free from competition with “Chinese cheap labor,” with the Italians and Hungarians who have been so largely imported by American manufacturers. This is the logical outcome of the protective system and should stand as long as it stands.

In Bagehot's “Principles of English Political Economy” it is

shown that the area of competition is very limited in time and space. Transferrability of labor has been greatly interfered with by English poor laws, by slavery and by caste. For ages many countries knew no law but custom. Maine proves that society advances from status to contract, from collectivism to individualism.

Next Tuesday's subject is "Money"; papers by Messrs. McMurchie and Crawford. In this connection it might be just as well to state that the membership fee is twenty-five cents, not seventy-five, as printed last week.

MODERN LANGUAGE CLUB.

The last meeting of this society was taken up with a consideration of the works of Elizabeth Barrett Browning. Prof. Hutton presided, and gave a most interesting address on "Aurora Leigh." He remarked that the meaning of the poem was in the conflict between two forms of good—as in the Greek tragedies—Aurora Leigh, a natural girl, and Romney Leigh, the ascetic. Essays were read by Miss Robertson, on Mrs. Browning's Life, and by Miss Balmer, on Mrs. Browning's Lyrics,—the latter appears in our columns elsewhere. Readings from Mrs. Browning's works were given by Messrs Leys and Jones.

THE ENGINEERING SOCIETY OF THE S. P. S.

The regular meeting of the above society was held on Tuesday afternoon in the School of Practical Science, Prof. Galbraith in the chair. The routine business having been transacted, Mr. H. G. Tyrell entertained the society with an interesting description of an exploratory survey of the Battle and North Saskatchewan Rivers. The survey was made for geological as well as geographical purposes. Mr. Tyrell gave some useful hints for obtaining necessary information from Indians, and pointed out how one might exist in the North-West.

Mr. McCulloch then introduced the question of superiority between horses and cables as street car motors. He clearly demonstrated the entire cable system by means of diagrams, and pointed out the numerous advantages of the cable over the horse-car. After both sides had been heard to some extent the cable motor was voted the better of the two.

Mr. Nairn followed with a description of Toronto's sewage system and compared it with that of numerous other towns. He drew attention to the suggestion of many experienced persons for disposing of sewer gas by means of iron shafts being placed at short intervals. A discussion of the merits and demerits of this plan then arose. The society finally selected the magazines and periodicals to be subscribed for this year, and adjourned.

KNOX COLLEGE NOTES.

Dr. Daniel Wilson presided at the public meeting of the Literary Society held last Friday evening. The subject of debate was—"Resolved that no crime against the state should be punished by death." Dr. Wilson referred in a graceful manner to the recent affiliation of Knox with University College.

One of the students gave an oyster supper lately. He did it up 'brown,' and gave invitations to all.

A Tonic Sol-Fa class has been formed by Mr. Cringan. The members of the class think the "tonic" a good one.

The professors and students meet in conference on Saturday mornings to discuss points of interest in connection with mission work and preaching. The meetings are quite informal and are a valuable supplement to the regular course of lectures during the week.

Y. M. C. A.

We regret that owing to pressure on our columns the report of the Bishop of Algoma's address to the Y. M. C. A. cannot be inserted this week. It will appear in our next issue.

Communications.

THE NEW PROTESTANTISM.

To the Editor of the VARSITY:

SIR,—It is with some reluctance I enter this controversy, because of the existing intolerance in matters of religion and because I have a natural dislike of incurring the contumely of the champions of the theological colleges, whose contributions to this controversy formed a sorry contrast to the liberal and candid letter of Dr. Hodgins.

I am in hearty sympathy with Mr. Stevenson's article so appropriately entitled *The New Protestantism*. It is a forcible protest against sectarian prejudice and dogmatism.

Dr. Hodgins' article was written with his characteristic courtesy but failed to affect the point at issue. In his first paragraph he collects a number of extracts and adds that they carry their refutation on their face. This may be good rhetoric, but it is poor logic. I will refer to the first extract alone, namely, the statement that "the inertia of the clergy is the great hindrance to the march of truth."

I believe that those who attend the churches can attest the truth of that statement. Last Sunday I listened to the discourses of two shining lights of orthodoxy. One of them sneered at science because it had modified its first rough calculation of the distance of the star recently discovered in the nebula of Andromeda. He also said that scientists had been compelled to modify their researches to accord with the Bible. The other with wonderful self-complacency informed his hearers that the nebular hypothesis had been overturned in a single day, that God had created the earth teeming, that the Bible had been written during a period of twenty centuries, and solemnly advocated other antiquated notions concerning the Bible.

I might multiply the examples, but those will suffice to show the inertia, narrowness and prejudice of the clergy.

Dr. Hodgins then eulogizes their general culture and intellectual excellence, but unfortunately he omits to say anything about their theological training proper, which is the point under discussion. For my own part, I believe it is this general culture which hides the narrowness of their theology.

I admit that Principal Sheraton's address was very liberal except in its theology. Sectarianism was clearly shown in Dr. Sheraton's wish to send out men "loyal to the Church"—loyal, he said among other things, "to the history and confessions of our church," loyal "to the methods and rules of the church."

It is all very well for Principal Sheraton to talk of infusing scientific spirit into theology, but as long as the theological and the scientific attitudes are so fundamentally different, science and religion cannot be reconciled. Their methods are wholly incompatible. The theological ideal is absolute and unconditional submission to authority, and the use of reason only as far as it will endorse authority, while certain questions must on no account be rationally investigated. The scientific ideal is absolute and unconditional submission to reason and experience as far as these will go, and the utmost freedom of speculation beyond that point, while there is active and thorough investigation into all matters.

Dr. Hodgins thinks that the unusual activity in the theological and religious world is due to the broader system of theology which is pursued, but all the evidence I have obtained on this point goes to prove that it is theology that has been liberalized by its new environment, and by the wonderful development of the sciences. Farrar, Alford, Stanley, and others, are instanced as proofs of the liberal education of theological colleges. I would like to ask where such men would be now if they had never gone beyond the barricade of creeds and articles which sectarian colleges put around them?

Coming to Mr. Haddow's letter, we find him saying that

there is the fullest investigation, that the case is not prejudiced, that theological students accept nothing which reason, judgment and conscience will not sanction. There is a difference of opinion on this question, and I prefer the opinion of an arts graduate who has attended a theological college, and who says that they go there to be "fortified and not to investigate." My reasons for preferring his opinion are, in the first place, that if a fair investigation and pursuit of truth was the object of theological colleges they would all unite and pursue truth by the same methods as in other departments of learning. In the second place, I do not believe that men who have received the same education in arts and philosophy would believe religious doctrines differing so widely if the whole truth were presented to them fairly.

Coming to Mr. Frost's letter, I am surprised to find him rejecting the command, "Take nothing on authority," which he has heard so often from the professor of metaphysics, to whom he approvingly refers. His position is exactly that of the "man who takes away reason to make way for revelation, and so puts out the life of both; who does much the same as if he would persuade a man to put out his eyes the better to receive the remote light of an invisible star by telescope." Instead of inscribing on the threshold of theological colleges the "Know thyself" of the Greeks, Mr. Frost will write, "Your minds abandon ye, who enter here." He speaks as if he were ignorant of the very nature of Revelation, while one would imagine he had never heard of that modern school of criticism which, by pursuing the historical and comparative method of tracing religious conceptions, has concluded that the barrier between natural and revealed religion is a fictitious one, and that all religions, for their time and to the measure of their excellence, are divine.

Mr. Frost understands Mr. Stevenson to say that theological colleges are not necessary. That is not the position taken at all. We oppose *sectarian* theological colleges because we believe that a man enters such a college not through conviction, but because he is habituated to its forms and doctrines, and that, when he has entered it, he does not and cannot pursue the truth unprejudiced.

G. D. WILSON.

To the Editor of the VARSITY:

SIR,—In the scientific world there has been for a long time past an open revolt against Authority. To the influence which this revolt has exerted upon the religious community may in great measure be traced the larger freedom of opinion which now exists amongst professing Christians; and the broader views expressed regarding the great vexed questions of theology.

This revolt has spread; and now there seems to be a decided protest against orthodoxy. In the ordinary sense of the word, orthodoxy is taken by most people to mean an adherence to canonical usage and traditional belief, without regard to the later methods of scientific enquiry and modes of thought. By the more advanced, the term orthodoxy is regarded as a mere synonym for old-fogyism.

There can be no such thing as absolute orthodoxy whilst there are so many religious denominations, each claiming to be, or tacitly asserting their right to be called, The Orthodox Church. Most denominations regard adherence to certain doctrines and practices essential to good membership. To such communions 'good membership' practically means 'orthodoxy.' In the leading Protestant denominations the separating differences are rather those of the head than of the heart. These differences vary according to the relative importance which denominations attach to certain doctrines, and the dependence they place upon certain ceremonials and forms of church government.

Can any person be really a consistent member of any one religious communion exclusively? The inevitable answer seems to be in the negative. In the Anglican church the very existence of vari-

ous recognized "schools of thought" proves the truth of the assertion just made. To many in the Presbyterian Church the Westminster Confession is as great a stumbling-block as is the Athanasian creed to many members of the Church of England. If subscription to these be taken as an evidence of denominational orthodoxy, then there are many clergymen in both bodies who either subscribed to them with mental reservations; or who have changed their beliefs radically since they entered upon their ministry, and have thereby virtually forfeited their claim to be regarded as denominationally orthodox.

In this connection it may be well to remember that not very long ago a distinguished Presbyterian divine resident in this city was prosecuted,—nay, even persecuted—because the expression of his views on the doctrine of Eternal Punishment was not in accordance with the standards of his church. It is not needful to mention the names of his prosecutors, but the fact that more than one of them is an instructor of Presbyterian theological students seems to bear very strong evidential testimony in support of Mr. Stevenson's assertion that students are not assisted in the pursuit of absolute truth, but in truth relative to certain isms and ologies.

And this is equally true of other denominations. The existence of so many denominational theological colleges founded for the preparation of men who are being trained to teach certain opinions of religious belief—at variance with those of other communions,—appears to warrant the statement just made. Otherwise there is no meaning in the term 'denominational theological college.' For do not these colleges profess to teach denominational theology? That is their very *raison d'être*.

For one, I fail to see how the ordinary instruction in an Anglican theological college, for instance, can fail to be anything else than instruction in truth relative to Anglican theology. And who will say that Anglican theology is truth absolute? Certainly not other denominations. And at best, is not the Anglican form of church government—as well as that of any other denomination—largely a matter of practical expediency? And is not one's adherence to one's Church altogether the result of personal preference and individual choice?

Does not the average student who enters a denominational theological college, virtually give his adherence to the doctrines which the college he enters proposes to teach? He enters with the avowed intention of fitting himself to preach those doctrines—and he is perfectly sincere in his determination. Did any person ever enter a denominational theological college for the purpose simply of enquiring into the validity of the principles of the school, and of reaching the absolute truth of theological doctrines? Why does the Presbyterian student turn to Knox College rather than to Wycliffe? Is it not because previous training and association have predisposed him in favor of Presbyterianism and Presbyterian theology? And, wishing to become a minister of the Gospel, he naturally seeks that theological college which he knows will supply him with the instruction and training most in harmony with his own predilections and preferences. Besides, he is quite satisfied of the orthodoxy of Knox College; and believes that in Knox College he will receive instruction in that form of theology which he regards, and which he has been taught to regard, as the most orthodox. And this he may do with the most perfect sincerity.

After all, the question is reduced to a personal and individual matter. It rests with the student to accept or reject what doctrines he will, as they are presented to him. But by accepting the diploma of any one school he binds himself, morally, to teach the doctrines of his *alma mater*. If he does not, he is not a consistent member of his communion.

And this leads us to this conclusion, that in the present day one is forced to be an "eclectic" in his beliefs. To be honest and consistent in pursuit of truth, one must accept what is good and true in whatever communion he may find it, regardless of past predi-

lections and associations, and fearless of consequences. We must do this, of course, on our own responsibility and upon the promptings and leadings of our individual consciences. A logical following out of this doctrine has led to the revolt against authority and orthodoxy so called.

Before I close I cannot refrain from expressing my regret at the tone of the communications of Messrs. Haddow and Frost. They have introduced personalities which have no connection with the subject. They only prejudice their own case by so doing, and lower the tone of a discussion which should be carried on in a spirit of the widest liberality and utmost cordiality. Mr. Stevenson speaks for himself alone, and his arguments, not himself, should be canvassed. Upon this line the battle should be fought, and upon this understanding I trust this communication will be judged.

FREDERIC B. HODGINS.

To the Editor of the VARSITY :

SIR :—Permit me to say a few words about "The New Protestantism."

I think the gist of Mr. Stevenson's article lies in the remark, "The inertia of the clerical body is the great hindrance to the march of truth in our day." As to the truth or untruth of this assertion I have nothing to say. What I do wish to say is that such language as is used by Mr. Haddow, of Knox College, and Mr. Frost, of Wycliffe, in reply to Mr. Stevenson, is, or should be unworthy of them, and is, moreover, the best refutation of their own arguments, if such they may be called. There is more than a savour of the intolerance of the Dark Ages in Mr. Haddow's letter, ending as it does with the words :

"It is unfortunate for the success of Mr. Stevenson's views that they should have found an advocate whose tone is one of such insolent superiority and unreasoning, self-confident infallibility."

Mr. Frost's "flash of satiric rage" is perhaps more creditable than Mr. Haddow's openly expressed contempt for his opponent personally. Dr. Hodgins, a gentleman of more mature age and of more mature judgment than either of the other two gentlemen mentioned, has shown by his clever and tolerant letter, the manner in which such delicate subjects should be treated. I repeat, let the "disputants" indulge in as much personality as is consistent with decency. Such a course is sure to end disastrously to themselves.

Yours very truly,

J. A. GARVIN.

University College, February 8th.

MUST THE LITERARY SOCIETY GO?

To the Editor of the VARSITY :

To judge from the attendance at the meetings of the Literary Society, during the present academic year, the above question seems to have been virtually answered by the members, in the affirmative. The meetings have dwindled off to about thirty or forty or an occasional fifty, and half of these generally straggle in towards the close of the evening. Of this attendance we will find several prompted, in their presence, more by a sense of duty to a venerable institution, than from any idea of pleasure or advantage to themselves ; and no doubt several more are present to fulfil the conditions of their franchise at coming elections, by putting in their allotted four meetings. So much for the audience ; as regards participants in the programme, matters are but little better. I have not heard an essay, at an ordinary meeting of the Society, during the present academic year, though I have been present at the majority of the meetings. The supply of readings, for a significant reason, is somewhat better. The speeches, with a few prominent exceptions, have been meagre and poorly prepared, and, as a gen-

eral rule, several of the speakers appointed have failed to fill their positions, consequently the meetings have been characterized by a lack of interest and a general feeling of unprofitableness. It would be difficult, perhaps, to determine exactly the reason for this state of affairs. It is not certainly due to the management. Our president, ever punctual, is the right man in the right place ; the other officers, at least those whose attendance could in any way affect the progress of the meetings, have, so far as I have noticed, been very regular in their attendance. The inducements to members to participate in the society's literary work have not been less than heretofore, except that, as previously mentioned, the meetings are smaller. The change then must rest with the members themselves. Though partially due, perhaps, to other causes, the source of this change can be easily traced to the superior attractions of our many minor societies, whose progress and success have been in marked contrast to the Literary Society's decline.

To wean men away from these societies is manifestly impossible, once they have got interested in their work. No man would leave his Natural Science Association, or his Modern Language Club, or his Mathematical and Physical Society for any general form of Literary Society, and for obvious reasons. They bear more directly on the work in hand, and the work, moreover, which is most at heart ; they give more opportunities to individual talent and aspirations ; and they have enlisted the hearty sympathy and valuable co-operation of the professors, who have ever been conspicuous in the Literary Society by their absence. To prevail upon the students to attend both minor and general societies seems impossible, so again are we faced with the question, Must the Literary Society go ?

Hoping, sir, you will not think me premature, let us discuss the possibility of the Literary Society being done away with. Essay-writing, which is but meagrely fostered by the Literary Society, receives much more attention in any of the other societies, Modern Language Club, Historical and Political Science Association, Natural Science Association, or Mathematical and Physical Society, for the reason just mentioned, that the subject matter bears more directly on our work. Reading must go hand in hand with essay-writing, and this fact is by no means overlooked in the Modern Language Club. Speaking, especially impromptu debate, is much more practised in the Historical and Political Science Association, the Natural Science Association, or in the Y.M.C.A. meetings than in the Literary Society, where a stranger would judge the members had left all the speaking to a willing few. The social element, supposed to predominate in our Friday evening meetings, would perhaps be the most difficult loss to provide for ; and yet, where the attendance is so meagre, how can we say our Society fulfils this object ? The suggestions made in a late letter to the VARSITY, if carried into effect, would prove a much more efficient means to this end ; and I have no doubt the new Y. M. C. A. building about to be opened in connection with University College will be of great value in developing social qualities in our students, as purposed plans will soon reveal. An added interest in the Glee Club, the gymnasium, and the football field would also tend greatly in this direction. The matter of public meetings and our annual conversazione are aside from the question. They could be continued, under the auspices of the separate societies in turn or the whole combined. The Reading Room, which, so far as use is concerned, is virtually the property of the whole college, could be provided for similarly to the public meetings, or by a joint subscription from the body of students.

I have presented this question more in the hope of eliciting some definite expression of the mind of the students than with the possibility above mentioned in view. It is evident, however, that either soon or a more manifest interest in the working of the Society must absorb our attention. Thanking you for the space you have afforded me, I am,

Yours obediently,

N. H. RUSSELL.

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Di-Varsities.

At St. Petersburg, recently, a building for the Female University was dedicated. This is the first institution of the kind in the Czar's country. The building cost over \$150,000, the money being raised by subscription throughout the empire, the Czar not having contributed a cent toward it. At the present time this University counts over seven hundred students and twenty professors.

An old lady read a paragraph in some one of the papers, the other day, describing how a grindstone burst in a saw mill, and killed four men. She happened to remember that there was a small grindstone down in her cellar, leaning against the wall. So she went out and got an accident insurance policy, and then, summoning her servant, and holding a pie-board in the front of her face, so that, if the thing exploded, her face would not be injured, had the stone taken into the road, where twenty-four pails of water were thrown over it, and a stick was stuck in the hole, bearing a placard marked "Dangerous." She says it is a mercy the whole house was not blown to pieces by the thing before this.

Scene, Court Room—Pat is being tried for killing his neighbour's dog. The Judge—"The plea is entered on your behalf Pat, that you shot the dog in self-defence. How was it?" Well, you see my Lord I was on one side of the fence and the dog was on the other; he was comin' at me full bilt, so I up and shot 'im. And you say that you shot the dog in defence, Naw, not in the fence on th'—. But what I say Pat is 'in defence,' 'in defence.' Ah, No, my Lord. I shot the dog, in the billy, *over* the fence.

The Michigan State University at Ann Arbor, has received from the Sculptor, Randolph Rogers, the gift of his Roman studio. The studio contains the works which the sculptor has produced during an active career of thirty-five or forty years, including the first rough sketches in clay, the original casts completely finished by his own hands, and the tools and implements which he has used. The Rogers' collection represent the work of the Artist's life. The Lewis gallery of more than 900 paintings, has also recently been bequeathed to the same institution.

A NOVEL IN THREE CHAPTERS.

CHAPTER I.

Maid one.

CHAPTER II.

Maid won.

CHAPTER III.

Made one.

Dartmouth University has received a scholarship on condition that no student shall secure benefit from it who uses tobacco.

By a late number of the *Notre D— Scholastic* we are pained to see that there exists in that holy place a society known as the *Gentlemen H—enics*. It is plain that at Notre D— University they still cling to their belief in *H—and Nick*.

The most remunerative professorship in the world is that of Professor Turner, the distinguished anatomist of Edinburg, which yields \$20,000 per year.

The scholarships and fellowships given at Oxford amount to \$500,000 annually.

Yale is hopeful of soon having a new gymnasium, as it is reported her alumni are raising a \$190,000 fund for the purpose of building her the finest gymnasium in the world.

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"Sonny, do you know where little boys go who play ball on Sunday?" asked an old lady of a little boy.
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Authors are not often agreeably disappointed in the amounts which they receive from editors or publishers. President Seelye, president of Amherst College, recently received from the *North American Review*, in payment for an article, a check which rather staggered him by its munificence. He told one of his classes that his labor had been so small and the recompense was so large that he had concluded to make a present of the latter. Then he gave each member of the class, which numbered 100, a handsome copy of Bacon's Essays.

The University at Heidelberg will celebrate the five hundredth anniversary of its existence next August. A hall, capable of holding 5,000 persons; will be erected for the occasion.

Subscriptions for 1885-6 are now due and should be sent to J. E. Jones, Treas. VARSITY, University College.

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